Murray's

HAND-BOOK

EGYPT

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A

HANDBOOK FOR TRAVELLERS

IN LOWER AND UPPER

EGYPT;

INCLUDING DESCRIPTIONS OF

THE COURSE OF THE NILE THROUGH EGYPT AND NUBIA, ALEXANDRIA, CAIRO, THE PYRAMIDS, THEBES, THE FIRST AND SECOND CATARACTS TO KHARTÛM, THE SUEZ CANAL, THE PENINSULA OF MOUNT SINAI, THE OASES, THE FAYYÛM, &c.

TENTH EDITION, REVISED.

MAPS, PLANS, ETC.

EDITED BY

MARY BRODRICK, Ph.D.

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PREFACE TO THE TENTH EDITION.

THE progress of events and the advance of archæological science made it necessary that the Ninth Edition (1891) of the *Handbook for Egypt* should be entirely re-written. Now the re-taking of the Sûdan, and the consequent opening up of Khartûm to visitors, with the added facilities of unbroken railway communication between Cairo and Aswân, require a new and revised Edition.

No pains have been spared to make the Tenth Edition as complete and up to date as possible.

As the *Handbook for Egypt* is intended for the use of travellers rather than for Arabic scholars, the dotted consonants *ḍ*, *ṭ*, *ḳ*, etc., have not been used; the ق being represented in nearly every case by *q*; while the geographical names have been spelt with more regard to native pronunciation than to scientific accuracy.

It is almost impossible to render into English letters the sounds of the Arab vowels. Let it therefore be granted that *a*, *e*, *i*, *o*, *u* are pronounced as in Italian, and that the circumflex is used either for broadening the vowel sound, or for accentuating the syllable.

There is no system of transliterating the Ancient Egyptian words which meets with the universal assent of scholars; therefore the system has been followed with which the ordinary visitor to Egypt is most likely to be acquainted.

Though everything has been done to make the work as complete and useful for travellers as possible, and to secure accuracy, it is not unlikely that mistakes have crept in, and travellers are requested kindly to send to Mr. Murray, 50A, Albemarle Street, any information which may serve to correct errors or furnish fresh information.

London, November, 1900.

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ABBREVIATIONS.

✡.—For further information see Directory in the Index.

P. T. O.—Post and Telegraph Office

P. O.—Post Office.

T. O.—Telegraph Office.

The cross references to pages in this book refer indiscriminately to columns and pages.

INTRODUCTION.

a. *Season for Visiting Egypt.*—b. *Expenses of the Visit.*—c. *Plan of Route and Disposition of Time.*—d. *Journey from England to Egypt.*—e. *Things that should be bought in England, including a List of Books.*

a. Season for Visiting Egypt.

From November to May is the best season for a residence in Egypt. For those who intend to do the whole Nile voyage, and who can choose their own time, the months especially to be recommended, both for climate and convenience of travelling, are November, December, January, February, March, and April. During those months winds from the North are more or less prevalent, which cool the air pleasantly and add to the comfort of travelling. A good deal will, of course, depend on the destination of the traveller after leaving Egypt. If he intends going to Syria, he could arrange so as not to get there before April, as it is too cold to travel comfortably in Syria before that date.

For those visiting Egypt **for health** the following plan is recommended:—Reach Alexandria early in November, stay at Ramleh until the end of the month. Then go direct to Luxor, without any stoppage in Cairo, which is then unhealthy for invalids. Spend December, January, February, and March at Luxor and at Aswân. Return to Cairo in April, when, the damp of the inundation and winter having disappeared, it is healthy. For those who do not wish to go up the river a good alternative plan would be to go straight to Helwân or Mena House (Pyramids), both of which places being on the edge of the desert are excellent health resorts. Leave for Ramleh when the hot, dust-laden winds begin to blow, and pass over into Italy in May. It may be noted that Cairo is seldom unpleasantly hot until the end of June.

For those who propose to do the so-called **Eastern tour completely,** the following average time-table may be given:—Arrive in Egypt about the middle of November, and remain there till the end of February, going to the Second Cataract and back. Leave Egypt at the beginning of March, and go by way of Sinai and Petra to Jerusalem, arriving there about the second week in April. Five or six weeks in Palestine will then bring the traveller to Beyrût before the end of May. Or he may vary the latter part of this programme by only going to Mount Sinai, and instead of continuing the Long Desert journey—undertaken by comparatively few—return thence to Port Saîd and take steamer to Syria. And should

he care to spend no more than three months in Egypt he had better not arrive there till December.

Of course these remarks are not intended to apply to those who merely propose to see the country in the shortest possible time in which steam, the railway, and their own energy can enable them to accomplish it. They may go from London to the Second Cataract and back in six weeks, and any one time during the months named above will be as good as another. But even to them it may be said, choose, if possible, the period between the middle of December and the middle of February. It is perhaps, everything considered, the most delightful season in Egypt. The temperature is delicious, often, indeed, cool, the Nile neither too high so as to cover the land, nor too low so as to look like a huge canal flowing between high banks, over which it is impossible to see from the deck of either boat or steamer, and the country is perfectly lovely in colouring—it is, in fact, spring time. Further information useful for invalids, as to the season for visiting Egypt, will be found under Section I., *General Information*, § 8.

b. Expenses of the Visit.

It is difficult to give any trustworthy estimate of the expenses of a visit to Egypt, as they must necessarily vary considerably according to each traveller's wants and requirements, and the length of his purse. The cost of the journey to Egypt will range from 20*l.* to 30*l.* Hotel living in Egypt may be set down at from 15*s.* to 25*s.* a day. Travelling by steamer or dahabîya on the Nile at from 25*s.* to 2*l.* 10*s.* a day; travelling on land by camels, donkeys, &c., and with tents, at about the same rate. The actual cost of the Nile trip by steamer from Cairo, including all expenses of food, sight-seeing, &c., may be roughly estimated at 50*l.* to the First Cataract, and 20*l.* more to the Second. Travellers wishing to visit Egypt as rapidly and cheaply as possible, may do so in the following way:—

	£	s.	d.
London to Cairo, *viâ* Liverpool and Alexandria, 1st class return fare	28	14	6
London or Manchester to Cairo, *viâ* Alexandria, 1st Class return fare	26	14	6
Or 2nd class return by an Ocean Liner from London, *viâ* Port Saîd to Cairo	24	18	6
Cairo to Luxor by rail (15 hrs.), Luxor to Aswân and back to Cairo by Cook's steamer, with seven days' accommodation at the Luxor and Aswân hotels	18	10	0
Aswân to Wâdy Halfa by Government boat, with food and attendance	£E15	0	0
Monuments tickets, bakshîsh, &c., &c. . . .	4	0	0

Ladies travelling together can very well go 2nd class by P. & O., Orient, N. German Lloyd, and Austrian Lloyd Steamers to Port Saîd and Alexandria. For fares see p. [13].

Several of the hotels in Cairo will take visitors *for a prolonged visit* at reduced terms; so also will those at Luxor and Aswân.

At Asyût, Girga, and other minor towns, there is tolerable accommo-

dation to be had at Greek inns for 5*s.* or 6*s.* a day. Anyone with a fair knowledge of Arabic can live in the country for from 3*s.* to 5*s.* a day, including a native boy to cook.

It is also possible, though fatiguing, to perform the journey by rail from Cairo to Aswân, making a break at Luxor. First class circular tickets for this purpose are issued in Cairo—fare, 4*l.* 7*s.* 8*d.* The distance to Luxor is 417 miles, and the time occupied in the journey about 15 hours. It is 547 miles to Aswân, and the journey is done in about 26 hours.

A *tax* of P.T.100 (1*l.* 0*s.* 6*d.*) is levied by the Government on all travellers visiting the Monuments, Temples, and Tombs in Upper Egypt.

c. Plan of Route and Disposition of Time.

The following table may help to give the traveller some general idea on this subject :—

Journey from England to Cairo	6–15 days.
Cairo and Environs	6–10 days.
Excursion to the Fayyûm	3–7 days.
(*a*) Voyage by steamer from Cairo to First Cataract and back	21 days.
Voyage by steamer from Cairo to Second Cataract and back	5 days additional.
(*b*) Voyage by dahabîya from Cairo to First Cataract and back	60–70 days.
Excursion to Mount Sinai	14–21 days.

The time occupied, therefore, in making the above tour will vary from 2 to 5 months.

d. Journey from England to Egypt.

There are various routes by which the traveller may reach Egypt from England. The following are the principal :—

(*a*) *Direct Sea Routes.*

(1) *London to Port Saîd and Ismaîlîya*, by the steamers of the Peninsular and Oriental Company, every Thursday, touching at Marseilles, Malta, Brindisi, and Port Saîd, and going through the Suez Canal, and every alternate week touching at Naples, thence to Port Saîd and Ismaîlîya, during the season. Time occupied, about 14 days. Fares (including food but not wine): To *Port Saîd* or *Ismaîlîya*—1st class, 20*l.*; 2nd class, 12*l.* Passengers returning within 4 months are entitled to receive an abatement of 20 per cent. upon their homeward tickets. To Cairo, *viâ* Ismaîlîya, 20*l.* 14*s.*; 2nd class, 12*l.* 7*s.* To Port Saîd, changing steamers at Brindisi or Naples, 1st class, 20*l.*; 2nd class, 12*l.*

(2) *London to Port Saîd and Ismaîlîya*, by the steamers of the Orient Line, every alternate Friday, calling at Plymouth, Gibraltar, Marseilles, Naples, Port Saîd, Ismaîlîya. Fares (including food but not wine): 1st class, 20*l.*; 2nd class, 12*l.* Passengers returning within 4 months are

entitled to an abatement of 20 per cent. on their homeward voyage. Fares to Cairo, *viâ* Ismaîlîya, 1st class, 20*l.* 14*s.*; 2nd class, 12*l.* 7*s.*

London to Port Saîd and Ismaîlîya, by the Royal Mail steamers, leaving once a month: 1st class, 19*l.*; 2nd class, 12*l.* 12*s.*

Southampton to Port Said.—North German Lloyd's mail steamers: 1st class, 20*l.*; 2nd class, 12*l.* Return fares: 20 per cent. off the homeward tariff. The same company runs during the winter season a line of through steamers from New York to Alexandria, calling at Gibraltar and Naples.

Liverpool to Port Saîd and Ismaîlîya.—Fortnightly, by the Anchor Line. Fare, 13*l.* 16*s.* 6*d.* Return fare, 23*l.* 8*s.* For the convenience of passengers proceeding to Cairo, through return tickets, available for 6 months, are issued from Liverpool to Cairo for the sum of 25*l.* 6*s.* 6*d.*

The Bibby Line, leaving Liverpool every 4th Saturday. Fare, 18*l.*

(3) *Liverpool to Cairo, viâ Alexandria.*—The Moss Steamship Company's vessels, leaving every 21 days. Fare, 16*l.* 7*s.* 6*d.* Return ticket, 28*l.* 14*s.* 6*d.*

The Papayanni Steamship Company's vessels leave every 10 days. Fare, 15*l.* 7*s.* 6*d.* Return ticket, 26*l.* 14*s.* 6*d.*

(4) *London or Manchester to Cairo, viâ Alexandria.*—The Prince Line. Fare, 14*l.* 7*s.* 6*d.* Return ticket, 26*l.* 14*s.* 6*d.*

(*b*) *Continental Routes.*

(5) To Marseilles, Naples, or Brindisi, and thence by the steamers of the P. & O. Company to *Port Saîd* or *Ismaîlîya.* Fares: London to Naples, 1st class, 11*l.* 8*s.* 10*d.*; 2nd class, 7*l.* 18*s.* 5*d* London to Marseilles, 1st class, 6*l.* 13*s.* 11*d.*; 2nd class, 4*l.* 11*s.* 7*d.* London to Brindisi, by P. & O. Brindisi Express, leaving Victoria and Charing Cross stations at 8.15 P.M. every Friday evening, 17*l.* 1*s.* 8*d.* London to Brindisi, *viâ* St. Gothard, 1st class, 12*l.* 1*s.* 6*d.*; 2nd class, 8*l.* 11*s.*; *viâ* Dieppe, 1st class, 11*l.* 16*s.* 2*d.*; 2nd class, 8*l.* 5*s.* 3*d.*

(6) To Marseilles, and thence by the steamers of the Orient Company to *Port Saîd* every Friday morning. Fares (*viâ* Dover): 1st class, 22*l.* 7*s.* 11*d.*; 2nd class, 13*l.* 8*s.* 7*d.*

During the winter season the P. & O. Company run a fortnightly service between Marseilles, Malta, and *Alexandria.* Fares (*viâ* Dover): 1st class, to Cairo, 22*l.* 17*s.*; 2nd class, 14*l.* 6*s.*

The Messageries Maritimes Company's steamers leave Marseilles for *Alexandria* every alternate week. Fares (*viâ* Dover): 1st class, 21*l.* 1*s.*; 2nd class, 13*l.* 18*s.* 6*d.*

(7) To Trieste, and thence to Alexandria, *viâ* Brindisi, by the steamers of the Austrian Lloyd Steam Navigation Company, leaving Trieste every Wednesday at noon, and Brindisi on Thursdays at 2 P.M. Through fares from London (*viâ* St. Gothard) to Trieste or Brindisi and Alexandria are issued at the following rates: 1st class, 21*l.*; 2nd class, 14*l.* 10*s.*

(8) To Genoa and Naples, and thence by the North German Lloyd steamers of the Florio-Rubattino Company to Alexandria. These steamers leave Genoa every Saturday, calling at Naples and remaining there 3 days. Fares from London to Genoa: 1st class, 7*l.* 8*s.*; 2nd class, 5*l.* 1*s.* 10*d.* From Genoa to Alexandria: 1st class, 13*l.*; 2nd class, 9*l.*

(9) To Naples, thence by steamers of the Italian Steam Navigation Company every Wednesday, arriving at *Alexandria* on Sunday. Another service will leave *Venice* every alternate Tuesday, and *Brindisi* every alternate Friday for *Alexandria.* Fares (*viâ* Dover): 1st class, 21*l.* 12*s.*; 2nd class, 14*l.* 17*s.*

The "Regina Margherita" will leave Naples every Saturday at 3 P.M. for *Alexandria,* arriving at that port on Tuesdays at 5 P.M.

(*e*) Journey from Port Saîd to Ismaîlîya and Cairo.

The Suez Canal Company's light railway runs two return trains a day between Port Saîd and Ismaîlîya in connection with trains to and from Cairo. Trains leave Ismaîlîya for Cairo daily at 1.5 P.M. and 7 P.M., which are due in Cairo at 4.45 P.M. and 10.35 P.M.

f. Things that should be bought in England, including a list of Books.

It is not at all necessary for the traveller to provide himself, before leaving England, with anything more than he would take for an ordinary foreign trip. All common requisites can be purchased in the numerous European shops in Alexandria and Cairo. They are naturally rather more expensive than they would be at home. At the same time there are certain things which, though they could be procured in Egypt, can certainly be bought better and cheaper in England. These are:—

Thermometers and all instruments.
Field-glasses or telescope.
Magnesium wire and a lamp for burning it in. Very necessary for properly seeing rock-cut tombs and temples, without doing the injury to the sculptures and paintings that torches cause.
Clothes. See Sect. I., 8, *e.*
Medicine. See Sect. I., 8, *f.*

Books.—The following list comprises a few which will be found of use to the traveller. The large standard works of reference are of course not given.

Herodotos. Book II.
Strabo. Book XVII.
Diodoros. Book I.
Plutarch. De Iside et Osiride.
Brugsch. Egypt under the Pharaohs. 3rd ed. 8vo. 18*s.* Condensed and revised by M. Brodrick. John Murray.
Butler. Ancient Coptic Churches of Egypt.
Ebers. Uarda and the Egyptian Princess. Tauchnitz edition.
Erman. Life in Ancient Egypt. Macmillan. 21*s.*
Gardner Wilkinson. The Manners and Customs of the Ancient Egyptians. 3 vols. Medium 8vo. 4*l.* 4*s.* 0*d.*
Gardner Wilkinson. An abridged edition of the same work. Post 8vo. 2 vols. 12*s.* John Murray.
Gordon, Lady Duff. Last Letters from Egypt. 2nd ed. 9*s.*
Hanbury Brown, Major, R.E. The Fayûm and Lake Moeris. 10*s.* Stanford.
Kinglake. Eothen.
Lane. Modern Egyptians. Cr. 8vo. 12*s.* John Murray.

Mariette, Alphonse. Monuments of Upper Egypt. Post 8vo. 7*s.* 6*d.* Kegan Paul & Co.

Mariette-Pasha. Outlines of Ancient Egyptian History. Trans. and edited by M. Brodrick. 8vo. 5*s.*

Maspero. Egyptian Archæology. Trans. by A. B. Edwards. Post 8vo. 2nd ed. 10*s.* 6*d.* Grevel. The French edition is 4 francs.

Maspero. Histoire ancienne des Peuples de l'Orient. 12mo. 6*s.* Hachette.

Milner. England in Egypt. 7*s.* 6*d.* Arnold.

Perrot & Chipiez. Art of Ancient Egypt. Trans. by W. Armstrong. 8vo. 42*s.* 2 vols. Chapman & Hall.

Petrie, Wm. Flinders. History of Egypt. Vols. i. and ii. 6*s.* per volume. Methuen.

Poole, R. S. Cities of Egypt. Cr. 8vo. 5*s.* Smith & Elder.

Poole, S. L. Saracenic Art. 3*s.* 6*d.*

Renouf, Le Page. Religion of Ancient Egypt. 8vo. 10*s.* 6*d.* 2nd edition. Williams & Norgate.

Stanley, Dean. Sinai and Palestine. 8vo. John Murray.

Shelley. Birds of Egypt.

Wiedemann. Egyptian Doctrine of the Immortality of the Soul. Grevel & Co. 3*s.* 6*d.*

Those wishing to make a slight acquaintance with modern Arabic cannot do better than get a copy of *Spitta Bey's* 'Contes Arabes Modernes,' 8vo., 6*s.* 6*d.*, Leyden. It is written in the modern Egyptian dialect, but with European characters. For self-instruction in the hieroglyphs: *Renouf's* Grammar, 2nd edition, 4to., published by Bagster, 7*s.* 6*d.*; *Brugsch's* 'Hiéroglyphes Phonétiques,' 4*s.*, Leipzig; and *Pierret's* 'Vocabulaire Hiéroglyphique,' 1*l.* 12*s.*, will be found the most useful.

Most of the popular works on Egypt can be bought at the American Mission in Luxor as well as from the booksellers in Cairo.

A

HANDBOOK FOR TRAVELLERS

IN LOWER AND UPPER

EGYPT.

PART I.

HANDBOOK OF EGYPT.

ADDENDA, 1900–1901.

MONEY.

P. 3. The **silver piastre tariff** is no longer used. A nickel coin has been substituted for it.

RAILWAYS.

P. 6. The **Government Railway of Egypt** has constant and unbroken communication between Cairo and Aswân, although unfortunately there is a break of gauge at Luxor. There is a train daily from Cairo to Luxor at 8 A.M., arriving at midnight. The return train leaves Luxor at 2 A.M., and reaches Cairo at 7.20 P.M. On Sundays, Tuesdays and Fridays there is a night train, leaving Cairo at 9.30, and reaching Luxor at 1.35 P.M. The return train leaves Luxor at 3.40 P.M. on Mondays, Wednesdays and Saturdays, and arrives in Cairo at 7.30 A.M. A credit of £E.1,700,000 has been accorded to the Railway Administration for the purpose of doubling the line between Cairo and Asyût.

The **Sûdan Military Railway** is open from Wâdy Halfa to Khartûm—a distance of 570 miles. Passenger trains run weekly. The line has now been extended to Halfaya at the junction of the Blue and White Niles. A new line is being laid from Sahhîa to Port Saîd, *viâ* Qantâra. This will bring Port Saîd into direct communication with Cairo.

POSTAGE RATES.

P. 7. The rate for **inland letters** is 5 millièmes per 30 grammes. The postage on foreign postcards is 4 millièmes, and on circulars and book post packets is 1 millième. Insured letters can now be sent between the United Kingdom and Egypt. An **inland parcel post express delivery** has been established and extended to such foreign countries as admit of this service. The maximum **insurance on parcels** for the United Kingdom and some of the British possessions has been raised to £120.

TELEGRAPHS.

P. 7. There are telegraph lines in full working order as far as Khartûm, with extensions to Senaar and Karkoj on the Blue Nile. Gedaref is now within telegraphic communication of Kassala; on the White Nile the southernmost station is Goz Abû Goma. There is a line in course of con-

struction to El Obeid. A line is open to Bara in Kordofan. There is also telegraphic communication between Cairo, Suâkim, and Kassala over the Egyptian and Suâkim military lines.

Pp. 17, 18. The Sûdan, which formerly belonged to Egypt, has been re-taken, so that **Egypt Proper** now includes the Sûdan as far as Khartûm and the Bahr el-Ghazal and Equatorial Provinces. For purposes of civil administration the Sûdan has been divided into five first-class and three second-class Mudirîyas or Provinces, with English Mudîrs or governors in control, assisted by native officials. Each Mudirîya is again divided into Mamurîyas, which are for the most part under the charge of native officers of the Egyptian Army. The first-class provinces are Dongola, Berber, Khartûm, Senaar and Kassala; the second-class, the districts of Fashoda, Suâkim and Wâdy Halfa.

Rosaires, on the Blue Nile, 250 miles south of Khartûm and in close proximity to the Abyssinian frontier, has also been captured. El Obeid and Kordofan are now included in Egyptian territory.

POPULATION.

P. 22. The returns published of the last **Census** taken on June 1, 1897, show the population of Egypt, exclusive of Suâkim and the Dongola Province, to have numbered 9,734,000, an increase of 2,900,000 as compared with the census of 1882, or about 43 per cent. in 15 years.

It is impossible at present to estimate the population of the Sûdan.

FESTIVAL OF THE CUTTING OF THE CANAL.

P. 40. This Festival is now a thing of the past, as the bed of the Canal has been filled up, and an electric tramway runs along the old channel.

FISH.

P. 44. The Egyptian Government has decided to make a complete scientific collection of the Nile fish, and has engaged a specialist for this purpose. Two thousand four hundred specimens have been forwarded to England for determination. They were taken from the Nile from the sea to Aswân, the Fayyûm and the lakes of the Delta.

IRRIGATION.

P. 47. A grant of £E530,000 has been made by the Commissioners of the Public Debt for constructing at the Barrage two subsidiary weirs downstream of the existing work, one in either branch of the river. Each will be provided with a lock for navigation purposes.

On February 20, 1898, the Government signed a contract with Aird and Company of upwards of two millions sterling, in virtue of which these well known engineers undertake to construct and complete within five years a regulator and lock at Ibrahîmîya, a dam and lock at Asyût, and a dam and lock at Aswân. It is calculated that the volume of water capable of being stored by these dams will be, at the very lowest computation, 1,065,000,000 cubic metres; which means that the annual wealth of the country will be increased by about £E2,600,000, that the direct gain to the Government will be about £E380,000 a year, and that the value of Government lands, which will be reclaimed, will be increased by more than £E1,000,000. Eleven thousand workmen are employed by the Government upon the Irrigation works at Asyût and Aswân.

AGRICULTURAL IMPROVEMENTS.

DRAINAGE.

P. 49. In 1899 the "Caisse" granted £150,000 for drainage works in Lower Egypt. Eighty kilometres of new drains were dug, and 214 kilometres of existing drains were remodelled and enlarged.

AGRICULTURAL ROADS.

P. 49. Two hundred and forty-two kilometres of **agricultural roads** were constructed in 1899 at a cost of £E31,000. The Provincial Council of the Fayyûm has voted £E23,000 for the construction of twenty-two new roads. There are now about 2,250 kilometres of agricultural roads in Egypt.

LIGHT RAILWAY.

P. 49. Two hundred and nine miles of line were opened for traffic in 1899. The total length constructed since 1897 is 430 miles. A light railway, managed by an Egyptian Company, is running in the Fayyûm.

P. 52, line 7. Sir Elwin Palmer has been appointed Governor of the New National Bank of Egypt; and Sir John Scott has been obliged to resign his post on account of ill-health. These changes have caused the following appointments to be made: Mr. J. L. Gorst as Financial Adviser to the Khedive, and Mr. McIlwraith as Judicial Adviser to the Khedive.

EDUCATION.

P. 53. The number of children on the books of the Department of Public Instruction is steadily increasing and was returned, on December 31, 1899, 23,390, of which the proportion of paying pupils has risen from five per cent. in 1879 to eighty-seven per cent. in 1899. The school fees amounting this year to £E36,000. Of "kuttabs," or native village schools, there are 9,000, which are attended by 180,000 children. They are usually attached to the mosques in the country; and the tuition so far afforded by them has been of little value. The Government is endeavouring to induce these "kuttabs" to conform to their Education Code, and has established "grants in aid" for those willing to conform with their Regulations. Pecuniary assistance is given to 403 of these schools, representing 10,407 pupils.

There are now two higher primary schools for girls in Cairo, attended by 229 pupils, and a school of similar description was opened lately in the Fayyûm, due entirely to the spontaneous action of a local committee; 1,382 girls are now receiving instruction under Government control.

The **El-Azhar** University have applied on their own initiative for thirteen professors from the Government schools for the purpose of teaching mathematics, geography, history, etc.

Instruction in English has now been put on a footing of equality with French in the Government schools, owing to the increased demand for it; and in the estimates for the current year, provision has had to be made for the establishment of an English Section in the School of Law. Seventy-eight per cent. of the pupils in the Government schools are now requiring instruction in English against twenty-two per cent. demanding French.

REVENUE.

P. 54. The Revenue of Egypt for 1899 was £E11,415,000, and the total Expenditure £E11,013,000, which left a surplus of £E402,000. This does not include the Sûdan, whose finances are administered separately.

The Estimates for 1900 are calculated as follows: Revenue, £E10,380,000, Expenditure, £E9,789,000; to which must be added £E265,000 in conversion economies, and £E326,000 from Reserve Fund to be paid to the Caisse de la Dette.

Further **reduction of taxes** now carried into effect are the complete abolition of the tolls at the Kasr-en-Nil Bridge, Cairo—these tolls were a most genuine grievance, especially to the fellahîn, upon whom they pressed very hardly. The taxes (paid only by natives) on mules, donkeys, horses and carriages, in Cairo, are now abolished; while the gradual substitution of free bridges for canal ferries will relieve some of the poorest of the inhabitants.

Since 1890 the amount of annual taxation has been reduced by £E1,275,000, in addition to the remission of arrears to the extent of £E1,000,000.

COMMERCE.

P. 55. The value of the **Imports** in 1899 was £E2,093,000, which shows an increase of £E53,000 as compared with 1898. The **Exports** were returned at £E15,351,000, which amounted to an increase of £E3,546,000 over 1898. This was due partly to the rise both in price and in quantity of cotton, to the increase both in quantity and in price of sugar, cotton-seed and gum arabic. The export of eggs is a new feature in Egyptian trade, no less than 40,000,000, valued at £E43,000, were shipped out of the country in 1899.

HISTORY.

P. 87. On August 7, 1897, Maj.-Gen. Hunter attacked and captured Abû Hamed. The Dervish force at Berber on learning this fell back on Shendy and Metemma. This latter place, until recently the chief town of the Jaalin Arabs (Friendlies), had been seized upon by the Dervish Emîr Mahmûd, who slaughtered upwards of 2,000 of the inhabitants, and enslaved a still larger number. On September 7, Berber was occupied by Egyptian troops. The Dervishes thereupon concentrated their forces at Omdurman, while holding Shendy and Metemma in considerable strength, and prepared for an offensive campaign.

On December 26, Kassala, which for some time past had been temporarily occupied by Italian troops, was re-occupied by Egyptian soldiers under the command of Colonel Parsons.

On April 8, 1898, a severe engagement took place on the Atbara, which resulted in the complete rout of the Dervishes. It was unfortunately attended by heavy English and Egyptian losses. The Emîr Mahmûd was taken prisoner.

On September 3, the combined English and Egyptian forces under the Sirdar encountered, a few miles N.W. of Omdurman, the Dervish army, 35,000 strong, under the command of the Khalîfa himself. After a desperate resistance the Dervish army was completely routed, thousands being left dead on the battlefield. The Khalîfa unfortunately escaped. Omdurman in the meantime was being bombarded by the gunboats, and the Sirdar with his victorious army entered the Khalîfa's capital later in the day.

Charles Neufeld and the Sister Theresa Grigolini, who had been in captivity in Omdurman for twelve years, were at once released.

On September 4, the British and Egyptian flags were hoisted on the ruined palace at Khartûm, while a salute of 21 guns was fired. This ceremony was immediately followed by an impressive funeral service held in memory of General Gordon and the gallant officers and men who had fallen at Omdurman. Sir Herbert Kitchener at once proceeded to Fashoda and established posts both there and on the Sobat.

On September 22, Gedaref, the last Dervish stronghold. was occupied by the force of Col. Parsons after three hours of very severe fighting.

On December 23, the Dervishes were defeated by Sir C. Parsons at Rosaires, 250 miles south of Khartûm.

On November 24, 1899, the Khalîfa was slain at the battle of Omdabrikat in South Kordofan, and El Obeid and Durfûr occupied by the Egyptian troops.

ALEXANDRIA.

P. 169. *Read* "B.C. 332" *for* "B.C. 323."

SUEZ.

P. 267. The Suez Canal Company's receipts for 1899 were 91,318,722 francs, an increase of 26,023,853 francs above the receipts for 1898. The number of vessels passing through the Canal during the year was 3,607, with 221,000 passengers, and an aggregate net tonnage of 9,895,000. Of these 2,726 were merchant ships, 736 mail steamers, and 145 war ships and transports. The percentage of British vessels was 64.

QANTÂRA.

P. 283. *Hotel de la Poste* no longer exists.

GÎZA MUSEUM.

P. 394. Owing to preparations which are being made for the removal of the entire Museum into the new building at Cairo, many of the rooms at Gîza will be closed during the coming season.

HELWÂN.

P. 424. Helwân, as a bathing and health resort, has been immensely developed. The **old Baths** are now reserved for 2nd class bathers. Tariff for the Sulphur Immersion Bath, including linen, P.T.6.

The **New Royal Baths,** which are the property of the Egyptian Government, and have been approved by the Public Works Department, were opened in 1899. They contain the best and most modern appliances, and every kind of convenience. The Medical Director is Dr. Page May, and experienced masseurs and masseuses are in attendance.

Helwân is within half-an-hour's railway journey from the Bab el-Lûk Station, Cairo, and within six days reach of England.

THE PYRAMIDS.

P. 433. An electric tram runs from the west side of the small bridge in Cairo to the Pyramids, with stations at the Zoological Gardens and the Gîza Museum.

TOMB OF PTAH-HETEP.

P. 489. The tomb of Ptah-hetep has been re-opened, and can now be visited by the public.

ABUSÎR.

P. 494. The Berlin Museum has been excavating on the site of the Ra sanctuary of Ra-en-user (Dyn. V.) at Abusîr. These sanctuaries are often mentioned in Old Empire inscriptions. A large "schlachthof" has been discovered with trenches cut deeper at one end than at the other, in order to carry away the blood of the victims, also an immense alabaster altar. Several bas-reliefs have been found depicting the ceremonies of the *Sed* festival. This institution, which was of great antiquity as well as importance, is one of the marks by which attempts are made to fix Egyptian chronology, and the ceremonies connected with it have not been depicted on any previously discovered monument.

P. 552, line 1. *Correct* "name or" *to* "nome of."
P. 597. *For* "Alexander" *read* "Alexandria."
P. 620. *For* "8.30 A.M." *read* "8 A.M."

EDWA.

P. 620. Edwa is no longer on the edge of the desert. Great reclamation works have altered this region, as also the northern Fayyûm about Tomîya; which latter place is now a far better centre for sportsmen than Edwa.

DESHÂHA.

P. 652. In 1897 Prof. Petrie excavated near Deshâha, a Vth Dynasty cemetery, which extends over half a mile of low hills in the desert, about two miles from cultivation. The most important discovery was that of the *serdab* of a very fine tomb belonging to Nenkheftka, the Governor of the District, and "Prince of the southern town of the Oryx." Here had been placed the *Ka* statues of Nenkheftka, his wife Nefersems, and their son, Nenkheftek. In the British Museum may now be seen the large figure (three-quarter life size) of the man which is remarkable for its vigour and excellent modelling, and may justly claim to be one of the finest pieces of Egyptian sculpture in Europe. Some massive wooden coffins were also found, one belonging to a royal noble woman and priestess of Hathor, Mera, containing her head-rest inscribed with her name and titles. Although 150 tombs were discovered, they had nearly all been plundered in early times.

BÊHNESA.

P. 660. In the winter of 1896–97, Messrs. Grenfell and Hunt, while working on the site of the ancient Oxyrrhynkhos, found in the rubbish heaps of the town large quantities of papyri, chiefly Greek, and ranging in date from the 1st to the 8th century A.D.; 280 boxes of papyri were despatched to England, and a considerable time will be required for the careful unrolling and examination of their contents. The discoverers have already identified some fragments of the first chapter of a third-century Gospel of Matthew, and a leaf containing the "Logia Iesou," or Sayings of Jesus, the date of which falls probably within the period 150–300 A.D. Portions of Homer, Aristophanes, Thucydides, and Demosthenes, as well as five stanzas in Sapphic metre and part of a chronological work dealing with the latter half of the 4th century B.C., are also included in the "find."

ABÛ TÎG.

P. 721. Abû Tîg is distinguished for its two handsome minarets.
Delete Nekhêla.

ABYDOS.

P. 739. At Abydos M. Amélineau, in the course of his excavations during the past four years, found tombs of the Ist and IInd Dynasties containing pottery inscribed in relief with the *Ka* names of the Pharaohs of "Upper and Lower Egypt," to which are sometimes added the names the king bore during his lifetime enclosed within the battlemented wall of the palace, which subsequently became the Cartouche. Besides the pottery, vases of crystal, seal-cylinders of Babylonian type, flint implements, etc., were found. The tombs are of crude brick, piled one on the other, and partially cremated after the interment, like those of Ancient Chaldea. During 1899–90 Prof. Petrie searched thoroughly and scientifically the rubbish heaps of M. Amélineau's work, with the result that he has added considerably to our knowledge of early Egyptian history, the furniture and pieces of the drinking bowls of no less than eight kings of the Ist Dynasty having been found. The funeral *stela* of King Mer Neit, a previously unknown king, was also discovered.

TEMPLE OF DENDERA.

P. 751. At the request of the Egypt Exploration Fund, Prof. Petrie examined, during the Spring of 1898, the cemetery behind the Temple of Dendera. No tombs earlier than the IVth Dynasty were discovered, the greater number having belonged to the period between Dynasties VI.–XI. During Ptolemaic and Roman times an immense number of burials took place there.

Catacombs for sacred animals extending over a large area were also found. They consist of tunnels of brickwork branching from main galleries, in which were laid thousands of bodies of dogs, cats, goats, ibises, monkeys, etc., which at some time or other had evidently been burnt. Some blue glazed objects were found among the bones in one tunnel belonging to Dynasty XVIII.

The surface of the desert was strewn with palæolithic worked flints. A large number of the usual funerary objects were discovered in the tombs of this cemetery. Of bronzes, however, two important "finds" were made, both of temple furniture. Among the objects were a large and perfect incense holder, a libation vase dedicated to Ramses II., and some fluted vases.

NEQÂDA.

P. 767. At Neqâda M. de Morgan discovered a tomb of the same age and character as those found at Abydos by M. Amélineau, which he believes to have belonged to a predecessor of Mena. It contained pottery, shells from the Red Sea, earrings in ivory, and small vases of obsidian which must have come from Thera (Santorin) in the Ægean. The king interred in this tomb has no *Ka* names.

KARNAK.

P. 835. The Director of the Antiquities Department earnestly begs that visitors will pay strict attention to the notices placed in those portions of the temple where reparations are being carried out. The task of restoring

the Pylon is both difficult and dangerous, and the infringement of the necessary orders would probably result in serious accidents both to the workmen and visitors.

DÊR EL-BÂHARI.

P. 875. During the winter of 1897–98 the Tombs of Thothmes III. and Amen-hetep II. were discovered. The former had been rifled, but is interesting as being constructed in the form of a cartouche, as is also the sarcophagus of the king. The walls of the tomb contain a list of the Egyptian Pantheon of this period. On one of the pillars is a remarkable and unique representation of Isis, under the form of the tree goddess.

The latter tomb is one of the most interesting ever discovered in Egypt, as although the jewellery, etc., had been abstracted—probably during the XXth Dynasty—the body of the King was undisturbed, as were also the mummies of nine other kings found at the same time. A steep inclined gallery, terminating in a well 26 ft. in depth, leads to the first chamber. In this is the body of a man lying on a richly-painted boat. In the next chamber are the bodies of a man, a woman, and a girl—the two latter are evidently mother and daughter. They have all been embalmed, but have been stripped of their mummy wrappings for the sake of the amulets, etc., which were buried with them. Their bodies are completely preserved, their hair luxuriant, and their features perfect. The king's tomb is a chamber of fine proportions, and in perfect preservation. The roof, supported by massive square columns, is painted a deep blue, studded with golden stars, and the walls are entirely covered with paintings. At one end of the chamber, in an excavation sunk several feet below the floor level, is the royal sarcophagus, resting upon a massive block of alabaster. The sarcophagus is of sandstone, painted a bright rose colour; in it lies the undisturbed mummy of Amen-hetep II., with wreaths of flowers round the head and feet.

In a small chamber to the right were found nine mummies, seven of which bear royal names. They were those of Kings Thothmes IV., Amen-hetep III., Set Nekht, Seti Mer-en-Ptah—the probable Pharaoh of the Exodus—Ramses IV., Ramses VI., and Ramses VIII. The bodies have all been conveyed to the Gîza Museum.

EL-KAB.

P. 893. Excavations carried on by Mr. Quibell during the winter of 1896–97 have proved the existence of IVth Dynasty tombs in this town, from which were procured some beautiful alabaster and diorite bowls, vases, cups, and tables; one bowl, now in the Gîza Museum, was inscribed with "the king Sneferu," while a flat dish bore the *Ka* name of that monarch. The tomb of Ka-mena, an official of the time of Sneferu, produced some fine bronze and stone vessels, some model tools, and a representation in pottery of a granary. The approximate date of these is about 4000 B.C. A great quantity of old Empire pottery was also found.

P. 898. During the winter of 1897–98 Mr. Quibell was excavating at Hierakonpolis, opposite to El-Kab. This city was the ancient Nekhen, and its ruins are now known as Kom-el-Ahmar. The fort was found to have been completely exhausted by *Sebakh* diggers, and the cemetery on the edge of the desert did not yield anything of much interest. The discoveries made upon the temple site were, however, of the highest archæological value. Among the most important "finds" were a magnificent hawk's head in pure gold, a large palette on which is represented a certain King Nar-mer,

an alabaster vase 33 inches high, and 2 feet across, bearing the name of King Besh, whose *Ka* name was Kha Sekhem, and a very fine statue in beaten copper, thought to represent Pepi I. (VIth Dynasty). A statuette of the same material was found inside the larger figure, and is probably his son, Ment-em-Sat. Finely carved maces, flint knives, ivories, figurines, alabaster and diorite bowls, were also found in the temple area, as well as an immense number of animal figures in green glaze, hæmatite, serpentine, and crystal. Many of these objects are considered, on good authority, to date back to a period anterior to the IVth Dynasty.

ASWÂN

P. 915. (W.) ***Savoy Hotel**, on the north end of the Island of Elephantiné. The hotel stands in its own garden facing south, and is removed from the noise and dust of Aswân. The water supply is excellent, being taken from the west, or main, branch of the Nile.

(E.) **Cataract Hotel** (Cook's), south of Aswân, and situated on the edge of the desert, has a very fine view.

(E.) The **Grand Hotel** (Cook's) in Aswân itself. It is situated on the bank of the river, and faces the Island of Elephantiné.

There is an **English Church**, which is open for service during the season.

Letters can be received in and posted from Aswân daily.

P. 979. The oasis of Es-Sheb is now no longer garrisoned, but has been handed over to the Friendlies. There are garrisons at **Merâwi** and **Abû Hamed**, **Khartûm** and **Fashoda**, with posts further south on the Sobat. The railway runs to Khartûm, with extension to Halfayeh.

P. 885, line 29. *For* "Riqzat" *read* "Rizaqat." Line 32. *For* "Riz at" *read* "Rizaqat."
P. 892, line 24. *For* "Monisât" *read* "Moyisât."
P. 960, line 18 from bottom. *For* "Penubo" *read* "Penubs."
P. 974, lines 16–17. *For* "Nebt-Tani" *read* "Nebt-taui."
P. 982, line 8 from bottom. *For* "Pea" *read* "Ba."

HANDBOOK

FOR

TRAVELLERS IN EGYPT.

SECTION I.

GENERAL INFORMATION.

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1. PASSPORTS.—CUSTOM HOUSE.—ANTIQUITIES.

Passports, though not required, are sometimes asked for on landing at the Egyptian ports, and are often useful in establishing identity, obtaining letters from the Poste Restante, &c.

Travellers from Egypt intending to visit any part of Turkey must have their passports *viséd* by the native Governor at Cairo, Alexandria, Port Saîd, or Suez, unless previously *viséd* by a Turkish Consul in Europe, for which the fee is 5*s*. Recently the Turkish Government require, in addition, a "Teskera," or permit. The charge for the former is five piastres (1*s*.), and for the latter 12½ (2*s*. 6*d*.).

Custom House.—All luggage is liable to be opened at the Custom House, but as a rule the examination is not inconveniently strict, the Customs' department being now under English control. There is a heavy duty on cigars, equal to about 3*s*. 6*d*. to 9*s*., according to quality, and great difficulty is made about admitting guns and cartridges. An *ad valorem* duty of 1 per cent. is levied on all goods leaving the country, and 8 per cent. on all goods imported. Until recently antiquities were not allowed to be exported, but now permission is granted on certain conditions. The Egyptian Government has approved of certain regulations for private persons and scientific societies desiring to excavate for antiquities. All unique objects found belong of right to the Museum; surplus objects and duplicates are to be divided between the excavator and the Government. Gold and silver objects are to be equally divided, on the basis of the intrinsic value of the articles.

1A. GUNS, CARTRIDGES, ETC.

Travellers must obtain permission from the Adjutant-General of the Egyptian Army, War Office, Cairo, to bring their guns, rifles, or revolvers into the country. They must at the same time enclose a signed certificate giving numbers and description, and declaring that they are for their own private use. Gunpowder and cartridges are both of them a Government monopoly; visitors bringing them out for their own use must also apply to the War Office, Cairo, for permission to bring them into Egypt. English sporting powder and cartridges can be bought in Alexandria and Cairo; the former may also be obtained in most of the large towns in Egypt.

2. CONSULATES.—COURTS OF JUSTICE.

Each of the principal European Powers is represented in Egypt by an agent and consul-general, who is accredited direct to the Khedive, and resides generally in Cairo. There are, besides, Consuls, Vice-Consuls, and Consular Agents, at the different ports and chief towns.

Until 1876, the Egyptian authorities had no civil or criminal jurisdiction over foreigners, who were only amenable to their consuls. Consequently, any foreigner accused of a civil or criminal offence had to be indicted in the Consular Court of the nation of which he was a citizen. As there are seventeen of these courts, it is easy to imagine the inconvenience caused by such a system, and the miscarriage of justice which frequently resulted from it. At the instance of the Egyptian Government, and chiefly through the exertions of Nubar Pasha, an international commission was appointed in 1869, which recommended the abolition of this state of things, and the appointment of mixed tribunals of natives and foreigners, for the trial of all cases between foreigners of different nationalities, and natives and foreigners.

VALUE OF EGYPTIAN SILVER MONEY.

	20 Piastres Tariff.	10 Piastres Tariff.
Value.		
Shillings	4/2	2/1
Francs .	5 fr. 20	2 fr. 60
Cents .	104	52

	5 Piastres Tariff.	2 Piastres Tariff.	1 Piastre Tariff.
Value.			
Shillings	1/0½	5*d.*	2½*d.*
Francs .	1 fr. 30	0 fr. 52	0 fr. 26
Cents .	26	10 c. ½	5 c. 2

	½ Piastre Tariff.
Value.	
Pence .	1¼*d.*
Francs .	0 fr. 13
Cents .	2 c. ½

Equivalent of European gold in Egyptian silver money:
One Pound Sterling = P.T.97½
20 Franc Piece = P.T.77.

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The law is administered in these tribunals, which consist of Courts of First and Second Instance, according to the Code Napoléon, adopted in Egypt with some modifications. The languages employed are French, Italian, and Arabic (see p. 53). The Consular Courts still continue to have jurisdiction in civil causes between foreigners of the same nationality; and in criminal cases foreigners are amenable only to their respective Consular Courts, the Mixed Tribunals being allowed only very limited criminal jurisdiction. In cases of any difficulty, the traveller had better apply immediately to his consular representative.

3. MONEY.

The probable expenses of a visit to Egypt have been already spoken of in the *Introduction*.

The money tables for Egypt, if put into the form used in school arithmetics, would be as follows:—

10 millièmes make 1 piastre = about 2½*d.*; 100 piastres make £E. 1 = about 1*l.* 0*s.* 6*d.*

The natives in the country still reckon by the old-fashioned paras, forty of which make one piastre.

The basis of the coinage in Egypt is the £E., which equals 1*l.* 0*s.* 6*d.* of English money; this is divided into 100 silver piastres (P.T.)—in value about 2½*d.* each—which are again subdivided into 10 millièmes, value about ¼*d.*

The coins in use are—

Gold . . .	Pieces of 100, 50, and 25 piastres.
Silver . . .	„ „ 1, 2, 5, 10, and 20 piastres.
Nickel . . .	„ „ 1, 2, and 5 millièmes.
Copper . . .	„ „ ¼ and ½ millième.

The English sovereign is worth P.T.97½ and the French napoleon is worth P.T.77$\frac{6}{40}$.

The Tariff piastre (P.T.) is universal in the country as well as in all official statements. The Current piastre is a local usage of Cairo and Alexandria, and is gradually dying out. It is always reckoned as half the Tariff piastre.

There are a large number of bad piastres in circulation, and care should be taken not to accept these.

When drawing money from a banker, English sovereigns or napoleons had better be taken.

Letters of credit and circular notes, bank notes and cheques, should be taken without charge by the bankers, but are paid only at the business rate of exchange of the day, which, being subject to fluctuations, the holder will sometimes be paid at par, and at other times incur a loss ranging from ¼ per cent. to 1 per cent., but very rarely exceeding the latter. It makes very little, or indeed no difference, whether sovereigns or napoleons are taken. For all practical purposes the sovereign may be reckoned at 25 francs (rather less than its value), and the napoleon 16 shillings (rather more than its value). In the European shops at Alexandria and Cairo the prices will be named according to the nationality of the shopkeeper; and in the native shops to which travellers usually resort the price is asked nearly always in sovereigns (*ginēh*), napoleons (*bintu*), shillings (*shilling*), or francs (*franc*). For small purchases the shilling is reckoned as P.T.5 and the franc as P.T.4. Except in the English and Indian shops the French system of weights and measures is commonly used. The hotel bills will be made out

either in P.T., English, or French money. Before starting up the Nile, the traveller should provide himself with some small change for purchases, &c. The copper coinage, now greatly depreciated, circulates in the country at P.T.1 for $1\frac{1}{4}$ millièmes, and is entirely declined by the Government. It is used in making small purchases, such as eggs, &c.

The cheapest and best way to transmit money from England is to have it sent (in half-sovereigns) in parcels of 50*l.* or under by Parcels Post, insured for full value. This costs $\frac{1}{4}$ per cent. By Post Office Money Order to any office in Egypt the cost is 1 per cent. Bankers generally charge as much by exchange, commission, &c., and can only be drawn on in the chief towns.

4. WEIGHTS AND MEASURES.

8	Mithqâl	make	1	Oqqa (wuqqîya) or Arab oz.
12	Oqqa	,,	1	Rotl or pound (about 1 lb. avoirdupois).
$2\frac{3}{4}$	Rotl	,,	1	Oqqa or wuqqîya (about 2 lbs. 11 oz.).
100	Rotl	,,	1	Qantâr (about $98\frac{3}{4}$ avoirdupois).
102	Rotl	,,	1	Qantâr for pepper, &c.
108	Rotl	,,	1	Qantâr for coffee.
120	Rotl	,,	1	Qantâr for cotton.
150	Rotl	,,	1	Qantâr for gums, &c.

i. *Measures of Length.*

1 *Dirâ'a*	Beledi, or Piq (for cloth, &c.)	= 0·58 mètre	= 22·835 inches.
1 *Dirâ'a*	Miama'riy (for buildings)	= 0·75 ,,	= 29·528 ,,
1 *Qasaba*		= 3·55 mètres	= 11 ft. 7·76 in.

1 *Feddân* = 4200·833 sq. mètres = 1 acre 6 rods.

ii. *Weights.*

1 *Dirhem*	=	·003 kilos	=	1·76 drms. Avdp.
1 *Wuqqîya* (12 dirhems)	=	·037 ,,	=	1·32 ozs. ,,
1 *Rotl* (144 dirhems)	=	·449 ,,	=	·99 lb. ,,
1 *Wuqqa* (400 dirhems)	=	1·248 ,,	=	2·75 lbs. ,,
1 *Qantar* (100 rotls)	=	44·928 ,,	=	99·05 ,, ,,
1 *Qantar* of Alexandria (112 oqqas)	=	139·776 ,,	=	308·15 ,, ,,
1 *Hamla* (60 oqqas)	=	74·880 ,,	=	165·08 ,, ,,
1 *Himl* (200 oqqas)	=	249·600 ,,	=	550·27 ,, ,,
1 *Tonalâta* (Tonneau)	=	1000·000 ,,	=	2204·62 ,, ,,
1 *English Tonalâta* (Ton)	=	1016·047 ,,	=	2242·00 ,, ,,

Weights for Precious Metals.

1 *Mithqâl* ($1\frac{1}{2}$ dirhem)	=	4·580 gram.	=	72·22 grains Troy.
1 *Dirhem* (16 qîrâts)	=	3·120 ,,	=	48·15 ,,
1 *Qirât* (4 qamhas)	=	0·195 ,,	=	3·00 ,,
1 *Qamha*, or grain of wheat	=	0·048 ,,	=	0·75 ,,

iii. *Measures of Capacity.*

1 *Ardeb* (12 kailas)	=	198·000 litres	=	5·44 bushels.
1 *Waiba* (2 kailas)	=	33·000 ,,	=	3·63 pecks.
1 *Kaila* (8 qadhs)	=	16·500 ,,	=	3·63 gallons.
1 *Rub'* (4 qadhs)	=	8·250 ,,	=	1·81 ,,
1 *Mahira* (2 qadhs)	=	4·125 ,,	=	3·63 quarts.
1 *Qadh* (32 qîrâts)	=	2·062 ,,	=	1·81 ,,
1 *Nûs qadh*	=	1·031 ,,	=	1·81 pints.
1 *Rub' qadh*	=	0·515 litre	=	3·63 gills.
1 *Kharrûba*	=	0·128 ,,	=	0·90 gill.
1 *Qirât*	=	0·064 ,,	=	0·45 ,,

1 *Darîba*	= 1584·000 litres	=	43·58 bushels.
1 *Fard* (large)	= 115·500 „	=	3·17 „
1 *Fard* (small)	= 57·750 „	=	1·58 „

1 Litre = 0·005 *ardeb.*
1 Hectolitre = 0·505 „
1 Kilolitre = 5·050 *ardebs.*
1 Décilitre = 1·551 *qîrâts.*

1 Mètre = 1·724 *dirâ'a beledi.*
1 Centimètre = 0·172 „ „
1 Kilomètre = 281·69 *qasabas.*

1 Gramme = 0·320 dirhem.
1 Kilogramme = 320·5 „

320 Rotls = 1 Ardeb (beans).
300 „ = 1 „ (wheat).
270 „ = 1 „ (cotton seed).

Boat Measures.

All boats on the Nile are measured by Ardebs, 3 qantars making 1 ardeb.

For Gold, Gums, &c.

4	Kumh (Grains)	make	1 Qîrât (Carat) or Kharûba.
64	Grains or 16 Qîrât	„	1 Dirhem ($47\frac{5}{8}$ to 49 grains English).
$1\frac{1}{2}$	Dirhem, or 24 Qîrât	„	1 Mithqâl (from about 1 drachm to 72 grs. English).
12	Dirhem	„	1 Wuqqîya or oz. (from $571\frac{1}{2}$ to 576 grs. English).
12	Wuqqîya	„	1 Rotl or pound.
150	Rotl	„	1 Qantâr.

Measures of Length.

Fitr, or span with forefinger and thumb.
Shîbr, longest span with little finger and thumb.
Kubda, human fist, with thumb erect.
1 Dra beledi, or cubit, equal to 22 to $22\frac{2}{3}$ inches English.
1 Dra Stambûli, or Piq, equal to 26 to $26\frac{1}{2}$ inches English.
1 Dra Hindâzi (for cloth, &c.), equal to about 25 inches English.
2 Ba (braces), equal to 1 Kassoba, or $11\frac{1}{2}$ feet.

Land Measures.

22	(formerly 24) Kharûba or Kûbda	make	1 Kassoba, equal to from 11 ft. $4\frac{1}{2}$ in. to 11 ft. $7\frac{1}{4}$ in. English.
$13\frac{7}{8}$	Kassoba or rods	„	1 Qîrât.
24	Qîrât, or 333 Kassoba	„	1 Feddân or acre, equal to about 5082 square yards, or $1\frac{1}{20}$ English acre.

Corn Measure.

In Lower Egypt.

2	Kadah	make	1 Malwah.
2	Malwah	„	1 Rûb.
2	Rûb	„	1 Kêlah.
2	Kêlah	„	1 Wayba.
6	Wayba	„	1 Ardeb.

1 Kadah equals ·467 gallon.

In Upper Egypt.

4	Roftow	make	1 Mid.
3	Rûb	„	1 Mid.
8 Mid or 6 Wayba		„	1 Ardeb, or nearly 5 Eng. bushels.

5. RAILWAYS.—MODES OF TRAVELLING.

The first railway made in Egypt was that between Alexandria and Cairo in 1855. Stephenson was the engineer, and he proposed it in conjunction with the direct line between Cairo and Suez, now disused, as an alternative for the Maritime Canal across the Isthmus of Suez.

The Government Railway Service of Egypt now has lines running all over the Delta, and into the Fayyûm, besides the main lines from Alexandria to Cairo, and from Cairo to Abû Hamâdi, a distance of about 380 miles up the Nile. The railway is to be extended from Abû Hamâdi to Qina, and opened for traffic in June 1897.

A line is already in course of construction from Luxor to Aswân, and by October 1897 it is hoped that Egypt will be in possession of an unbroken line of traffic from Alexandria to Aswân.

There is a line running from Cairo (Bab-el-Luk) to Helwân.

There are two lines in Upper Egypt belonging to the War Department, one from Aswân to Shellâl (Philæ), and the other from Wâdy Halfa to Kaiba.

A small railway belonging to an English company connects Alexandria and San Stefano.

The Suez Canal Company's light railway runs two trains daily between Port Saîd and Ismaîlîya, and *vice versâ*, for the conveyance of mails, passengers, and traffic. They are timed to run in connection with the trains to and from Cairo.

The trains on the Egyptian railways are made up of 1st, 2nd, and 3rd class carriages. It is quite impossible to travel 3rd class in Egypt.

The express trains consist of 1st and 2nd class carriages only, and the fares by them are subject to an increase of 20 per cent. on the fares by the ordinary trains. A return ticket permits the journey to be made by express train without increase of fare.

Luggage.—Passengers are permitted to take into the railway carriages, *free of charge*, such articles as may be placed on the racks or upon the seats. The weight of such not to exceed 20 kilogrammes for each person.

Passengers' luggage is registered and is charged for according to weight. Where people can be independent of their heavy baggage, it is more economical to send it by *petite vitesse*. The hotel porter can always get it at the terminus by presenting the passengers' railway receipt, and the delay is but short.

The Bridges over the two branches of the Nile on the Alexandria-Cairo line, the Embâba bridge, and the bridge at Abû Negga Hamâdi, on the Cairo-Luxor line, are the only structures of importance. The lines are uniformly laid on an embankment of earth thrown up to the height of a few feet above the level of the soil. The Alexandria-Cairo line was entirely made by English engineers, and for a long time the engine-drivers and stokers were mostly Englishmen, but now the employés on all the lines are generally natives. With the exception of the express trains between Alexandria and Cairo, which are very punctual, time is badly kept on most of the lines. The first-class carriages are fairly good. It is well to be at the station some time before the train starts, especially with luggage. The hours of departure are very seldom altered, but the time-table had always better be consulted.

The great highway of Egypt, especially above Cairo, is the Nile, and sailing or floating along it in a **Dahabîya** is still, railways and steamboats notwithstanding, the pleasantest way of seeing the country. Full particulars with regard to this mode of travelling will be found on pp. 634–6, where also

information is given about the **Steamboats** that ply between Cairo and the First and Second Cataracts during the winter months.

There are many places, however, in Egypt which cannot be reached by either railway or boat, and recourse must then be had to that useful, and in Egypt by no means to be despised animal, the donkey. The Egyptian **Donkey** is patient, sure-footed, and very enduring, and his paces are generally easy. It is best to use the saddle of the country, which has a hump in front, but ladies will generally prefer a side-saddle, and had better therefore provide themselves with one. As the native saddles are very apt to turn round, no reliance should be placed on the stirrups.

For long excursions into the desert **Camels** will be required. The ordinary baggage-camel is very heavy and rough in his paces, and it requires considerable experience in camel riding before the *Hegîn* or trotting camel can be mounted with any comfort. The paces of a quiet, smooth-walking camel are, however, by no means unpleasant.

6. POSTS.—TELEGRAPHS.—TELEPHONES.

The Post Office department in Egypt is admirably managed. Letters can be despatched to and received from Europe 5 times during the week at Alexandria, viz., Austrian and Italian, *viâ* Brindisi; Italian, *viâ* Naples; French, *viâ* Marseilles; Khedivial, *viâ* Constantinople; and British, *viâ* Brindisi and Port Saîd.

The British mail generally leaves Port Saîd early in the week, but is dependent upon the arrival of the steamer bringing the mail from India, of which due notice is given. All the other mails have fixed days of departure. At Cairo the mails close from 7 to 12 hours earlier, and are delivered from 7 to 12 hours later than at Alexandria.

Mail notices of arrivals and departures are sent round to all the hotels.

Inland Mails.—Letters are sent daily by rail to all stations as far south as Abû Hamâdi. From hence they are conveyed to Aswân by steamer three times a week, and from Aswân to Wâdy Halfa once a week. Letters from Abû Hamâdi to Cairo are also despatched twice a day on Mondays, Thursdays, and Saturdays.

Postage Rates.—Egypt being included in the Postal Union, the rates of postage between it and all other countries included in the Union are P.T.1 per 15 grammes for letters, P.T.½ for newspapers, and P.T.½ for post-cards. The Inland postage is about half the rate of the foreign.

The **Parcels Post** and system of **encashment against delivery** are in use throughout the country; and postal communication in Egypt itself covers all railway and boat stations, and many of the isolated towns as well.

There are two **Telegraph Systems** in Egypt, one belonging to the Eastern Telegraph Company, who have offices at Alexandria, Port Saîd, Suez, Port Thewfik and Cairo, with sub-offices during the Cairo season at Shepheard's and Gezîra Palace Hotels, and the other to the Egyptian Government. Only the latter can be used for messages circulating within Egypt. It is in operation throughout the whole Egyptian territory, reaching to Wâdy Halfa southwards, and to El Arish (Gaza) at the North-east. Messages can be sent to most of the stations in English, French, or Italian, but at some of the smaller ones Arabic must be used. Tariff, P.T.2 for eight words.

By the Eastern Telegraph Company's system messages can be sent all over the world.

Their tariff from Cairo, Suez, and Port Saîd is as follows:—

To Great Britain and Ireland	83	millièmes per word.
,, France	74	,, ,, ,,
,, Germany	76	,, ,, ,,
,, Belgium	77	,, ,, ,,
,, Greece	58	,, ,, ,,
,, Holland	80	,, ,, ,,
,, Italy	65	,, ,, ,,
,, Malta	60	,, ,, ,,
,, Turkey	64 to 79	,, ,, ,,
,, North America	120 to 145	,, ,, ,,
,, India	167 to 176	,, ,, ,,
,, South Africa	366 to 385	,, ,, ,,
,, East Africa	325 to 368	,, ,, ,,
,, China	337 to 356	,, ,, ,,
,, Australasia	229 to 249	,, ,, ,,
,, Queensland	452	,, ,, ,,
,, South America	307 to 368	,, ,, ,,

The tariff from Alexandria is 10 millièmes cheaper.

It is possible to send cheaper telegrams by the Egyptian lines *viâ* El Arish, but this is not recommended. In places where there is no Eastern Telegraph office, telegrams for other countries may be handed to the Egyptian telegraph offices, but should be marked "*viâ* Eastern," in which cases they are transmitted to the offices of the Eastern Company at Alexandria or Suez, who thus forward them to their destination.

The **Telephone Company of Egypt** is in operation in Alexandria, Cairo, Helwân, Matarîya, Asyût, Zaqaziq, Mansûra, and Port Saîd.

7. HOTELS.—APARTMENTS.—SERVANTS.

Good **Hotels** are to be found at Alexandria, Cairo, Helwân (near Cairo), Gîza Pyramids, Luxor, and Aswân. The pension system is adopted at all of them, and so much a day charged for lodging, attendance, and board. This charge varies from P.T. 50–80, and includes two or three meals in the day; wine extra. Sitting-rooms can be had at the best hotels at from P.T. 50–100 a day. No difference is made in the charge whether the meals are eaten in the house or not. If a long stay is intended, arrangements at a lower rate should be made in advance. At Tanta, Mansûra, Zaqaziq, Asyût, and most of the large towns in Upper Egypt, there are Greek locandas where food and a bed can be obtained; but they cannot be recommended.

In all parts of Egypt where there are no hotels or inns, the traveller, if without a dahabîya or tents, must trust to the hospitality of the principal natives or of European officials or merchants.

Apartments can be procured both at Alexandria and Cairo; but the difficulties and discomforts connected with them are so great that they cannot be recommended.

Servants, a necessary evil anywhere, are especially so in the East. The traveller may indeed, if he only intends visiting Alexandria and Cairo, and the line of the Suez Canal, do without them, or at any rate he need only hire an occasional guide at from P.T. 30-40 a day, according to the service rendered. But if he intends to travel about by himself, he must provide himself with one or more domestics; and should he know nothing of the

country or the language, a dragoman (*turgemân*) will be indispensable. The dragoman, literally an interpreter, will take all trouble off his hands, and for a fixed sum defray all the expenses of travelling, food, lodging, servants, &c.

There are **Dragomans** of every sort and kind, good, bad, and indifferent; but it is seldom that the really good ones, who confessedly are at the head of their profession, fail to give satisfaction. Their charges, however, are very extravagant; and travellers who are not so particular as to comfort and luxuries, may find a very fair dragoman who will do everything at a lower rate. One thing, however, the traveller must not expect, and that is, to obtain from them accurate information of any kind. The Nile dragomans, as a rule, know absolutely nothing about the various objects of interest in Egypt, to which they go year after year; and though always ready with an answer if asked any question about the country and the people, the probability is that the answer is as inaccurate as it is prompt. The dragoman is in fact a *courrier* and *maître d'hôtel* in one, but he has none of the kind of information possessed by the commonest *laquais de place* in a continental town. The expense of a dragoman varies with the nature of the journey and the things required. *Further information with regard to dragomans will be found on p.* 635.

For hiring a servant for travelling in the country, a decent lad can generally be obtained at any Rly. Station. The Stationmaster or Postmaster should be asked to recommend one. Three to 5 piastres a day, without food, will be ample wages, and a deposit of a dollar could be made with the Stationmaster to give confidence. In Cairo, Asyût, and Luxor, the American Mission can often recommend a superior boy with some education as a servant.

8. CLIMATE.

(*a*) General Remarks on the Sanitary State of the Country.

The climate of Egypt is remarkably dry and salubrious, and, although the mortality amongst the inhabitants is great, it can easily be accounted for apart from the climate. Through the ignorance, superstition, and filthiness of the natives, there is an excessive infant mortality, and the death-rate amongst the young and adult Egyptians is greatly increased by the privations, hard work, and exposure they have to endure. Besides this, a great number of the poor die for want of medical care and advice, which the Government does not supply them with, unless in the hospitals, of which the natives have a deep-seated dread. They prefer to die at their homes, surrounded by their friends, rather than enter a hospital. Much, however, is being done to remedy this state of things, especially since the English occupation of Egypt; and the sanitary service, which is under an English doctor, is greatly improved.

Except in the Delta and sea-coast towns, the country is quite exempt from low fevers and diseases of the chest. Ophthalmia, diarrhœa, dysentery, and affections of the liver are the principal endemic complaints. Only two or three months of the year, from June to September, can be called unhealthy.

Plague has been absent from Egypt since 1844, but typhus and relapsing fevers are present every spring among the overcrowded denizens of mud hovels. Cholera overran the country in an epidemic form in 1865 and again in 1883, and was then absent in spite of all efforts to find it until September 1895. Between September and December it smouldered quietly in the neighbourhood of Damietta and Lake Menzâla, and then appeared in Alexandria, where it lasted till July, in spite of the energetic efforts of the Municipality to stamp it out. There was no sign of it in Cairo until May 1896. The

Egyptian Government, under advice from its English advisers, rose to the occasion, and liberally voted men and money for the most pressing sanitary needs.

Dengue fever was present in Egypt in 1880 and 1887, but only from August to November, it being always an autumnal disease.

Smallpox is by no means uncommon in the country districts, and therefore it behoves visitors to protect themselves by recent revaccination. Measles sometimes occurs as an epidemic among native children, and is also sometimes imported by English visitors. Diphtheria is not uncommon among natives, but ought not to occur among any visitors living in sanitary houses. Influenza has been present every winter since 1890, but the disease in Egypt is never dangerous, and seldom serious. Typhoid fever is often imported by visitors from France and Italy, and is sometimes contracted in Egypt itself, though this disease is almost unknown among Egyptians.

(*b*) Temperature.

The Egyptian climate is more uniform than that of any other place on the globe. Still it varies considerably through the different parts of the country. The whole of Middle and Upper Egypt is characterised by great dryness and clearness of the atmosphere, while the Delta enjoys a much cooler and damper climate. Certain localities are having their climates noticeably modified by new and extensive irrigation, by the cultivation of large tracts of previously sterile land, and by the growth of trees. The immense surface of water now exposed by the Suez Canal to the influence of a tropical sun must produce local disturbances of the atmosphere, while the northerly winds, that blow for about eight months in the year, as they pass over the Canal district, will carry along with them a considerable amount of moisture, which, combined with that arising from the annual overflow of the Nile, would lead us to expect still milder summers but damper winters in Middle and Lower Egypt.

From the peculiar dryness of the atmosphere Egypt is rendered susceptible of sudden changes of temperature; but the fact of its dryness prevents the injurious effects that usually result from such sudden changes. The thermometer often indicates a variation of 20° F. between morning and mid-day, and as much between mid-day and evening. The early morning is invariably cool, but after two or three hours the sun's warmth is speedily communicated to the atmosphere, which continues warm till near sunset, when it rapidly cools; and if there be any moisture in the air, it now appears as dew which has fallen on the ground, half an hour after sunset. Although the thermometer falls suddenly about sunset, it soon rises again from the radiation of the heat absorbed by the earth during the day. Towards morning it falls again, to rise with the return of the sun.

The mean annual temperature at Cairo is about 71° F. The thermometer seldom falls to 40° F. at Cairo, but it is frequently lower on the Nile. The coldest months in the year are December and January, and the hottest are June, July, and August, but even then it is cool in the shade and at nights. The humidity of the atmosphere is principally controlled by the rise and fall of the Nile. Fogs prevail during the first two months of the receding of the waters. Evening fogs descend very quickly as the sun goes down, and are as quickly deposited after the sun has set, leaving the sky clear and the air as fresh as after a good shower. Morning fogs are soon dispelled by the heat of the sun, and then follows the clear beautiful day.

On the desert the air is always dry and bracing, and much cooler than that over cultivated land. Dews at night are common in the early and later parts of the year. During winter the nights are piercingly cold on the desert. The moonlight nights are singularly brilliant, and when there is no moon the starlit sky is as wonderful as any moonlight night in Europe.

(c) The Seasons.

In Egypt there may be said to be only two seasons in the year—Summer and Winter.

The **Summer** extends from April to the end of September. It is ushered in by strong equinoctial winds, which are at first cool; but they soon give place to the hot south wind, or *khamsîn*, so called from blowing at intervals during a period of 50 days. This wind is very peculiar, and may be thus described. It is preceded by an unusual stillness of the atmosphere, and, as it approaches, the air assumes a dusky yellow hue from being laden with impalpable dust, through which the sun shines obscurely, and gradually becomes quite concealed. Electric influences accompany this wind, so that, notwithstanding the excessive heat, one feels excited rather than depressed by it. The respiration is quickened, and the skin becomes quite dry and shrunk; and sometimes a prickly sensation is felt all over the body. This wind blows generally for three days in succession, with intervals of four or five days. It sometimes lasts from ten to twelve days continuously, and if blowing from the south-east is not only very destructive to vegetation, but exhausting to the animal organism. The khamâsîn are not so severe as formerly, and they always cease about the middle of May; northerly winds then set in and blow almost continuously till November, when for two or three weeks easterly winds prevail. A north wind blowing constantly during the summer months modifies the heat considerably.

After the harvest in June, the country becomes an arid-looking waste; everything appears burned up, and the ground is dry and cracked in every direction. During May and June the Nile remains at its lowest, but by the end of June it begins to rise in Cairo, and continues to increase till the middle of September. Before it has reached its height all the canals are filled, and the water is admitted into the fields. Such a surface of water materially alters the temperature, and light dews now occur about sunset, all through the lower country. As the river falls, leaving the land wet and exposed to the action of the sun, exhalations arise, which render the Delta somewhat unhealthy; the prevailing diseases then being ophthalmia, dysentery, diarrhœa, and ague. By the middle of November the river has retired within its banks; and then the atmosphere is remarkably free from humidity. The average summer temperature is about 85° F.; the mornings and nights throughout the whole summer being always pleasantly cool.

The **Winter** begins in October and ends in March. It is so genial and uniform as to prove a great attraction to invalids, who find here a winter climate unsurpassed by that of any other country in the world. "Boat life on the Nile is the most enjoyable of all restoratives for the sick; and for lovers of all that is luxurious in travel, of all that is glorious in memory, of the grand, the beautiful, the picturesque, and the strange, Egyptian travel is the perfection of life." The atmosphere continues to be comparatively dry till the middle of November, when there is an appreciable amount of humidity arising from the land left wet by the Nile. The dews at night and in the morning are now sometimes quite heavy, and fogs are usual below Asyût, but they are of short duration, and by the end of December they more or less disappear, and the air regains its former dryness, though there are occasional showers.

Rain seldom falls in Upper Egypt; but on the Delta and along the Mediterranean coast it is not at all uncommon at this season. About Alexandria there would be on an average eight inches during the winter. At Cairo, rain falls on about fifteen days during the winter, but the whole rainfall is very little more than one inch. When showers do come they are liable to be almost tropical for a few hours, and, owing to the absence of all drainage, the

streets are then rendered impassable. In winter, as in summer, "great changes of temperature take place in the 24 hours, owing to the general dryness and clearness of the atmosphere, which favour rapid evaporation during the day and radiation of heat during the night." At Cairo the thermometer never falls under freezing-point, but in January 1896 it twice reached 32° F. at night. Snow is unknown: but in Upper Egypt and on the Delta, hail and thunder storms sometimes occur with great violence, and do much injury; the hailstones being frequently as large as a pigeon's egg.

North winds prevail in December, January, and February, and they are often piercingly cold. As you ascend the Nile the weather becomes warmer and the atmosphere drier, so that Upper and Middle Egypt are more healthy than the lower country or Delta.

The mean winter temperature at Cairo is about 58° F. The season ends with boisterous southerly winds and dust storms, which begin to blow about the latter part of March, and continue for one, two, or three days at a time till the proper khamsîn sets in.

Cairo is dangerous to unhealthy people from November until February, owing to fever.

Invalids should especially avoid being in and about towns in Egypt, owing to the amount of foul dust. The day should be spent out in the desert or in the fields. They cannot be too careful to avoid a chill at sunset. The fall of the temperature, owing to the clearness of the air, is far greater than in Europe, and there is nothing more unwise than standing about at sunset, or going out without sufficient clothing after dark. Everyone does wisely to carry a light wrap to be put on at sundown.

(*d*) Diseases for which the Climate is beneficial.

The following remarks are from Dr. Sandwith's 'Egypt as a Winter Resort':—"The climate of Egypt is suitable during the winter months for a great variety of chronic ailments, among which may be mentioned—convalescence from pneumonia, fevers, and all acute diseases; that common delicacy of English and American youth which may be called 'threatened phthisis,' all cases of early phthisis, and all *quiescent* cases of the late forms of the disease; chronic bronchitis and emphysema; bronchial, catarrhal, and spasmodic asthma; chronic catarrhal affections of the larynx and pharynx, including 'clergyman's sore throat'; rheumatism, rheumatoid arthritis, and gout in its various forms; heart disease, and all other complaints which prevent a patient from walking or other active exercise; anæmia and chlorosis; exhaustion of nervous system from too great excitement, worry, business, or study, and sleeplessness or hypochondria; neuralgia, hysteria, and its accompanying dyspepsia; diseases of spinal cord, locomotor ataxy, &c.; chronic kidney disease; and the very large class of people without organic disease, who shrivel up sadly in a cold climate, and expand joyously in a sunny atmosphere where they are not perpetually reminded of their sensitiveness to cold and to 'taking cold.' This last group includes those invalided home from India for malaria and other causes."

(*e*) Clothing and Mode of Life.

Invalids coming to Egypt for the winter should be well provided with **warm Clothing**, and should always wear flannel or merino next the skin. Two tweed suits, one of lighter texture than the other, form the best outfit for the ordinary traveller; and on the Nile voyage flannel shirts will be found

the best both for health and convenience of washing. A broad belt round the waist is a useful precaution; perhaps the best thing of its kind is the Syrian silk scarf so much used by the natives, or an ordinary cholera belt. The head should be well protected: for this purpose the best headdress is a common felt helmet or wide-awake. Some prefer a pith helmet. The red tarbûsh with which travellers so often delight to adorn themselves, affords little or no protection to those unaccustomed to an Egyptian sun; and as it is the mark of a Government official, or a servant, it is only a ridiculous affectation to wear it. Brown boots and shoes are preferable to black ones, and for the Nile trip these should be strong. The ground all round the ruins is rough and covered with loose stones, so that boots are preferable to shoes. Coloured-glass spectacles with gauze sides afford great relief to the eye from the glare of the sun, and a blue or green veil is often useful for the same purpose.

The visitor must be prepared for both hot and cold weather, and must dress accordingly. A warm great coat, fur cloak, and rugs are absolutely essential. Nothing is more ridiculous than to see English tourists in Cairo, in fashionable January under a clouded sky, wearing goggles to keep away imaginary dust and muslin *puggarees* which are practically useless under all circumstances. A white umbrella is useful for the Nile trip, but this, like shady hats and most other things, can now be bought in Cairo.

The Nile water is soft and extremely palatable, but it must always be drawn from the middle of the river, and must then be filtered through native *ziehs* before being drunk. The Egyptians who prefer muddy water to filtered suffer from various disorders in consequence of their inveterate ignorance and prejudice on this point.

Care should be taken never to sleep or to sit in a draught, and invalids should avoid all bedrooms on the ground-floor if there is the slightest risk of malaria, from the garden or from cesspool emanations. The visitor cannot err on the side of taking too thick clothing up the Nile with him, for many of the nights and some of the days are excessively cold.

Intending visitors before choosing should find out whether any given hotel is built on the most modern sanitary principles, and also whether the drinking water is sterilised by means of the Pasteur-Chamberland or Berkefeld filters.

The most picturesque parts of Cairo are, unfortunately, also the most insanitary, and visitors both to mosques and to bazaars will do well to avoid them, except just after taking a meal. Attached to most of the mosques is an outside court, which is usually kept in a most insanitary condition.

(*f*) Treatment of Slight Ailments.

There are many good European doctors and chemists in Alexandria, Cairo, and Port Saîd, and every tourist steamer up the Nile also carries a European physician and a medicine chest. It is, therefore, not necessary for steamboat travellers to carry any drugs with them, but a few words of advice may be useful to those who intend to travel in a dahabîya. Sunstroke, even in a mild form, is rare, but can be treated by an aperient and applying cold water to the head, followed later by quinine.

Simple diarrhœa is very common, and is generally due to chill when the individual is fatigued. It is best treated by castor oil, seidlitz powder, rhubarb pill or other mild aperient, liquid diet, and later on astringent medicines such as Dover's powder, chlorodyne or bismuth. Diarrhœa when severe or choleraic is well checked by corrosive sublimate, dose $\frac{1}{30}$th of a grain, best carried in a standard solution made up. For all tendency to diarrhœa rice-jelly should be taken, well boiled for two hours to break up the grains.

True dysentery is very rare, but a little dysenteric diarrhœa is not uncommon, and can be best treated as already stated for diarrhœa. Liquid diet and brandy must be continued as long as the symptoms exist; and simple food, such as eggs, milk puddings, bread, toast and biscuits, should be ventured on before the patient attempts chicken, meat, or vegetables.

Purulent ophthalmia used to be very common among Europeans in Egypt, but it is now extremely rare, except in the case of neglected children; mild catarrhal ophthalmia is still often seen, especially among those who have not learnt the importance of specially washing their eyes after exposure to any dust. One good rule is to wash the eyes regularly in Egypt with a saturated solution of boracic acid in tepid water. If, in spite of all precautions, the eyes become red and painful, with a slight sticky discharge, it will be good to drop a few drops into them of such an eye lotion as two grains of sulphate of zinc in one ounce of water. If ophthalmia will not yield to zinc alone, use a saturated solution of quinine mixed with zinc. A slight purgative and simple diet are also necessary. A shade will be better than a bandage to keep off the light when the eyes are inflamed.

9. GEOGRAPHY.

(*a*) Ancient Egypt.

In the ancient Egyptian language, as well as in Coptic, Egypt is called *Kamit*, or the land of Kam, the "Ham" of the Bible, meaning "the black land," a name derived from the blackness of the soil. By the Hebrews it was called *Mizraim*, a name still preserved in the modern Arabic appellation *Mizr*, the meaning of which is doubtful. Its Greek name was Αἴγυπτος.

From the old inscriptions we learn that the country was divided into two large districts, styled the "land of the North" and the "land of the South," or the Upper country and the Lower country. The land of the North extended from the neighbourhood of Memphis to the sea, and corresponded with what was afterwards termed by the Greeks, from its resemblance to the fourth letter of their alphabet, Δ, the Delta, the name by which it is known to us; the Arabs styled it Behêra. The land of the South included the remainder of the country as far as the island of Elephantinê, opposite Syene (the modern Aswân); this the Arabs called es-Saîd.

These two large divisions were further subdivided into districts, called by the Greeks Nomes (Νόμοι). The number of these nomes seems to have varied. The old Egyptian lists generally give 44; Pliny the same number; Strabo and Diodoros 36; the usually received number is 42. Of these, 20 were in the Lower country, or Delta, and 22 in the Upper country. Each nome had its own capital, the residence of the hereditary governor. "The capital formed likewise the central point of the particular divine worship of the district which belonged to it. The sacred lists of the nomes have handed down to us the names of the temple of the chief deity, of the priests and priestesses, of the holy trees, and also the names of the town-harbour of the holy canal, the cultivated land, and the land which was only fruitful during the inundation, and much more information, in such completeness, that we are in a position, from the indications contained in these lists, to form the most exact picture of each Egyptian nome in all its details, almost without any gaps."—*Brugsch*, 'Egypt under the Pharaohs.'

The following is a list of the nomes, with their Egyptian names and the names of their capital towns, both in Egyptian and Greek, and the divinity to whom they were dedicated:—

THE SOUTH COUNTRY, OR UPPER EGYPT.

Nomes.	Capitals.		Deity.
	Egyptian.	Greek.	
I. Ta-kens	Ab	*Elephantinê*	Khnemu.
II. Tes-hor	Tebt	*Apollinopolis Magna*	Her-behutet.
III. Ten	Nekheb or Sent	*Eileithyia Latopolis (Esna)*	Nekheb.
IV. Uast	Uast or Annu Qemat	*Thebes, Hermonthis*	Amen-Ra Mentu.
V. Herui	Qebt	*Koptos*	Amsu.
VI. Aati	Ta-en-tarert	*Tentyris*	Het-Heru (Hathor).
VII. Sekhem	Het	*Diospolis Parva*	Het-Heru (Hathor).
VIII. Abt	Abet	*Abydos*	An-her.
IX. Amsu	Apu	*Panopolis*	Amsu.
X. Uazet	Tebt	*Aphroditopolis*	Het-Heru.
XI. Set	Shas-hetep	*Hypselis*	Khnemmu.
XII. Tu-f	Nut-ent-bak	*Hierokonpolis*	Heru.
XIII. Atef-khent	Saut	*Lykopolis (Asyût)*	Ap-uat.
XIV. Atef-peh	Kes	*Kusae*	Het-Heru.
XV. Un	Khmennu	*Hermopolis*	Tehuti (Thoth).
XVI. Meh-mahet	Kebennu	. . . .	Heru (Horus).
XVII.	Ka-sa	*Kynonpolis*	Anpu (Anubis).
XVIII. Sepet	Het-bennu	*Hipponos*	Anpu.
XIX. Uab	Pa-mazet	*Oxyrhynkhos*	Set.
XX. Am-khent	Suten-henen	*Herakleopolis Magna*	Her-Shefi.
XXI. Am-peh	Shenakhent	*Nilopolis* (?)	
XXII. Maten	Tep-ahet	*Aphroditopolis*	Het-Heru.

THE NORTH COUNTRY, OR LOWER EGYPT.

Nomes.	Capitals.		Deity.
	Egyptian.	Greek.	
I. Aneb-het	Men-nefert	*Memphis*	Ptah.
II. Aa	Sekhem	*Letopolis*	Heru.
III. Ament	Nut-ent-Hapi	*Apis*	Het-Heru.
IV. Sepi-res	Zeqa	. . . .	Amen-Ra.
V. Sepi-meht	Sait	*Saïs*	Nit.
VI. Ka-set	Khasuut	*Xoïs*	Amen-Ra.
VII. Nefer-ament	Sent-nefert	*Metelis*	Hu.
VIII. Nefer-abt	Thukut	*Sethroë* (?)	Atmu.
IX. Ati	Pa-Ausar	*Busiris*	Ausar (Osiris).
X. Ka-ham	Het-ta-her-abt	*Athribis*	Heru - Khent - Khethi.
XI. Ka-hebes	Hebes-ka	*Kabasos*	Auset (Isis).
XII. Teb-neter	Theb-netert	*Sebennythos*	An-her.
XIII. Heq-at	Annu	*Heliopolis*	Ra.
XIV. Khent-abt	Zaant	*Tanis*	Heru (Horus).
XV. Tehuti	Pa-Tehuti	*Hermopolis*	Tehuti (Thoth).
XVI. Khar	Pa - ba - neb - Tattet	*Mendes*	Ba-neb-Tattet.
XVII. Behutet	Pa - khen - en - Ament	*Diospolis*	Amen-Ra.
XVIII. Am-khent	Pa-Bast	*Bubastis*	Bast.
XIX. Am-peh	Pa-uaz	*Buto*	Uaz.
XX. Sept	Pekes	*Phakussa*	Sept.

It may be remarked that at a later period there were three divisions: portions of Upper and Lower Egypt being taken to form a Middle Egypt, called by the Greeks, from its containing 7 nomes, Heptanomis. Upper Egypt, or the Thebaïd, then reached to the Thebaïca Phylace (Φυλάκη), now Darût esh-Sherîf; Heptanomis thence to the apex of the Delta; and the rest was comprehended in Lower Egypt. In the time of the later Roman emperors, the Delta, or Lower Egypt, was divided into 4 provinces or districts —Augustamnica Prima and Secunda, and Ægyptus Prima and Secunda; being still subdivided into the same nomes: and in the time of Arcadius, the son of Theodosius the Great, Heptanomis received the name of Arcadia. The Thebaïd, too, was made into two parts, under the name of Upper and Lower, the line of separation passing between Panopolis and Ptolemaïs Hermii. The nomes also increased in number, and amounted to 57, of which the Delta contained 34, nearly equal to those of all Egypt in the time of the Pharaohs.

Although many of the old Egyptian kings extended their dominions from time to time beyond the southern border of Elephantinê, as is proved by the various temples above the First Cataract, and one dynasty, the XXVth, was actually composed of Ethiopian kings, who conquered the whole of Upper Egypt, and reigned from Thebes to Napata, or Gebel Barkal, there is no record of any geographical division of this more southern country. Under the Ptolemies, the more northern portion of what is now called Nubia had the name of Dodeka-Skhoinos, or "12 schœnes," and comprehended the district from Syene to Hierasykaminos, now Maharraqa.

(*b*) Modern Egypt.

If in the term Egypt we include all the countries over which the Khedive claimed supremacy prior to the events of 1882–86 in the Sûdân, it is rather difficult to determine its boundaries with the exception of the northern, which is of course the Mediterranean. On the south its furthest limit nearly reached the Equator, though it narrowed there almost to a point. Within its eastern borders, which commenced on the Mediterranean at El-Arîsh, were included the Peninsula of Sinai, the Gulf of Aqaba, and a narrow strip of the east coast of the Red Sea, as far as opposite Râs-Benas, from which point the boundary-line continued down the west coast of that sea to Massowa, and on into the Gulf of Aden to Berbera, though the Khedive's authority in this extreme southern portion did not extend far from the coast; inland, Abyssinia and some native tribes were independent. On the west, it was bounded by an imaginary line from Râs-el-Kanaîs on the coast, through the Libyan Desert to Dârfûr, and thence trending in a westerly direction to the Blue Mountains.

Egypt Proper comprises the Delta, together with the Peninsula of Sinai and the Oases of the Libyan Desert, the Nile as far as the Second Cataract, and Nubia as far as Meroë, including the Red Sea ports of Suâkim, Handûb, and Tokar. As of old, it is divided into two parts, Lower Egypt and Upper Egypt: and each of these is subdivided into **Provinces**, with their chief towns, as under.

LOWER EGYPT.

Province.	*Chief Town.*	*Province.*	*Chief Town.*
Behêra.	Damanhûr.	Gharbîya.	Tanta.
Menûfîya.	Shibîn el-Kôm.	Kalîûbîya.	Benha.
Sharkîya.	Zaqaziq.	Gîza.	Gîza.
Dakhalîya.	Mansûra.		

UPPER EGYPT.

Province.	*Chief Town.*	*Province.*	*Chief Town.*
Beni-Sûef.	Beni-Sûef.	Girga.	Sûhâg.
Fayyûm.	Medînet el-Fayyûm.	Qina.	Qina.
Minia.	Minia.	Esna.	Esna.
Asyût.	Asyût.	The Frontier Province.	Aswân.

The upper reaches of the Nile as far as Meroë.

Each of these provinces has a governor called a *Mudîr;* and they are subdivided again into districts, each under a *Mamûr*, or deputy-governor. The towns of Alexandria, Cairo, Suez, Port Saîd, Ismaîlîya, and Damietta form separate special governments, called *Mohafzas*, independent of the provinces in which they are situated. The **Sûdân** included a very wide area, embracing nearly all the more recent acquisitions of territory made by Ismaîl Pasha. It was divided into the provinces of Khartûm, Kordofân, Sennaar, Dârfûr, Bahr el-Abyad (including all the region of the White Nile in the extreme south), Taka, and Gedâref.

The total area of the vast territory included in these three parts is estimated at one million and a half square miles, and measures 2000 miles from N. to S., and about 1500 from E. to W., drawing a line from Berbera to Dârfûr. The whole of this territory has now ceased to belong to Egypt. The greater part of the Sûdân was for years in a state of anarchy, until an expeditionary force was sent up in 1896, which, on September 23rd, re-occupied Dongola and Meroë. Massowa has been taken possession of by Italy; Zêla and Berbera by England. More than half of the cultivable land is in the Delta, which is 160 miles broad at its Mediterranean base, but narrows to about 10 miles at its head below Cairo. From this point to Aswân the alluvial soil, called by the Arabs *Er-Rîf*, nowhere extends to a greater width, and is indeed generally much narrower, except at the quasi-oasis of the Fayyûm, on the left bank of the river, which measures about 30 miles from N. to S., and 40 from E. to W. The total length from the sea to the First Cataract is, in a straight line, 550 miles.

Of geographical features Egypt may be said to possess but one, its river; for the hills which border the Nile's course on either side from Cairo to Wâdy Halfa, branching out on the E. from Qina to Qusayyar, and on the W. from Wâdy Halfa to the Great Oasis, never reach any great height; and the lakes, with the exception of the Bitter Lakes, which must be considered as artificial, and the Birket el-Qurûn, in the Fayyûm, are nothing but lagoons, of which the most considerable are Mareotis, Edku, Bourlos, and Menzâla.

At the same time no geographical notice of Egypt, however slight, would be complete without a mention of the **Oases.** These are five in number, and are situated in the Libyan Desert several days' journey W. of the Nile. The most northern is Sîwa, the famed oasis of Jupiter Ammon; next comes the Little Oasis, the Oasis Parva of antiquity, now called Wâh-el-Bahrîya; then the oases of Farâfra and Dakhla; and further to the S., the Great Oasis, the Oasis Major of the Romans, now called the Wâh-el-Kharga. There are, besides, one or two smaller ones. The title given by the ancients to these oases, of "islands of the blest" (*μακάριων νῆσοι*), is somewhat misleading, as they do not spring up from the surrounding desolation, but are depressions in the lofty desert table-land, which rises above them in steep limestone cliffs. Nor is the whole of their area cultivable soil, all being intersected by passes of desert. They owe their existence and their fertility to the copiousness of the springs with which they abound, and which are supposed to be connected by subterranean channels with the Nile.

The following are some of the common Turkish appellations of towns, &c.:—The large, or market, towns have the title of *Bender*. *Medina* is a "capital," and is applied to Cairo, and the capital of the Fayyûm. *Markaz* is an administrative division of a Province. *Beled* is the usual appellation of a "village"; whence *Ibn el-beled*, "son of a village," or "countryman." *Nahia* corresponds to a French "commune"; it may contain two or three villages. *Kafr* is a village independent of the *Nahia; Nezla*, a village founded by the people of another place, as *Nezlet el-Fent*. *Minia* (corrupted into Mit, particularly in the Delta) is also applied to villages colonised from other

places. *Beni*, "the sons," is given to those founded by a tribe, or family, as *Beni* Amrân, "the sons of Amrân," and then many villages in the district are often included under the same name. *Zawîya* is a hamlet having a mosque. *Qasr* is a "palace," or any large building. *Bûrg* is a "tower" (like the Greek Πύργος); and it is even applied to the pigeon-houses built in that form. *Sâhil* is a level spot, or opening in the bank, where the river is accessible from the plain. *Mersa* is an anchoring-place, or harbour. *Dêr* is a "convent," and frequently points out a Christian village. *Kôm* is a "mound," and indicates the site of an ancient town, and *Tell* is commonly used in the Delta in the same sense. *Kharâb* and *Kuffri* are applied to "ruins." *Birba* (which is taken from the Coptic) signifies a "temple." *Wâdy* is "a valley"; *Gebel*, "a mountain"; and *Birka*, "a lake," or "a reach" in the Nile. The W. bank of the river is called *ghârbî* and the E. bank *shergî*; and the common expressions for N. and S. are *bâhrî*, "seawards," and *qûblî*, "mountainwards."

(c) The Nile.

The **Nile** is emphatically the river of the Old World. The Amazon of the New World alone surpasses it in length, so far as that length is as yet known; but no river, in either hemisphere, can in any degree equal it in historical and geographical interest. By the ancient Egyptians it was honoured as a divinity to whom their land was indebted for its very existence, Egypt being most truly, as Herodotos puts it, "the gift of the Nile." Its connection with the most important events of ancient history, and the stupendous monuments which still bear witness to its former wealth and civilization, render it an object of the greatest interest to the archæologist and the student of history; while the discovery of its source has been a problem which down to the present day has never ceased to excite the curiosity and stimulate the zeal of geographers and travellers. The words of Tibullus:

> "Nile pater, quânam te possum dicere causâ,
> Aut quibus in terris, occuluisse caput?"

have not received a complete answer even now, though the proverb "caput Nili quærere" does not quite convey the idea of the hopeless enterprise that it once did.

The latest discoverers place the **Sources** of the Nile in the Victoria Nyanza, but it still remains to be proved that it does not flow into that lake from some yet more distant source S. of the equator. From the Victoria Nyanza it flows into the Albert Nyanza, and issues thence in a series of rapids under the name of the Bahr el-Gebel. Passing Gondokoro near 5° N. lat., it is joined near 9° N. lat. by the waters of the Bahr el-Ghazâl (Gazelle River) and the Sobât; from which points to Khartûm it is known as the *Bahr el-Abyad* (White River) or White Nile, a name which may be derived either from the whitish clay which it holds in solution, or from its contrast with the Bahr el-Azrek (Blue River) or Blue Nile, which unites with it at Khartûm. The length of its course to this point of junction is about 1500 miles.

The *Bahr el-Azrek* or Blue Nile, so called from the dark colour of its waters, rises in the mountains of Abyssinia, and is joined by many important tributaries before reaching Khartûm. At its point of confluence with the White Nile it constitutes, under ordinary circumstances, but $\frac{1}{3}$ of the volume of water which henceforth flows on under the name of the Bahr en-Nîl, but in spring and summer this amount is considerably increased. It is then swollen with the rains that have fallen in the Abyssinian mountains,

and sweeps along in an overflowing turbid stream, thick with the fertilising mud from which it derives its name, and the deposits of which have formed and still continue to maintain the land of Egypt.

From Khartûm the Nile flows in one undivided stream, and fed only by one affluent, the Atbara, to the sea, a distance of more than 1800 miles. Nowhere is the cultivated land (except in the Fayyûm and the Delta) more than 10 miles broad, and in many places there is nothing but a strip of sand between it and the hills which on either side flank the whole length of its course as far as Cairo. Through these hills it has occasionally to force its way in a series of falls, to which the name of cataract has been given, though they bear no analogy with such cataracts as Niagara, being in fact merely rapids. There are six of these cataracts, besides some smaller falls, between Khartûm and Aswân. That at Aswân is known as the First Cataract.

The Nile now enters Egypt Proper and continues, at an average rate of about 3 miles an hour, increased to 4½ at the height of the inundation, a quiet winding course varying in breadth from 350 yards at Silsilis to 1100 yards at Minia. So far its course is the same as in old times, but a considerable change now takes place; for whereas formerly it discharged itself into the sea by seven **Mouths**, at the present day these are reduced to two. The point of separation, which constitutes the apex of the Delta, has remained about the same. Its ancient name appears to have been Cercasorus, the modern representative of which may be placed at a point opposite Shubra. Here the river anciently divided into three branches, the Pelusiac running E., the Kanopic running W., and the Sebennytic which flowed between these two, continuing indeed the general northward direction hitherto taken by the Nile, and piercing the Delta through the centre. From this Sebennytic branch two others were derived, the Tanitic and the Mendesian, both of which emptied themselves between it and the Pelusiac branch. The lower parts of the remaining two branches, the Bolbitine and the Phatmitic, were artificial, and were constructed probably when the other outlets began to dry up. It is by these two mouths that the river at the present day finds its outlet. At the point of bifurcation the general direction of the two streams is probably that of the old Pelusiac and Kanopic branches, but they gradually quit the extreme E. and W. course, and continue more in the centre of the Delta, the one to Damietta, and the other to Rosetta, from which places they derive their modern appellations.

The annual **Inundations**, which not only water the country, but supply it with the fertilising deposit on which its very existence depends, are the result of the rains falling in the mountains amongst which the Blue Nile has its source, and in Central Africa along the course of the White Nile. Although the rise of the river in the S. begins in April, its effects are not felt in Egypt until June. The inundation continues about 3 months, and reaches its highest point at the end of September, though very often there is a sudden final rise in October. Early in November it steadily subsides, and by the end of November the country it has covered begins to dry up. From that time the river flows within its natural limits, sinking gradually lower and lower, till the period of the next rise. On the height of the inundations depends the prosperity of the country for the ensuing year. Too great a rise involves a destruction of dikes and a loss of life and property. A deficiency leaves large tracts unmoistened and unfertilised, and the canals not sufficiently filled to supply water for irrigation during the dry season.

Great improvements have been introduced of late years into the system of irrigation in Egypt. By a carefully constructed arrangement of canals, siphons, escapes, weirs, &c., it is arranged that even during a bad season a great part of the Nile valley shall receive its share of the mud-charged water.

At the same time there are still large tracts of "*Sharaki*" land—that is, land which is exempt from taxation on account of receiving no flood water—which call for some system of irrigation to bring them into cultivation. In order to meet this difficulty the Government propose to create an immense reservoir at Aswân.

The importance, therefore, of watching the rise of the river and regulating it by means of dikes, sluices, and canals, has always been recognised. At the present day the progress of the inundation is telegraphed from Wâdy Halfa, just as in old times messages were sent from Aswân, and afterwards from Semna, the southernmost point of the kingdom in the days of Amen-em-hat III. Several inscriptions at Semna record the height of the Nile at different times during the reign of this king, to whom Egypt was indebted for the Lake Mœris and many other important irrigation works (see pp. 59, 625). From them it would appear that the highest recorded rise was 27 ft. 3 in. above any inundation of the present day. The height of the inundation varies in different parts of Egypt. At Cairo a good average rise is about 26 feet.

The mode of irrigation is essentially different in Upper and Lower Egypt. In the former, the country on each side of the river is divided into basins varying in area from 10,000 to 50,000 acres. These basins are filled by the Nile in the time of the inundation, which is afterwards allowed to flow off, leaving a deposit of Nile mud on the surface of the land. In Lower Egypt, on the contrary, the water is distributed by an elaborate system of canals.

The implements in general use for irrigation are the *Shadûf*, a goatskin bucket working at the end of a weighted pole, the *Sâqiya*, or water-wheel, and the *Tabût*, a wheel for raising water, which is worked by numerous fans.

10. INHABITANTS.

The total **Population** of Egypt Proper may be stated roughly at 8 millions, of whom about 130,000 are foreigners. It was larger in ancient times. Herodotos states that there were 20,000 populous cities in the time of Amasis; Diodoros reckons the population at 7 millions; and Josephus places it at 7½ millions in the reign of Vespasian. It had, however, sunk in the time of the Mamelukes to 3 millions. Since the accession of Mohammed Ali it has steadily increased, and is no doubt still rising, notwithstanding the commonly expressed opinion to the contrary. Esna is the most densely populated district; the Fayyûm and Behêra the most sparsely. The proportion of the sexes is about equal.

The various elements of the motley population of Egypt may be divided into Egyptians, who may again be subdivided into the country population (*Fellâhîn*), the inhabitants of the towns (*Oulâd el-Arab*), and the wandering tribes (*Bedâwin*); Nubians; Abyssinians and Negroes; Turks; Levantines; Armenians; Jews; and Europeans.

The **Fellâhîn** (*Ibn el-Arab*) are the most numerous, and the most important element, amounting to more than three-fourths of the whole population. The *Fellâh* (fem. *Fellâhah*) is the representative of the conquering Arabs who came with 'Amr; but these were so mingled and intermarried with the original inhabitants, and with Abyssinians, Nubians, and others, that they present but very slight resemblance to the original stock. Indeed, in many parts of Egypt the peasantry exhibit more likeness to the old Egyptians, as depicted on the monuments, than to the true descendants of their Arab ancestors, the Bedâwin. They are, as a rule, a handsome well-formed race, with fine oval faces, bright deep-set black eyes, straight thick noses, large well-formed mouths, full lips, beautiful teeth, broad shoulders, and well-

shaped limbs. It is astonishing that such well-shaped, perfectly-proportioned men and women should grow out of such pot-bellied, shrunken-limbed things as the children are. The colour of the skin varies considerably,—light and tawny in the north of Egypt, and gradually getting darker in the south. The most beautiful tint is the deep bronze one of Upper Egypt. The fellâhîn are patient, industrious labourers, and docile and intelligent when young. Their dwellings are made of mud-bricks, and sometimes only of mud and straw; the thatch is of palm-branches or dura straw and rags. Most of them have two rooms, but very few are two stories high. Near the roof are apertures for the admission of light and air. The furniture consists of a few mats and some earthen vessels.

Bread made of millet or maize forms the staple of their food, together with the common vegetables of the country, milk, cheese, eggs, and dates; meat is seldom tasted. The ordinary meal is bread dipped in a mixture called *dukkah*, composed of lentils seasoned with salt, pepper, onions, and a variety of herbs. The two luxuries in which the fellâh chiefly delights are tobacco and coffee.

The dress of the fellâh needs little description, consisting at the most of a pair of drawers (*libâs*), a long full shirt or gown of blue cotton or linen (*kamîs*), a brown goat's wool cloak (*zâbût*), and a white or brown felt cap (*libda*), with a tarbûsh over it, and a turban of white, red, or yellow cotton or muslin; shoes when worn are broad, pointed, red (*zerbûn*), or yellow (*balgha*) morocco; in winter a brown and white striped cloak is worn in addition. Some of the very poor classes however have nothing but the cotton shirt and felt cap; and when at work find the cap alone sufficient. The fellâhîn women when quite young are generally models of beauty in form and limbs, and often pleasing in countenance; the eyes especially being very beautiful. They lose their good looks, both of shape and feature, however, at a very early age. Their dress is as simple as the men's, consisting of a pair of white cotton or linen drawers (*shintyân*); a blue linen or cotton shirt like the men's, reaching to the feet; a face veil (*burko*) of thick black crape; and a long dark blue muslin or linen veil (*turba*) covering the head and hanging down behind. In Upper Egypt most of the women wear nothing but a large piece of dark brown woollen stuff (*hulaliya*) wrapped round the body and fastened over the shoulders with a piece of the same for a turban. Nearly all wear trumpery brass ornaments, blacken the edge of their eyelids with *kohl*, stain their finger and toe nails and the palms of their hands with *henna*, and tattoo different parts of their person.

The **Inhabitants of the Towns** (*Oulâd* as they are called) differ in many respects from the peasantry, though the distinction is chiefly noticeable as regards the Cairenes, who consider themselves, and with some justice, the superiors, mentally and physically, of the Fellâhîn. No doubt they are a more mixed race, showing signs both of European and African descent, the result of the constant introduction of white and black slaves.

The dress of the lower orders of townspeople, both men and women, is much the same as that of the Fellâhîn. That of the men of the middle and higher classes consists of a pair of full drawers (*libâs*); a shirt of linen, cotton, silk, or muslin (*kamîs*); a short sleeveless vest of cloth or striped silk and cotton (*sudêra*); a long vest of striped silk and cotton (*kuftân*), reaching to the ankles, and with long sleeves extending beyond the fingers, but opening at the wrist; a girdle of silk or muslin (*hezâm*) wound round the waist; and over all a long cloth coat (*gibba*), or a black woollen cloak (*'abaya*). On the head is worn a small, close-fitting cotton cap (*takîya*), and over this a red cloth cap (*tarbûsh*), with a tassel of blue or black silk, round which is wound a piece of white or figured muslin, or a Cashmere shawl, thus forming

the turban (*imma*). Red or yellow shoes, and sometimes socks, complete the attire. The above is the proper native dress, but a great many of the middle and upper classes, especially in the towns, now wear a semi-European dress; and the Turkish tarbûsh, without a turban, is worn instead of the Egyptian tarbûsh. The dress of the women consists of the *shintiyân;* the *kamîs;* a long vest (*yelek*) something like the kuftân, or a short one (*anteri*); a shawl girdle; and a *gibba* of cloth, velvet, or silk, something like the man's, or a jacket (*saltah*). The headdress is formed of a *takîya* and *tarbûsh,* with muslin or crape wound round it, forming what is called a *rabta,* and over this hangs a long piece of muslin embroidered at the ends (*turba*). Sewn on the top of the turban is a round convex ornament of plain gold, or gold and diamonds (*kurs*); and the hair hangs down behind in numerous braids, tied with black silk, and with little ornaments of gold attached. Shoes of yellow or red morocco, and ornaments of various kinds, complete the indoor dress of women of the upper and middle classes. On going out they wear in addition a large loose silk gown (*tôb*); a face-veil of muslin (*burko*), concealing the whole of the face except the eyes, and reaching nearly to the feet; and over all, from the head to the feet, a black or white silk cloak (*habara*).

The **Bedâwin,** sing. **Bedâwi,** are the wandering Arabs living in the desert on either side of the Nile, and in the Sinaitic peninsula. The total number living upon Egyptian territory is about 246,000, of whom 146,000 live in villages, or hamlets, and the remaining 100,000 live a wandering life. The Bedâwin are divided into seventy-five tribes, of which the principal are as follows:—

Tribe.	*Number.*	*Province.*	*Tribe.*	*Number.*	*Province.*
Oulad Ali . .	19,500	Behêra.	Fargan . .	5,000	Fayyûm.
Guemeat . .	6,000	do.	Fawaia . .	13,000	Fayyûm, Beni Sûef.
Nagama . . .	6,000	Gharbîya Gîza.	Do'afa . .	7,000	Beni Sûef.
Hanadi . . .	10,500	Sharkiya.	Ma'aza . .	5,000	Beni Sûef, Minia.
Temêla . . .	5,000	do.	Gawazi . .	10,000	Minia.
Hewêta . . .	5,000	Kaliûbîya.	Eleka . . .	8,000	Qina, Esna.
Harabi . . .	9,500	Fayyûm.	Ababda . .	19,500	do. do.
Samalûs . . .	5,000	do.			

Of the remaining sixty tribes, twenty-five number between 1000 and 5000 and the remainder number less than 1000 persons each. The Bedâwin in Lower Egypt speak Arabic, as do also some of the tribes in Upper Egypt; but the Ababda, who occupy the country between the Nile and the Red Sea from Qina, southward, speak a different language, which is known as Bedy or To-Bedyawîya. This language is spoken also by the Bisharîn, whose territory lies south of the Ababda, and by the Hadendoa tribes in the vicinity of Suâkim. Many of the Ababda, who live near the Nile, also speak Arabic. The Ababda are supposed by some authorities to be the descendants of the Blemmyes, who formerly occupied part of Nubia. There is a resemblance between them and the Bisharîn, and a certain amount of intermarriage takes place. Until the Sûdân was abandoned, a sub-tribe of the Ababda was held responsible for the safety of the road from Korosko to Berber, and the Shêkh of this tribe, Husên Pasha Khalîfa, was the Governor of Berber when it fell into the hands of the Mahdi.

There is a considerable difference between the nomad Bedâwin and those who live in villages. The latter have lost much of the wild character of the desert Arab and become more civilised.

The **Copts** (*Kubtî, Gubtî,* or *Ubtî,* pl. *Kubt*) are considered to be the descendants of the ancient Egyptians; but they are by no means an unmixed race. Their Arabic name may be derived from Koptos in Upper Egypt, now Kubt or Kuft, the headquarters of the Christians till the Mohammedan con-

quest; but it has probably some analogy with the Greek Αἰγύπτος. Much stress has been laid upon their resemblance to the sculptured portraits of the ancient Egyptians, but it is difficult to trace the likeness much more in them than in their Moslem fellow-countrymen, except perhaps in the eyes, which are exceptionally large and almond-shaped, and slope slightly upwards from the nose. The Copts, too, are rather under the middle size, as were, to judge from the mummies, the ancient Egyptians. Their dress is the same as the Moslem, except that they often wear a black or blue turban, which the latter never do. It should be remembered, however, that there are Moslem Copts as well as Christian Copts, though the name is generally applied exclusively to the native Christians of Egypt. The number of Copts is about 400,000. In Upper Egypt there are whole villages composed of them, and they are numerous at Cairo and in the Fayyûm; there are but few in the Delta. They are in general better educated than the rest of their countrymen, and are extensively employed in all the public offices as clerks, accountants, &c.

The language of the Copts of the present day is that of the rest of the country, the Egyptian dialect of Arabic. Coptic is only used in some of the Church prayers, and then they are repeated in Arabic for the benefit of the hearers; indeed, the priests who use them have merely learnt them by heart, and know hardly anything of the language. The Coptic language began to fall into disuse after the Mohammedan conquest, and by the 15th or 16th century was quite replaced by the Arabic. It is undoubtedly one of the oldest used by mankind, and in its original purity was that of the old Egyptians. It underwent a great change after the conquest of Alexander and the spread of the Greek language, and especially after the introduction of Christianity into Egypt. It then began to be written from left to right, contrary to the ancient and Oriental manner, and in a character mostly adapted from the Greek, from which the Copts also borrowed many words and expressions. But notwithstanding the modification it has undergone, it is still the language written on the monumental walls of old Egypt, and to it the world is indebted for the key by which the hieroglyphs have been interpreted. Coptic MSS. are rarely written on vellum, but on *charta bombycina*, or cotton paper. A few exist on papyrus.

The **Nubians** may be considered as the inhabitants of the country between the First Cataract and Khartûm; Nubia being the title under which all that district is known to us, just as the Greeks called it Ethiopia. By the Arabs the Nubians are called *Barâbra*, sing. *Berberi*, a name applied much in the same sense as "*Barbaroi*" by the Greeks.

Owing to the extreme poverty of the greater part of their own country, great numbers of Nubians come to Egypt, where they are employed in the towns as doorkeepers (*bawwâb*), grooms (*sâis*), coachmen (*arabuggi*), house-servants (*khaddâm*), and cooks (*tabâkh*), each of these classes being constituted as a guild with its own shêkh, who is responsible for the character of the members. They are preferred to Egyptian servants as being more honest and truthful, and generally cleaner. They are devotedly attached to their country and their countrymen. Brave and independent in character, they differ also in these respects from the Egyptians; and in some parts of Nubia their constant feuds keep up a warlike spirit, in which their habit of going about armed enables them frequently to indulge. Those who know how to read and write are in a far greater proportion than in Egypt among the same class; for, with the exception of their chiefs, they have no wealthy or upper orders. Like the blacks, they are fond of intoxicating liquors; and they extract a brandy and a sort of wine from the date-fruit, as well as *bûza*, a fermented drink made from barley, bread, and many other things, which

are found to furnish this imperfect kind of beer. They also are fond of smoking *hashish.*

The **Turks** were formerly a more numerous and important section of the population than they are now, but their numbers are diminishing, nor do they fill, as was at one time the case, all the more important civil and military posts. They are chiefly to be found in the towns employed as officials, soldiers, merchants, and shopkeepers. Many of them are emancipated Circassian slaves, while others are the descendants of Turks born in Egypt, and of very mixed origin. They are as a rule handsome and dignified in appearance, and courteous in their manner to strangers, though haughty and overbearing to the natives.

The **Abyssinians and Negroes,** of whom there are a considerable number in Egypt, are mostly slaves. The latter come chiefly from the Sûdân and Dârfûr. The females of the former race are much prized for their beautiful figures, agreeable features, and amiability of character. Negresses are principally employed as domestic servants. Though the slave-trade is officially forbidden in Egypt, and slaves who desire it can obtain their freedom, it certainly cannot yet be said that slavery is done away with, nor indeed are slaves as a rule anxious to obtain their release, as they are generally very well treated and sure of support in sickness and old age.

The **Levantines** may be described as Arabic-speaking Christians of European and Syrian origin; there are few of them who, in addition to their mother tongue, are not acquainted with several other languages. They are chiefly engaged in commerce, many of them being very wealthy. Most of the subordinate *employés* at the Consulates are Levantines, their linguistic acquirements rendering them peculiarly fitted for such posts. The term Levantine is sometimes applied to persons of European origin born in the East.

The **Armenians** form a small but important community. They are chiefly engaged in commerce and trades, especially as goldsmiths and jewellers; but many of them hold important posts in the government offices. Some of Egypt's most distinguished public men—Nubar, Tigrane, and Artin Pashas—are Armenians.

The **Jews** (*Yahûd*, sing. *Yahûdîya*) are often remarkable in Egypt for their fair hair, blue eyes, and white skin, just as in Europe they are generally to be distinguished by opposite characteristics. The street money-changers (*serâf*) in the towns are Jews, and there are many wealthy merchants and shopkeepers, though the Jews' quarter is a poor, miserable-looking one, and they themselves are said to be dirty in person and unclean in their habits. They are, however, subjected to no persecution, nor do they labour under any civil disabilities.

The **Europeans** are an important and ever-increasing section of the population, especially in Cairo and Alexandria and the towns of the Delta. The total number in 1882, when the last census was taken, was 84,000, of which 35,000 are Greeks, 16,000 Italians, 15,000 French, 6,000 English, exclusive of the troops, and 12,000 Germans, Austrians, Swiss, Russians, &c. &c. It is essentially a floating population, though among the Greeks, especially, there are many permanent settlers, particularly at Alexandria, where the wealthiest members of the mercantile community are Greeks. Nearly all the small general shops at which European articles can be purchased, both in the Delta and up the country, are kept by Greeks,

Maltese, or Italians. These three nationalities, the first two especially, contribute very largely to the criminal classes in Egypt; indeed the great majority of crimes with violence are attributed, and with justice, to them. Many of the most respectable tradesmen in Alexandria and Cairo are French, and there are a certain number of Frenchmen employed under the Government. The English proper are not very numerous, but there are some good English mercantile houses at Alexandria, while Englishmen hold high official posts, and others are employed as engineers. There are 1662 Europeans in Egyptian Government employ, of whom 427 are English, 319 French, 511 Italians, and 153 Austrians. The remainder are of other nationalities.

There is very little religious fanaticism in Egypt; and natives and Europeans, the latter generally included by the former under the general term "Afrangi," live very peaceably together. European travellers need be under no apprehension of meeting with any rudeness; on the contrary, they will find themselves treated as a rule with politeness and good nature.

The infant mortality among all classes of the population in Egypt is very great; but once arrived at puberty, the natives, both men and women, are fairly long-lived. This, however, is not the case with any of the foreign elements of the population, either European or African, though the effect of the climate does not show itself on the former till perhaps the second or third generation, whereas the African transplanted from his native south is seldom long-lived.

11. RELIGION.

(*a*) Islamism.

Islamism, *i.e.* subjection to God, is the name applied to the religion formulated by Mohammed "the praised," the great prophet of Arabia. It rests on four foundations: 1. The Qorân; 2. *Sonnah*, or tradition; 3. The harmony in opinion of orthodox Moslem teachers; 4. *Kias*, or reasoning.

The actual creed of Islam may be summed up thus: (*a*) Belief in God—"there is no God but God (Allâh), and Mohammed is His prophet." (*b*) Belief in angels. (*c*) Belief in written revelation, *i.e.* the Qorân and the prophets. (*d*) Belief in predestination. (*e*) Belief in judgment after death and eternal life.

The *Dîn*, or practical side of Mohammedanism, is fourfold, and requires of its adherents: (*a*) Prayers and purifications. (*b*) Alms. (*c*) Fasting. (*d*) The Hagg, or pilgrimage to Mecca.

The **Qorân**, or sacred writing, is believed by pious Mohammedans to be of supernatural origin, and the revelation of it was vouchsafed to the Prophet during a period of twenty-three years. It is divided into *Sûrehs* or portions. Moslem prayers are chiefly based upon it, and these, together with long portions from the Qorân itself, are committed to memory as an integral part of every boy's education, though needless to say they often convey no meaning whatever to the learner. Tradition is handed down by means of the prophets, of whom there are 240,000 of various degrees. They are believed to be free from mortal sin and granted divine power, with which they work miracles. Mohammed is the chief prophet and the exponent of the will of Allâh; among the most important and next to him in rank are Jesus, Abraham, Moses, Jacob, Noah, and Adam.

The Moslem doctrine that "the faithful" are elect has probably been the cause why as a religious sect Mohammedans have made but few attempts at proselytising. They consider themselves as chosen of God by virtue of their belief in Allâh and Mohammed, though they also believe man's future

destiny must be subject to his mode of life. Yet even here **predestination** comes in, and according to the Qorân the salvation or damnation of souls is absolutely beforehand.

At the great **day of judgment** Asrâfîl, the angel, shall sound two mighty blasts: one shall kill every living thing, the other shall arouse the dead. They that are righteous shall pass over by an hair's-breadth bridge into a Paradise of sensual delights, while the evil ones shall fall from this same bridge into hell, which is yawning below.

The practical side of Islamism requires that five times during the day (immediately after sunset, nightfall, daybreak, noonday, and about 1½ hr. before sunset) the faithful Moslem must recite his **prayers**. Washing and turning his face to the East—to Mecca—and removing his shoes, the worshipper, making certain prostrations, recites the required formulæ from the Qorân. Very often he recites only a short prayer called *el-fâtha*—the opening—so called from being the first Sureh in the Qorân. It runs thus: "In the name of God, the merciful, the gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince in the day of Judgment. We serve thee, we pray to thee for help; lead us in the way of those to whom thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen."

The observance of the yearly fast of **Ramadân** is also essential, when for a whole month the devout believer may neither eat nor drink from sunrise until sunset.

The **Hagg**, or **Pilgrimage to Mecca**, though not absolutely essential, is enjoined on every man who can possibly undertake it. The pilgrims endure great hardships in their journey to and from Mecca, to which many of them succumb.

It cannot be said that the **Morality** of Islam is of a very high order, though adapted to the climate and character of the Orientals. Polygamy is sanctioned on the ground that the Prophet had four wives. The treatment of women is a great blot upon the Moslem system. Under it women are no better than chattels, and are considered to have no souls. Wine and strong drink are forbidden by the Prophet, but in Egypt certainly that precept is set at naught.

There are four orthodox sects of Mohammedans: the Hanefites, the Shâfi'ites, the Malekites, and the Hambalites. From the Orthodox or Sunnite party the Shî'ites (*shî'a* sect) broke off and gained considerable ground both in Persia and Egypt. The Madhi belonged to the Shî'ite sect.

The Dervishes (*darwîsh*, pl. *darâwîsh*) are both the monks and the freemasons of the East. They are divided into innumerable sects and orders. The principal Egyptian orders, with their subdivisions, are:—

1. The *Rifâiya*, founded by the Seyyid Ahmed Rifâî; its members carry black banners, and wear black, dark blue, or dark green turbans. The chief sects of this order are: (*a*) The *Saadiya*, founded by Saad ed-Dîn el-Gibawî; they carry green banners, and wear turbans of the same colour, or of the dark hue of the Rifâîya in general. The members of this sect perform some curious ceremonies and do various snake-charming feats. (*b*) The *Ilwânîya* or *Aulâd Ilwân* go through remarkable performances at festivals, such as thrusting nails into their eyes and bodies, eating live coals and glass, breaking stones on their chests, &c.

2. The *Qâdirîya*, founded by Abd el-Qadîr el-Ghilâni, who was the

guardian of the tomb of Abû Hanîfa, the founder of one of the four orthodox sects of Islâm, at Baghdad. Their performances consist in shrieking or howling (see below). The banners and turbans are white. Most of the members are fishermen, and carry nets of various colours in processions.

3. The *Ahmedîya*, founded by Shêkh Ahmed el-Bedâwi; its banners and turbans are red. The chief sects of this order are: (*a*) The *Bêyûmîya*, known by their long hair; (*b*) the *Shinnâwîya*, and (*c*) the *Aulâd Nû*, all young men, who wear high caps with tufts of coloured cloth on the top, and strings of beads across their breasts, and carry wooden swords and a thick-corded whip. The Shinnâwîya and the Aulâd Nû play an important part in the ceremonies at Tanta in honour of their founder (see p. 227).

4. The *Barâmîya* or *Bûrhamîya*, founded by Shêkh Ibrâhîm ed-Desûkî; its banners and turbans are green. The great festival of its members is at Desûk (see pp. 219 and 227).

Besides these orders, there are others that exist in Egypt, though not originally founded there. Of these the principal is that of

The *Môlawîya* (in Turkish *Mevlewi*), the largest of all the orders, founded by the (Môla) Jelâl-ed-dîn er-Rûmi, of Balkh, in Persia, who died at Koniah about 1273 A.D. (672 A.H.), and was the author of the celebrated mystic poem, the *Methnevi Sherîf*. The Môlawîya have come to be considered the most aristocratic of the Dervish orders, and most of the Sultans have of late been enrolled as members of the order. Their headquarters are at Koniah, in Asia Minor, the office of shêkh being hereditary in a family of the name of Shêlebi. The performances of the Môlawîya consist in dancing, or rather whirling (see p. 357). Among other orders may be mentioned:—The *Nakshibendîya*, founded by Mohammed Nakshibendi, a contemporary of Othman I. The *Bektashîya*, founded by Hadji Bektash, of Khorasan, who lived for some years at the court of Orkhan I.; in connection with the Janissaries they played an important part in Turkish history. The *Gulshenîya*, founded by Shêkh Ibrâhîm Gulsheni, who died at Cairo, A.D. 1533. The *Bekrîya*. The *Afifîya*. The *Demirdashîya*, &c.

Most of the dervishes are tradesmen, artisans, or fellâhîn, &c., and only assist occasionally at the ceremonies of their order, but others make it their occupation to perform at festivals, funerals, &c. These last are called *fakirs*, and often lead a wandering life, subsisting on alms. Their dress is usually a patchwork coat (*dilk*) of many colours, and they carry a staff with strips of different coloured cloths fastened to the top. Dervishes are not forbidden to marry.

The religious exercises of the dervishes consist chiefly in the performance of *zikrs*. The chief features of these *zikrs* are continued invocations of Allâh, accompanied by a motion of the head, or of the whole body, or of the arms; and the performance of a dance.

There are several colleges or monasteries (*tekiyas*) of the different orders in Cairo, which the traveller who has time may find an interest in visiting, and many will no doubt be anxious to see the performances of the dancing and the howling dervishes.

The **Monastery of the Dancing or Whirling Dervishes** (*Tekiya Môlawîya*) is in the Helmîya (see pp. 356–358).

The principal **College or Monastery of the Howling Dervishes** (*Tekiya Kadriya*) is at Qasr el-'Aini, on the banks of the Nile, on the road to Old Cairo, adjoining the Hospital and School for Medicine (see p. 376).

Those who can spend one Friday only in Cairo will find it possible, as a rule, to be present at both the Whirling and Howling Dervishes' performances by driving first to the Whirlers and witnessing a portion only of their *zikr*.

The following Dervish monasteries are also well worthy of a visit to those interested in the history and institutions of the various orders as represented in Egypt. They belong to fraternities that are chiefly Turkish and Asiatic, and which number few if any Egyptians amongst their members.

The *Tekîya en-Nakshibendîya*, in the Habbanîya or Darb el-Gamamîz. This is a monastery built by Abbas Pasha for the order of Nakshibendi dervishes resident in or visiting Cairo. It forms a quadrangle enclosing a small garden with a *Hanefîya* for ablution in the centre. There are separate rooms, or cells, for the accommodation of fifteen or twenty members. The hall for prayer and the silent, or meditative *zikr*, are on the N. side; the walls being adorned with scrolls and inscriptions in Persian and Arabic characters. The chamber of the shêkh is on the E., and his house on the S. side of the building.

The *Tekîya Habbanîya*, in the street called by the same name, and not far from the last-named. This institution, as well as the *sebîl* and school adjoining, was built by Sultan Mahmûd II., and is not so much a dervish tekîya, in the proper sense of the word, as a training college for those devoted to religious learning.

Ascending a flight of steps, you find yourself in a quadrangular open court surrounded by an arcade formed by marble columns, into which look the cells of the students, who may generally be seen reading or chanting within. The centre of the court is planted with trees and shrubs, in the midst of which is the place of ablution shaded by a cupola supported by marble columns. The peaceful aspect of the place contrasts remarkably with the bustle of the outer street.

The *Tekîya Gulshenî*. This is situated near the S. side of the mosque of Muayyad, near the Bab ez-Zuwêla. Ascending a flight of steps and turning to the left, you enter a peculiar but picturesque retreat. The building forming the tekîya encloses, as usual, an open court, of which the greater portion is raised considerably above the level upon which you stand, and is spread with mats and carpets. In the midst stands a small square building containing the tomb of the shêkh, and supporting a whitewashed dome. The whole of the N. façade of this mausoleum is encased with coloured tiles of various patterns somewhat promiscuously arranged.

The *Tekîya el-Maghâwrî*, on Gebel Mokattam. This is the retreat of the *Bektâshi* dervishes, and should by all means be visited. It is situated to the E. of the tombs of the Mamelukes: and just behind the modern buildings of the Military Arsenal behind the Citadel, and on the right hand of the road up the Mokattam Hills. The tekîya projects from the hill, and may be distinguished from afar by a bank of verdant foliage with which it is fronted. Ascending a long flight of steps, and passing through a small garden, you enter the tekîya which has lately been rebuilt for the dervishes by the Khedive Ismaîl and some of the princesses. The hall for the devotions of the members, the rooms of the shêkh, and the sumptuous kitchen may be inspected. The shêkh of the order, and the other members of the fraternity, are most polite and hospitable.

The small open court of the tekîya leads into an ancient quarry similar to those of Tûra and Masâra, and penetrating the rock for more than 200 ft. A pathway of matting enclosed by a wooden railing leads to the innermost recess, where lies buried the Shêkh Abdallah el-Maghâwrî, *i.e.* of the Grotto or Cave (*Maghâra*). His original name was Kêghûsûz, and he was a native of Adalia. Sent as deputy shêkh to Egypt to propagate the doctrines of the fraternity, he settled there and took the name of Abdallah.

Mohammedan Festivals are celebrated according to the Mohammedan lunar year, so that no dates according to the European computation of time

can be given. The Mohammedan year consists of 12 lunar months, and is therefore about 11 days shorter than the Gregorian year. The names of the months of the Mohammedan year are as follows :—

Moharrem.	Rabi Akher.	Regeb.	Shawwâl.
Saffar.	Gumad Awwal.	Shaabân.	Zilcada.
Rabi Awwal.	Gumad Akher.	Ramadân.	Zillega.

The Mohammedan day always begins at sunset, *not* at midnight, so that what we would call the night of the 6th of the month they would call the night of the 7th. It is very important to remember this. The Mohammedan month begins at sunset on the day when the new moon is *visible* at or before sunset. It does not therefore always agree with the commencement of the lunar month according to exact astronomical calculations, and it *may* happen that the month will begin on a different day in two different countries. For Mohammedans, the two important months are Ramadân, the month of the Fast, and Shawwâl, the month after the Fast. The months commence when two witnesses inform the Kâdi that they have actually seen the new moon. No printed calendar will satisfy a pious Mohammedan; the moon must actually have been seen for him to begin or end his fast. For the convenience of business people, calendars are published giving the comparative dates of the Gregorian, Mohammedan, and Coptic years. Several attempts have been made by scientific Mohammedans to make some absolute rule respecting the commencement of the months.

Festivals, &c., in Moharrem—

Lêlet-Ashûra (the Eve or Night of Ashûra). The ceremonies of the 10th of Moharrem commemorate the death of Husên. The Shi'ite Moslems of Cairo, almost exclusively Persians, celebrate in a remarkable manner the "martyrdom" of Husên (son of Ali, and grandson of the Prophet), who was slain by Yezîd, near Kerbela, in 61 A.H. (680 A.D.). About two hours after the prayer of nightfall (*eshê*), a long procession is formed, which, starting from an okâleh called the Hôsh Otâî, in the Gemalîya, passes by the W. side of the mosque of the Hasenên (in which is said to be buried the head of Husên); then through a part of the Mûski and along by-streets to a house, generally in the Hamzâwî, which has been prepared for the occasion. The procession is headed by a number of well-dressed Persians, accompanied by men bearing flaming cressets and handsome banners. Then follows a white horse with saddle and trappings of pure white, on which is seated a young boy holding a small sword in his hand; his head bare and smeared with blood, as are the trappings of the horse. After him is led another horse, bay or brown, with saddle-cloth of rich cashmere, but having no rider. The white horse represents that of Husên. Then follow a company of about 50 dervishes and others robed in white—equally divided on either side of the road and facing each other as they advance sideways—who gash their bare heads, like Baal's priests, with long curved swords, while the blood streams from their wounds. They represent the relatives and friends of Husên, who perished as martyrs in his defence. These are succeeded by other fanatics, stripped to the waist, who lash themselves with iron chains, and thump their breasts with their fists and open palms. The name of Husên is shouted incessantly in loud and piteous tones; occasionally also that of his brother Hasan, who was poisoned at Medina. The procession ends by passing into the court of the house above mentioned, which is brilliantly illuminated, and in which an interested company has been for several hours seated, and listening to the recitals appointed for the occasion. Here the scene is repeated, and the fanatics continue to gash and smite themselves as in the street. When this semi-dramatic and barbarous portion of the ceremony is

concluded, a most impressive scene takes place. The recital of the martyrdom of Husên is made in loud and pathetic tones by a môllah. All present are moved to sobs and tears, and to every expression of the most intense grief.

Admission to the house in which this ceremony takes place can be obtained without difficulty, through friends among the Persian community. Those who desire to witness the spectacle of the procession may do so from the window of some house overlooking the streets through which it passes, or by taking up a position in the densely-crowded streets.

The Sunnite, or orthodox Moslems, offer no opposition to the celebration of this solemn anniversary, but a large force of police is employed to keep order.

Yôm Ashûra (the day of Ashûra). The 10th day of Moharrem, to which this name is given, is observed with peculiar reverence by all Moslems. The first ten days, indeed, of the New Year, which generally go by the name of the *Ashr*, are devoted to prayer and to deeds of charity. Amulets of various kinds are now provided especially for young children, who are carried through the streets on their mothers' shoulders. A particular sweet dish is made by all classes on this day. The Mosque of el-Hasanên (pp. 349, 350) is densely crowded during the morning, chiefly by women, and presents an interesting scene. At the house alluded to in connection with the Lêlet-Ashûra, a further solemn service commemorates the Husên anniversary. A large company of Persians assemble and strike their breasts with their hands as they listen to further recitals.

Festivals, &c., in Saffar—

Return of the Mahmal and of the pilgrim caravan. This takes place towards the end of the second month Saffar, generally about the 27th. Though numerous pilgrims, by rail and road, arrive at Cairo before the caravan, and enter the city escorted by their families with music and rejoicing, there is a formal procession, very similar to that of the departing caravan in the tenth month (see p. 35). After remaining one night, or more, in the district N. of Cairo towards Abasîya, the *cortège*, preceded by a body of infantry, and the Bashi-Bazûk guard of the Mahmal, enters the Bab en-Nasr, and passes through the streets, beneath the Bab ez-Zuwêla, along the Darb el-Ahmar and the Darb el-Wizîr, to the Rumêla (or Place Mohammed Ali), where it is solemnly received by the Khedive. This is a very impressive scene, and should on no account be omitted by the traveller, especially if he should not happen to have been in Cairo at the time of the departure of the Mahmal for Mecca. The best point of view is from the road a little beyond the Khedive's kiosque. The *Mahmal* is a pyramidal wooden erection, hung round with gorgeous embroideries and carried by a camel. It is empty, but two copies of the Qorân are suspended from it.

Festivals, &c., in Rabi Awwal—

The **Môlid en-Nebi**, or "birthday of the Prophet" Mohammed, is held in the beginning of the month of Rabîya-el-Awwal, on the return of the pilgrims to Cairo. It was first instituted by Sultan Murad, the son of Selim, known to us as Amurath III., 1588 A.D. (996 A.H.). It is a fête of rejoicing, and from the booths, swings, and other things erected on the occasion, has rather the appearance of a fair. It continues a whole week, beginning on the 3rd and ending on the 11th, or the night of the 12th, of the month, the last being always the great day; the previous night having the name of *Lêlet Mobâraka*, or "Blessed Night." The ceremony of the Môlid en-Nebi usually takes place in an open space on the left hand of the road leading to Old Cairo and not far from the Hospital of Qasr el-'Aini. All round this

space are erected the great tents of the different orders of dervishes and other religious sects. High officials, such as the Khedive, the Minister of the Interior, the Governor of Cairo, and others, have also tents in the enclosures. The tents alone are worth a visit. They are of great size, and lined inside with the beautiful *appliqué* work for which the tent-makers of Cairo are so celebrated. Religious services go on all day long, accompanied by readings of the Qorân.

The night side of this môlid presents the most interesting aspect to strangers. Different forms of the *zikr*, or religious exercise, of the dervishes go on in the tents, which are then brilliantly illuminated. These *zikrs* continue till a very late hour of the night. The last night of the festival should be chosen by preference for a visit. A brilliant display of fireworks then takes place, and the whole scene is strange and striking in the extreme.

Festivals, &c., in Rabîya-et-tâni—

The **Môlid el-Hasanên**, or Birthday of "the two Hasans" (Hasan and Husên), the sons of Ali and Fatma, is celebrated during 15 days in the 4th month Rabîya-et-tâni, the great day being a Tuesday towards the close of the month. From a religious point of view the festival is next in importance to that of the Prophet, and from the picturesque point of view it is one of the most interesting of all the festivals. The Khedive goes in state to the Mosque of the Hasanên, and walks to it through the Khan el-Khalîli, which is beautifully decorated for the occasion. The shops are closed and hung with Persian carpets; the roadway, generally so dusty, is carpeted, and innumerable chandeliers filled with wax candles are hung from the roof. There is no scene in Cairo which reminds one more forcibly of the Arabian Nights. There is generally no difficulty in getting a seat in one of the shops, but it is very important to go in good time. Immediately after the Khedive has passed, the carpets are taken up, to prevent their being worn by the crowds which then pass through the Khan el-Khalîli. The people go in crowds to the great mosque of the Hasanên, in which are buried the head of Husên, and, as some say, the hand of Hasan. Solemn readings of the Qorân are made, and grand *zikrs* are performed in their honour: the mosque being brilliantly illuminated, as well as the quarters in the immediate neighbourhood; while the people indulge in the usual amusements of Eastern fairs.

The *Môlid of the Sultan es-Sâla* (Negm-ed-dîn Ayûb, d. 1249 A.D., 647 A.H.), who was considered as a great saint, is observed at the same time in the vicinity of his dilapidated mosque, which is in the Nahasîn, or street of the copper merchants, and thus very near the mosque of the Hasanên.

Festivals, &c., in Gumad Akher—

The **Môlid er-Rifâi.** This festival is held in the 6th month, Gumad et-tâni, in honour of the Seyyid Ahmed Rifâi, founder of the Order of Rifâîya dervishes, who died at Baghdad about 1165 A.D. (561 A.H.), and of his nephew Abû-Shibâk, over whose tomb is being built the large mosque called the Rifâi, opposite that of Sultan Hasan. This festival is one of the most remarkable that occur during the year. In the desert tract between the "Tombs of the Mamelukes" and the mausoleum of the Imâm esh-Shafîh are pitched numerous tents of the Rafâi order and its subdivisions. Dervishes of the order collect from all parts of Egypt, and the strangest types of feature and dress may be seen in the S.E. quarters of Cairo. *Zikrs* are performed at night in the tents, which are brilliantly illuminated, as at the other great môlids. The most conspicuous feature of the festival is the great procession which passes through a part of the city about midday on the great day, viz. a Thursday, about the middle of the month. The whole scene, including much

that is of a barbarous character, defies description. Numerous dervishes as they pass along devour live serpents; others chew glass and burning coals. Many again make a pretence of cutting and piercing themselves with swords and pointed instruments. Men, boys, and even small infants carried in arms, have their arms, cheeks, and breasts pierced with skewers, or long needles, at the extremities of which are placed limes, dates, or other fruits. On arriving at the scene of the môlid, many of the dervishes throw themselves upon the ground, and hold swords across their bodies, necks, or open mouths, upon which the shêkh of the section to which they belong passes over them, treading upon the swords, but at the same time leaning upon attendants, who partially support him on either side.

The *Môlid es-Seyyida Nefîsa.* In the month of Gumad Akher is also celebrated the Festival of Nefîsa, a great-grand-daughter of Husên, son of Ali. The great day is a Tuesday towards the close of the month. The usual festivities take place in the immediate neighbourhood of the mosque which contains her tomb, and which (as well as the gate close to it), in one of the S.E. extremities of Cairo, is called after her name.

Festivals in Regeb—

The **Môlid es-Seyyida Zênab.** This festival is held during 15 days in the sacred month of Regeb; the great day (Tuesday) being about the middle of the month. Vast crowds visit her mosque (pp. 363–4) and make the circuit of her tomb. Numerous tents are pitched near, and in some of the streets leading to, the mosque; and the usual festivities take place. The Seyyida Zênab was the daughter of Ali and Fatma, and grand-daughter of the Prophet.

The **Lêlet el-Miarâg**, or Night of the Ascension of Mohammed. This anniversary, which commemorates the Night Journey of the Prophet (from Mecca to Jerusalem, and thence to heaven, where he conversed with God), is solemnly observed by the Moslems of Cairo on the eve of, *i.e.* preceding, the 27th of Regeb. An interesting scene may be witnessed outside, or sometimes within the precincts of, the Palace of Abdîn (in the latter case permission must be obtained to enter). A few spacious and richly-lined tents are prepared, the ground is carpeted, and the whole spot brilliantly illuminated. About 9 P.M. *zikrs* of Whirling (Môlawîya) and other dervish orders take place, as well as various performances of a certain Moghrebi, or W. African sect (the Hantushîya), lately established in Egypt. Afterwards, at a late hour of the night, a solemn recital of the Night Journey (which is alluded to in ch. xviii. of the Qorân) is intoned in a clear voice by a shêkh selected for the occasion, who is surrounded by a chorus of Ulema.

The *Môlid of the Shêkh Abû Sâla et-Tashtûshi* is also celebrated on this night. The vicinity of his tomb, which is in the N. of Cairo, near the Bab esh-Sharîya, is much frequented.

Festivals, &c., in Shaabân—

The **Lêlet en-Nusf min Shaabân** (the Night of the Half of Shaabân). The eve of the 15th of the 8th month, Shaabân, called in some other countries the *Shab-e-Burât*, or Night of the Record, is solemnly observed. There are special prayers for the occasion. On this night the Lote tree (*es-Sidr*), called "the Tree of the Extremity" of Paradise, upon the leaves of which are written the names of all living persons, is shaken: and the leaf of any person that is destined to die during the ensuing year falls to the ground. At the prayers of sunset the mosques are frequented by unusual numbers of the faithful. The minarets of many mosques are illuminated.

Other môlids celebrated during the month of Shaabân are that of the

Imâm esh-Shafiʿ, on a Wednesday, generally about the middle of the month, in the vicinity of his mausoleum, which is numerously attended (p. 416); and that of "*Sultan*" *Hânefiz*, held near the mosque called after him, towards the close of the month.

Festivals, &c., in Ramadân—

Ramadân, the 9th month, and Moslem Fast, always of 30 days, is ushered in as soon as the new moon has been seen by two witnesses on the "Night of Observation" (*Lêlet er-Râya*): evidence of the fact having been duly sworn to at the house of the Kâdi, where a mock trial requiring such evidence is instituted for the occasion. Processions are then formed, and proclamations announcing the fast are made through all the streets of Cairo. The fast is observed by all persons, of either sex, whose age and health permit of their supporting it. No Mohammedan is supposed to eat or drink anything nor to smoke between sunrise and sunset. As the end of the day approaches, the streets are crowded with people ready to commence their meal the moment a gun fired from the Citadel announces that the sun has set, and the fast is over for the day. The streets in the native quarters present, during this month, a livelier appearance than usual; and the cafés (in which the reciters of romances are generally engaged by the month, and extend their recitals over the 30 nights) are well attended. In the open court of the house of the Shêkh el-Bekri dervish *zikrs* are performed every night, and the best *munshids* (singers of odes) may be there heard, permission to enter being readily and politely granted to Europeans. On the eves of the 13th and 14th, especially the latter, a visit should be paid between 8 and 10 P.M. to the mosque of Mohammed Ali, in the Citadel. Here a solemn service takes place in memory of the founder of the reigning dynasty, who lies buried in the mosque; and at whose tomb recitations of the Qorân are now made. The dervishes assemble and perform *zikrs*. The scene presented is almost identical with that which may be witnessed on the night next described.

The **Lêlet el-Qadr**, or "Night of Power," is observed on the eve of the 27th of Ramadân. On this night the Qorân is believed to have been sent down to the lowest heaven, whence Gabriel delivered it in portions, during 23 years, to the Prophet. The divine decrees for the ensuing year are also believed to be issued. The gates of heaven stand open, and prayers are specially efficacious. Chapter 97 of the Qorân is as follows:—

"Verily we sent down *the Qorân* in the night of El-Qadr. And what shall make thee understand *how excellent* the night of El-Qadr *is?* The night of El-Qadr *is* better than a thousand months. Therein do the angels descend, and the spirit *Gabriel* also, by the permission of their Lord, *with his decrees* concerning every matter. It is peace until the rising of the morn."—*Sale.*

Travellers should visit the mosque of Mohammed Ali between 8–10 P.M. It is brilliantly illuminated, and *zikrs* of *Môlawîya* ("Whirling"), *Kadrîya* ("Howling"), *Ahmedîya*, *Saadîya*, and other dervish orders take place. The spectacle is a strange one, and being witnessed in a mosque on so sacred a night, will suggest various reflections respecting the present position of the dervishes in Islâm. The minarets of this and many other mosques are lighted with lamps.

An interesting and somewhat similar spectacle may be witnessed in the mosque of the Hasanên.

Festivals, &c., in Shawwâl—

The **Îd es-Sugheyyir**, or Little Festival (in Turkish, *Ramadân Beirâm*), is celebrated during the first 3 days of *Shawwâl*, the 10th month, and thus immediately succeeds the close of Ramadân. This, as well as the "Great

Festival," which takes place 70 days later, is celebrated at Cairo by amusements of various kinds. New clothes are worn. Visits are made, especially by women, to the tombs of relatives, upon which palm branches, &c., are laid. The districts bordering on the great cemeteries outside the Bab en-Nasr, and the Bab el-Qarâfa, are the scene of much gaiety, numerous tents being pitched. The Khedive holds a reception in the morning, which is attended by all native officials of any position, by the representatives of foreign countries, and many others. The princesses also receive visits. Visits and friendly embraces are the order of the day amongst all classes.

Procession of the Kiswa. During the early part of the month Shawwâl, the *Kiswa*, or outer covering of the Kaaba at Mecca, a rich black brocade ornamented with letters of gold, and manufactured annually at Cairo, is carried from the Citadel to the mosque of the Hasanên. There the separate pieces are sewn together, the *Hezam*, or band of richly embroidered brocade, being attached to the Kiswa itself. The annual cost of the Kiswa is 4600*l*. The pageant, with all its accompaniments, is very similar to that of the Procession of the Mahmal, which follows.

Procession of the Mahmal. This ceremony takes place on or about the 23rd of Shawwâl, and announces the departure of the pilgrim caravan from Cairo. The Mahmal itself is a square wooden frame with pyramidal top, covered with red cloth richly embroidered with gold. It represents the litter of Fatma Shegeret ed-Dûr, the wife of El-Melek es-Sâla, of the house of Ayûb, who caused herself to be proclaimed Queen of Egypt in 1250 A.D. (648 A.H.), and who performed a pilgrimage. It accompanies the pilgrims annually to Mecca, and an extreme and superstitious reverence is now paid to it. At an early hour on the day a large body of troops are formed up in the Rumêla, opposite the Kiosque of the Khedive. A little later the Ministers, the Kâdi, the Mufti, and all the other civil and religious officials assemble in the Kiosque, dressed in their best clothes. Last of all the Khedive arrives, and takes his seat in the centre of the Kiosque. The procession of the Mahmal then advances, and the camel on which the Mahmal is, is halted in front of the Khedive, who makes an obeisance to it. The procession then passes through the streets of Cairo from the open square below the Citadel to the Bab en-Nasr. On this day many of the harîm screens are opened, and the veiled occupants are permitted to gaze into the streets. The procession is headed by detachments of infantry and cavalry. Then follow numerous fraternities of dervishes bearing banners of various colours, and some of the Bashi-Bazûk guards of the caravan. Most conspicuous in the *cortège* are the Mahmal, which all spectators endeavour to touch, the camels of the Amîr el-Hagg (Chief of the Pilgrims), and the Shêkh el-Gemel (Shêkh of the Camel), a burly, half-naked being, who rolls his bare head from side to side as the procession moves on.

Those who desire to see the actual start of the caravan will do well to ride out to the Birket el-Hagg (Lake of the Pilgrims), about 11 m. N. of Cairo, beyond Matarîya, on the edge of the desert. Here the pilgrims bid farewell to those who have accompanied them so far; and soon after the midday prayers on the 27th of Shawwâl, the long train, including many features not witnessed in the Cairo procession—such as the *takht-rawans*, or covered litters of female pilgrims, and the picturesque corps of mounted Bashi-Bazûks—moves slowly forward on its desert route.

Festivals, &c., in Zilcada—

The **Îd el-Kebîr**, or Great Festival (in Turkish, *Kûrbân Beirâm*), is celebrated on the 10th, 11th, and 12th of Zilcada. It commemorates the willing-

ness of Ibrâhîm to slay his son Ismaîl (according to the Arab legend). "Verily this was a manifest trial. And we ransomed him with a noble victim." (*Qorân*, ch. xxxvii.) On this day the pilgrims at Mecca slay their sacrifice; and in Egypt every family that can afford it kills a sheep. The rich give portions to the poor. In other respects this festival resembles "the Little Festival" in *Shawwâl:* all offices being closed, and the holiday being kept with rejoicings by all classes. The Khedive also holds a reception as at the other festival.

(*b*) The Copts.

The Copts are the descendants of those Egyptians who, early in our era, embraced Christianity; they form about one-fifth of the native population of the country.

The tenets of the Coptic Church are those of the sect called Jacobites, Eutychians, Monophysites, and Monothelites, pronounced heretical by the Council of Chalcedon in the year 451 A.D. Their secession from the orthodox Oriental Church was the occasion of bitter enmity between them and the Greeks, and they gladly welcomed the Arabs, and helped to drive out their hated fellow-Christians. The orders in the Coptic Church are the Patriarch (*Batrak*), always chosen from among the monks of the convent of St. Antony in the Eastern desert, Metropolitan of the Abyssinians (*Mitrân*), Bishop (*Uskuf*), Arch Priest (*Kummûs*), Priest (*Kasîs*), Deacon (*Shemmâs*), and Monk (*Râhib*). The convents and churches are very numerous, especially in Cairo and Old Cairo (see pp. 368–371, 383–389). The liturgy of the Coptic Church is based upon those of St. Gregory of Nazianzen, St. Basil, and that called of St. Mark. The Holy Communion is administered in both kinds and to children. The priests always celebrate barefooted, a practice doubtless of great antiquity; and persons entering the doors of the Eikonastasis are expected to take off their shoes, recalling God's command to Moses at the Burning Bush. The services are very long.

The most interesting specimens of old Coptic churches (*kenîsa*) are at Old Cairo (see pp. 383–389). There are two or three, however, worth notice in Cairo itself. Most of them, as at Old Cairo, are within convents (*dêrs*). They are invariably extremely plain on the outside, and are constructed of thin dark-red bricks, probably of Roman manufacture. One, three, or more domes rise above their roofs, and the thickness of the walls and the narrowness of the apertures for light render them admirably adapted to the warmth of the climate. Internally they are divided by wooden screens into different compartments (*khurs-khuâris*), in the westernmost of which is commonly found the well or tank for the water blessed at the Feast of the Epiphany. The Baptistery proper (*mamûdîya*) is generally in a separate chapel. The other compartments are for the women and for laymen, and that within the screen, which answers to the Eikonastasis of Greek churches, is reserved for the use of the clergy in the celebration of the Holy Eucharist. The aisles are likewise separated from the nave by openwork screens. The central and side altars, of which the latter are rarely used, stand under baldacchinos supported upon ancient marble pillars, and behind each is almost invariably a chancel (*hêkel*) and apse with semicircular stone seats, and a central throne, anciently, but not at the present time, used by the bishop according to primitive Christian practice. The walls of the apses are decorated with mosaics or painted, and paintings cover the ceilings. The altars are themselves square, and under each is a cavity at the back. They are generally made of stone, and on the top there is a central groove, in which is placed the square wooden receptacle for the Sacred Elements. As in the Greek Church, there are no organs; the only instruments of music used being

cymbals and triangles and small brass bells struck with a rod held in the hand. The voices of the clergy as they "*praise God with the loud cymbals*" have a singularly wild and impressive effect. There are no images, but a great number of paintings in the stiff Byzantine style, but some of them are not wanting in a kind of rude grandeur. The principal painting is always that of our Lord in the act of benediction.

The following are among the principal objects found in those churches which merit the attention of antiquaries and those interested in ancient ecclesiastical art:—1. Pulpits of marble, enriched with mosaics in marble and mother-of-pearl. 2. Shrines containing the relics of saints, enclosed in wooden cases wrapped in rich silk or other stuff, and precisely resembling bolsters. 3. Processional crosses, often with flags attached, and hand-crosses of brass and silver. 4. Ancient silver and brass censers, of which some have small bells attached to the chains. 5. Brass candlesticks. 6. Silver boxes to hold the incense. 7. Silver chalices, patens, and spoons. 8. Coverings for copies of the Gospel, made of silver, silver-gilt, or iron. Many of these are enriched with interlacing work, crosses, and inscriptions in Coptic and Arabic in relief. The Gospels are hermetically sealed inside these cases. 9. Ancient Arabic lamps of glass. Only two or three of these now remain in use. 10. Square painted boxes or receptacles for the Sacred Elements at the time of celebration. 11. Ostrich eggs in metal casing, suspended from the roofs, like those in Mohammedan mosques. 12. Staves upon which the clergy and laity rest themselves during long services. 13. Large carved wooden chairs used as supports for relics, or for the Gospels, and occasionally as a seat for the Patriarch. 14. Screens of inlaid wood and ivory, often of extreme beauty and intricacy of design. 15. Rich hangings for curtains and coverings of the altar. 16. Vestments, of extremely ancient design, but rarely of ancient manufacture. 17. Wall-decoration of Arabic and Persian (or Rhodian) tiles. For an excellent account of the Coptic religious ceremonies, see Butler's 'Coptic Churches.'

The **Coptic Festivals and Fasts** are celebrated according to the (Coptic) solar year, which consists of 12 months of 30 days each; 5, and on every fourth, or leap, year, 6 intercalary days, called *Nasi*, being added at the close. The 1st day of the first month, Tût, coincides with our 11th September. The following are the Coptic months, together with the corresponding months of the Gregorian calendar:—

1. Tût	begins	11th September.	8. Barmûda	begins	8th April.
2. Baba	,,	11th October.	9. Bashans	,,	8th May.
3. Hatûr	,,	10th November.	10. Baûna	,,	7th June.
4. Kyâhk	,,	10th December.	11. Abîb	,,	7th July.
5. Tûba	,,	9th January.	12. Misra	,,	6th August.
6. Amshîr	,,	8th February.	Nasi	,,	5th to 9th Sept.
7. Barmahât	,,	9th March.			

The Copts date from the "era of martyrs" (the 2nd year of Diocletian, 284 A.D.); and their leap-year immediately precedes our own. Thus the 1st of the Coptic year 1604 coincides with the Gregorian 11th September, 1887. In the years corresponding to the Gregorian leap-years, and the two years following, the 1st day of Tût is the 10th instead of the 11th September. The Coptic calendar is used in Egypt in all matters relating to the rise of the Nile.

The following are the principal **Festivals**:—

The **Îd el-Milâd** (Festival of the Nativity). The Coptic **Christmas** (29th Kyâhk) is celebrated with rejoicings. Services are held, as also during the night preceding, in the churches. New clothes are worn, and amusements

provided for children, as in the Moslem festivals. Alms are distributed to the poor; and visits are made to the tombs of relatives.

The **Îd el-Ghitâs** (Festival of the Immersion or Baptism) commemorates the baptism of Christ, and is celebrated on the 11th of Tûba (18th or 19th January). The eve of this festival, called the *Lêlet el-Ghitâs*, was formerly observed with great festivities; the banks of the Nile being crowded, and tents erected. The Copts, having poured holy water into the Nile, plunge into the stream. At present this, like many other customs, is but little observed at Cairo. But a visit should be made to one of the Coptic churches, either in Cairo or in Old Cairo, where the custom is still kept up, young men or boys plunging into a reservoir, if one exists in the church, and the priest washing the feet of the congregation.

The *Îd el-Bishâra* (F. of the Annunciation) is observed on the 29th of Barmahât (6th of April).

The **Îd esh-Shânîn** (F. of the Palm Branches). **Palm Sunday**, the next before Easter, is a great day of rejoicing. Travellers should visit the Coptic Cathedral in the quarter N. of the Esbekîya about 9 A.M. Here an interesting scene presents itself during and after the morning service. The Copts cut the long leaves of the palm branches into strips and form them into various cleverly-devised patterns, crosses, stars, &c. Many of them enclose the bread, or small round cakes, of the Eucharist in baskets of leaves thus interwoven.

The **Îd el-Kiâma** (F. of the Resurrection) or **Easter**, which is also called the **Îd el-Kebîr**, or Great Festival, is, as the latter name implies, the chief occasion of festivity among the Copts. Prayers are recited in the churches on the eve of the festival. The day is observed with the usual rejoicings. Alms are given, new clothes worn, &c.

The *Îd es-Suôd* (F. of the Ascension) is also observed with prayer and rejoicing, as is

The *Îd el-Ansara*, or *Whitsunday*.

There are several minor *Îds*, such as the *Îd es-Salîb* (F. of the Cross), once a great festival, but now scarcely observed, on the 17th of Tût (26th or 27th September); the *Khamîs el-Ahd* (Maundy Thursday); and the *Îd er-Rosûl* (F. of the Prophets), on the 5th of Abîb (11th July).

The Copts observe numerous **Fasts**. Their Lent or Great Fast (*Sôm el-Kebîr*) was formerly of 40, and is now of 55 days, broken only by the Festivals that occur during that period, and ending on Easter eve.

Their other Fasts are the *Sôm el-Mîlâd* (Fast of the Nativity) of 28 days, ending on Christmas eve; the *Sôm el-Ghitâs* (Fast of the Baptism), commonly called *Baramûn*, of one, two, or three days' duration, preceding the *Îd el-Ghitâs*; the *Sôm er-Rosûl* (Fast of the Apostles), which begins after the *Îd es-Suôd* and ends on the 5th of Abîb; and the *Sôm el-Adra* (Fast of the Virgin), of 15 days preceding the Festival of the Assumption.

Those who fast abstain from all meat-food; and partake of bread, vegetables, and oil. Coffee is also taken. The Copts are also enjoined to fast on every Wednesday and Friday except during the *Khamsîn*, i.e. from Easter to Pentecost.

(c) Egyptian or National Festivals.

These festivals, which are observed according to the Coptic or Solar Year, are of two kinds—(*a*) those held in honour of some Egyptian saint, either Moslem or Coptic; and (*b*) those which refer to the seasons and are obviously

in many cases survivals of ancient Egyptian festivals, and are joined in by persons of all creeds.

(*a*) *Egyptian Saints' Festivals.*—**Môlid Shêkh Ahmed el-Bedâwi.**—This, the most celebrated and perhaps the most characteristic national festival and fair in Egypt, is held at Tanta three times a year, in January, April, and August, in honour of Shêkh Ahmed el-Bedâwi. A description of it is given in the account of Tanta (p. 226).

The *Môlid Shêkh Ibrâhîm ed-Desûkî* is held at Desûk (p. 227), after each of the Tanta festivals, and is followed by

The *Môlid Shêkh Abû Rish* at Damanhûr.

The *Môlid Shêkh Embâba* is annually celebrated in June, at the period of the Lêlet en-Nukta, at the village of Embâba, on the W. bank of the Nile, opposite Bûlaq. It is in honour of the Shêkh Embâba, who there lies buried. Those who have not had the opportunity of witnessing one of the larger festivals in Cairo will do well to pay a visit to Embâba on the Night of the Drop.

The *Môlid el-Bêyûmi.* This is a very extensive and remarkable fair and dervish festival, which is held annually in the early part of October. The scene of the fête is the portion of the desert bordering on the Abbasîya road, immediately N. of the Bab el-Hasanîya. It is in honour of the Seyyid Ali el-Bêyûmi, founder of the great sect of Bêyûmîya dervishes (a branch of the Ahmedîya), whose memory is much respected in Egypt. All the characteristics of the Môlid en-Nebi are here repeated.

The *Môlid el-Afîfî.* This is also a remarkable festival, always celebrated immediately after that of Bêyûmi. The scene is the E. district of the Tombs of the Circassian Mamelukes, in which is the Tomb of Afîfî, the founder of a large sect of Cairene dervishes. Here amongst the tombs are pitched innumerable tents, and country people from all parts of Egypt, including many Bedâwîn, encamp around. The *môlid* lasts, as usual, 8 days; and is of the usual festive and semi-religious kind.

The **Môlid es-Sitt Dimiâna** (F. of the Lady Dimiâna), one of the chief saints of the Coptic Church, is celebrated on the 12th of Bashans (19th May) at a convent dedicated to her in a N.E. district of the Delta.

(*b*) *Festivals of the Seasons.* The **Shem en-Nesîm**, or "Smelling of the Zephyr," a general and very popular holiday, which is observed on the Easter Monday of the Coptic Church. Egyptians of all classes resort to the open country, or to any gardens or pleasure-grounds within easy reach, believing that if they inhale the fresh air on this day they will be preserved in good health during the ensuing year. Following some ancient custom, many women bruise an onion and suspend it on the outer door of their houses. All Cairo, with its vicinity, is filled with bright and cheery groups of women and children in gay attire. The blossoms of henna and flowers of all kinds are in great demand, and abundantly supplied. Many families organise picnics and spend the whole day in the fields and gardens. With the Shem en-Nesîm begins the period called the *Khamsîn*, which has given its name to the hot dry wind that is liable to blow during this season of the year. The Mohammedans observe the Shem en-Nesîm on the first and two following days of the Spring Quarter, at the time of the Vernal Equinox (i.e. at the *Norôz es-Sultâni* or Royal New Year's day, as adopted from the Persian calendar).

The *Lêlet en-Nukta* (Night of the Drop) was formerly an important anniversary, but is now little observed. On the night of (i.e. preceding) the 11th of the Coptic month *Baûna* (June 17th), a miraculous drop (the tear of

Isis) is believed to fall upon the waters of the Nile at a moment that was of old precisely calculated by astrologers. Many persons still spend a part of the night on the banks of the river. Formerly various superstitious beliefs were connected with the examination, on this anniversary, of the weight and quality of a clod of the Nile mud.

The **Festival of the Cutting of the Canal** (*Yôm wefa el-bahr*, or *en-Nil*, or *Mosim el-Khalîg*), which takes place at Old Cairo at the entrance of the Khalîg, is a ceremony of great importance, and looked upon with feelings of great rejoicing, as the harbinger of the blessings annually bestowed upon the country by the Nile. The time fixed for cutting the dam depends of course on the height of the river, but is generally between the 5th and 16th of August. The ceremony is performed in the morning by the Governor of Cairo, or his deputy. The whole night before this, the booths on the shore and the boats on the river are crowded with people, who enjoy themselves by witnessing or joining the numerous festive groups. The Governor of Cairo and other high officials have marquees pitched along the N. bank of the Khalîg, and ask their friends to witness the ceremony. Travellers who are in Cairo in August should ask for leave to view it from one of the tents. Towards morning the greater part either retire to some house to rest, or wrap themselves up in a cloak and sleep on board the boats, or upon the banks in the open air. About eight o'clock A.M. the Governor, accompanied by troops and his attendants, arrives; and on giving a signal, several peasants cut the dam with hoes, and the water rushes into the bed of the canal. In the middle of the dam is a pillar of earth, called *Aruset en-Nil*, "the Bride of the Nile," which a tradition pretends to have been substituted by the humanity of 'Amr for the virgin previously sacrificed every year by the Christians to the river-god. While the water is rushing into the canal, the Governor throws some silver to the men who have been employed in cutting the dam, who swim about with great skill in the rushing water. It occasionally happens that some swimmer, less able to withstand the strength of the current, is carried away and drowned. As soon as sufficient water has entered it, boats full of people ascend the canal, and the crowds gradually disperse, as the Governor and the troops withdraw from the busy scene.

12. NATURAL HISTORY.—SHOOTING.

Domestic Animals.—The principal quadrupeds are the Camel (*gemel*; trotting dromedary, *hegîn*), the Horse (*hossân*, pl. *kheyl*; mare, *faras*), the Donkey (*homâr*), the Mule (*bughl*, *bughla*), the Buffalo (*gâmûs*), the Ox (*tor*; cow, *bakarah*; calf, *igl*), the Sheep (*karûf*, *nâgeh*, pl. *ghunnum*), the Goat (*mayzeh*, *anzeh*; kid, *gidi*), the Pig (*khanzîr*), the Dog (*kelb*), and the Cat (*kut*). And among birds the principal are the Turkey (*farkha rûmi*), the Goose (*wuzzeh*), the Chicken (hen, *farkha*; cock, *dik*), and the Pigeon (*hamâm*). Of these it is curious to remark that neither the camel, the buffalo, the sheep, nor chickens are found among the old sculptures; the horse was probably introduced by the Shepherd Kings. The camel and the ass are the most characteristic animals of Egypt, and they may certainly be said to bear the burden and heat of the day in the way of work. The heavy baggage camel is the one most commonly seen. The ass is of many kinds, from the magnificent animal of 14 hands, worth from 100*l.* to 200*l.*, down to the wretched little drudge whose miserable carcase seems only fit for the vultures and the jackals. Horses are comparatively not numerous, and the possession of them is confined principally to rich people and Europeans. The old native Egyptian breed is nearly extinct, but endeavours have been made to renew the stock. The

buffalo is a most useful animal, and has to a great extent taken the place of the ox since the last two or three outbreaks of murrain. The sheep are very prolific, lambing as a rule twice in the year; the flesh is good. The wool varies according to the kind; the fat-tailed species are the most esteemed. Pigs are kept only by Europeans. The native, or pariah, dog is generally considered unclean by the natives, and a wretched miserable beast he is to look at, but he performs, with the hawks, the useful duty of a scavenger; and when taken care of as a puppy, grows up a fine animal, but is very difficult to domesticate. There is a breed of big, rough-haired black dogs to be found at Erment, and one or two villages near Thebes, that are celebrated for their fierceness and courage, and make good watch-dogs. The turkeys of Upper Egypt are famed for their large size; and the chickens are equally remarkable for their smallness.

The breeding and rearing of domestic animals are not carried on at the present day to the extent that they appear to have been by the ancient Egyptians. To judge from the sculptured and written records, they devoted almost as much attention to pastoral as to agricultural pursuits; and though the herdsmen and shepherds appear to have been held in disrepute, no such feeling extended to those who owned and bred flocks and herds. Nor did the old Egyptians confine themselves to the rearing of the animals already mentioned, but devoted their attention as well to the breeding and herding of the gazelle, the oryx, the ibex, and others of the antelope tribe, and also to the geese and wild fowl of the Nile.

Wild Animals.—There are but few wild animals in Egypt. Among the principal may be named:—

The Wild Boar (*halûf*), to be met with in the Delta, and on the shores of the Birket el-Qurûn in the Fayyûm. The Hyæna (*dhabâ*), found on moonlight nights in the outskirts of the desert, and among extensive ruins, such as Karnak. The Gazelle (*ghazâl*), often to be met with in parts where the desert approaches the Nile; but great patience and watching are required to get within shot. The Antelope (*bakkar el-wahsh*) is said to exist in the region of the Natron Lakes and the Oases. The Moufflon or Maned Sheep (*kebsh el-gebel*) is also said to be found in the same parts. The Ibex or "Wild Goat" (*beden*) frequents the mountains between the Nile and the Red Sea, and also those of the Sinaitic Peninsula, but is very shy and difficult of approach. The Fox (*abû husên*) may often be put out of a patch of standing corn. The Jackal (*tâleb*) haunts quarries, cliffs, and rubbish heaps. The Wolf (*dîb*) is rare. A species of Lynx or Wild Cat (*tifal*) is sometimes found in marshy places in the Delta. The curious little Fennec Fox (*fenek*) lives in burrows in the desert sand. The Ichneumon (*nims*) is found in gardens, and often tame. The Desert Hare (*arneb*) is found in great numbers in some places in the Fayyûm, and now and then in the desert up the Nile. The Coney (*webur jutal*), the Dormouse (*fâr*), and the Jerboa occur in the Sinaitic Desert. Bats (*watwat*) are very common, and are found in large numbers among the ruins.

All the above belong to Egypt Proper. Of course the number might be very largely increased if those to be found in the regions bordering on the White and Blue Nile, the Sûdân, &c., were included.

The Crocodile (*timsâh*) is never seen north of the First Cataract. In Nubia they are occasionally met with. It is by no means easy to get a shot at them, as they are very shy, and slip into the water on the slightest alarm. Of course anyone devoting two or three days to waiting in a hole in the sand, near where they are in the habit of coming up, will be pretty certain to get a shot at one, but he must hit the eye, or the side of the neck, to have much chance of killing. They are exceedingly tenacious of life, and, even when mortally wounded, generally manage to slip into the water. There is a kind

of Lizard, the Monitor (*waran*), sometimes found close to the river-side: the traveller will probably have stuffed ones offered him as "young crocodiles."

Birds.—Besides being the home of a large number of species, the Nile valley is one of the greatest bird-thoroughfares in the world, vast numbers passing down it to colder climates in spring and returning in the autumn. Some 350 species of birds are already known in Egypt and Nubia.

Land Birds.—Amongst these, birds of prey hold a prominent place. There are many kinds of Eagles, of which the Spotted Eagle (*Aquila nævia*) and the Osprey (*Pandion Haliëatus*) are amongst those most frequently seen on the Nile S. of Cairo; whilst the Golden (*A. fulva*) and the Imperial (*A. imperialis*) occur in the Delta. The commonest Vulture is the black and white Egyptian species (*Neophron percnopterus*, Arab. *rakhama*), but its larger congeners, the Griffon (*Gyps fulvus*) and the Black Vulture (*Vultur monachus*), are frequently met with. Of the Kites, which are very numerous, there are at least two kinds—the Parasitic (*Milvus Ægyptius*, Arab. *hedâya*), easily distinguished by its yellow beak, and the Black Kite (*M. migrans*). Falcons and Hawks are exceedingly plentiful and of many kinds. Amongst them may be mentioned the Lanner (*Falco lannarius*), Peregrine (*F. Peregrinus*), Merlin (*F. Æsalon*), and Kestrel (*F. tinnunculus*): this last is the commonest hawk in Egypt. The Hobby (*F. surbuteo*) is sometimes met with at the cliffs of Abu Fêda and elsewhere. The large falcon (Arab. *saker*) which the Arabs train to hunt the Gazelle, is somewhat rare. The Long-legged Buzzard (*Buteo ferox*) is plentifully distributed throughout Egypt and Nubia. Of Owls there are several species, of which the small *Carine meridionalis* and the Barn Owl (*Aluco flammea*) are the most abundant, being often seen in the ruined temples as well as amongst rocks or thick-foliaged trees. The Egyptian Eagle Owl (*Bubo ascalaphus*, Arab. *bûm*) and the Long-eared Owl (*Asio otus*) are not so frequently met with.

Many kinds of Plover are found in Egypt: of these the most plentiful is the Spurwing (*Hoplopterus spinosus*, Arab. *zikzak*), supposed to be the 'trochilus' mentioned by Herodotos, as devouring the parasites which cover the inside of the crocodile's mouth (Herod. Bk. ii. c. 68). The Black-headed Plover (*Pluvianus Ægyptius*) is a bird of beautiful plumage constantly to be seen on the banks of the river, especially in Upper Egypt. The Golden Plover (*Charadrius pluvialis*) and the White-tailed Plover (*Chettusia Villotæi*) are met with chiefly in the Delta. The Hoopoe (Arab. *hudhud*), with its fine crest and strongly-marked plumage, is to be seen in every village—quite fearless of man. Amongst Kingfishers the most abundant is the black and white species (*Ceryle rudis*), which may be constantly seen hovering over the water or darting down to seize its prey. The common Kingfisher (*Alcedo ispida*) and the smaller variety (*A. Bengalensis*) are to be met with in the Delta, and occasionally higher up the Nile.

In the early spring many species of brightly-plumaged birds move northwards into Nubia and Egypt. Amongst these may be mentioned the Sunbird (*Nectarina metallica*), Roller (*Coracias garrula*), Golden Oriole (*Oriolus galbula*), and the blue-cheeked Bee-eater (*Merops Ægyptius*). A smaller species of Bee-eater (*Merops viridis*) remains in Egypt throughout the year, and is plentiful, but during the winter is seldom found N. of Qolosana.

The principal land-birds for the *Sportsman* are Sand Grouse, Pigeons, Quail, and Snipe. Sand Grouse (*Pterocles exustus* or *guttatus*, Arab. *gattah*) are often to be found in large numbers near the edge of the desert, and in barren sandy tracts covered with *halfa* grass: they may sometimes be seen soon after sunrise and just before sunset coming in flocks to the river to drink. Hey's Partridge (Arab. *hâgel*) and the Red-legged Partridge are found in the desert E. of the Nile and in the Sinaitic Peninsula. Pigeons (*hamâm*) should

never be shot at in a village, and care should always be taken not to shoot tame ones anywhere; they may easily be distinguished from the quasi-wild ones which are kept in the pigeon-towers for the sake of the manure they afford, and which the natives offer no objection to the shooting of in moderation away from the village. Quails (*Coturnix communis*, Arab. *summân*) are very abundant; they reach Egypt on their way north in the winter, and the traveller will probably first meet with them in any numbers near Kôm Ombo in January or February; they then go gradually down the river, and reach the neighbourhood of Cairo about the middle of March. They afford most capital sport, and are first-rate eating, as soon as they have settled down a bit and had time to get fat on the ripe corn. Alternate patches of corn and green stuff, such as *bersîm*, clover, *hummus*, a kind of vetch, *melâneh*, chick-pea, and *ads*, lentils, are their favourite resort. Snipe are rarely met with above Cairo, but there are places in the Delta where they are very numerous in the winter. Atfîh is an especially good place, and there are some capital marshes near Benha; but the traveller will have some difficulty in finding out the best snipe preserves unless he happens to know some resident in the country well up in these matters. The painted snipe is often found in the Delta.

Aquatic Birds.—These are very numerous and varied in kind. Three species of Pelican are known. The large Dalmatian Pelican (*P. crispus*), which measures 6 ft. from the tip of the beak to the tail, is perhaps the kind most frequently met with. These may be seen, like ships riding at anchor, amongst the smaller birds. They are plentiful near Qolosana, in the Fayyûm, and especially in the brackish water lakes of Egypt. Storks, Cranes, Herons, Spoonbills, and other waders are to be seen in great numbers during the winter months. The Sacred Ibis (*I. Æthiopica*) is common in the Sûdân and is said to breed at Wâdy Halfa, but is never found in Egypt. The white bird by some miscalled the Ibis, and by others the Paddy bird, so commonly seen in the fields of Lower Egypt, and the constant friend and companion of the buffalo, is the Buff-backed Heron (*Ardeolata russata*). The Glossy Ibis (*I. falcinellus*) is occasionally found. The Flamingo (*Phœnicopterus antiquorum*, Arab. *gemel el-bahr* or *basharûs*) is abundant on the lakes of Lower Egypt, but is seldom seen on the Nile itself. The curious Scissor-beak (*Rhynchops flavirostris*) is often seen in the summer. Vast numbers of geese are to be seen in winter, the most common being the White-fronted Goose (*Anser albifrons*). "When on the wing, they fly in a wedge-shaped flock, and frequently utter a loud harsh cry, which may be heard at a considerable distance. They are generally on the move just before sunrise and sunset; and as they are very regular, taking the same line and feeding at the same spot each day, they may most readily be obtained by lying in wait for them. If once fired at, the flock generally leaves the neighbourhood altogether."—*Captain Shelley.*

The handsome Egyptian Goose (*Chenalopex Ægyptiacus*), though evenly distributed throughout Egypt and Nubia, is by no means so common as the species last mentioned. It is a very wary bird and hard to approach. It seems to have been domesticated from the earliest times; the oldest picture in the world, found in the tomb of the IIIrd Dynasty, representing some of these geese. Of Wild Duck and Teal there are some eight or ten varieties, some very common: and others, such as the Ruddy Sheldrake, the Pintail, the Gargancy, &c., more rarely found. There is very good duck shooting on Lake Menzala, but the birds are sometimes difficult to approach.

During the months of November, December, January, and February, immense numbers of birds are to be seen on the sandbanks of the river, and in some small lakes and canals inland; but, except under certain favourable circumstances, it is very difficult to get within shot of them. To do so with any chance of success requires a small boat, in which to sail up to or

float down upon them. The larger birds offer a very good mark for a light rifle. After February the river sandbanks become comparatively deserted, but rare birds are often met with in the spring and summer. The best districts both for number and variety of birds are the Fayyûm, the Delta (especially near Damietta), and that part of the Nile which lies between Minia and Esna.

Reptiles.—The Crocodile, of which there are several varieties, and the Monitor, have been already spoken of. There are several kinds of Lizards. The Chameleon (*herbâya*) is very common in Nubia. The Nile Turtle (*Trionyx Niloticus*) is to be found among the rocks in the First Cataract. Frogs are numerous. Among the Snakes (*tâbân*) are the Horned Viper (*Cerastes*, Arab. *mokârena*), the Asp of antiquity, the Hooded Snake (Arab. *nâsher*), and the Echis, all of which are venomous, besides other kinds which are harmless. They are generally found in ruins and near the edge of the desert.

Insects.—The famous Scarabæus (*jorân*) claims the first mention, though which of the dozen or more varieties of beetles to be found in Egypt is the representative of the old *Ateuchus sacer* or *Ægyptiorum* must be considered doubtful. Grasshoppers are common, and the Locust (*jerâd*) sometimes commits serious ravages. Butterflies are rare, but Moths and Ephemeridæ are numerous. Scorpions are not often found, but Spiders, some of large size and poisonous, are common. Every visitor to Egypt will have cause to lament the numbers and pertinacity of the Fly, the Mosquito, and the Flea.

Fish.—The fish of the Nile are very numerous, but there is not one worth eating: they are all soft and woolly, and have a strong flavour of mud. Among the most numerous and the most commonly used for food are the *Bayâd*, a large fish, sometimes reaching 3½ ft. in length; the *Shilba*, with a sharp spinous fin; the *Shâl*, of which there are several varieties, called also *Kurkar*, from a sort of grunting sound which it is supposed to emit, with a very long dorsal fin; and the *Karmût*, also a very long, large fish. All these are Siluridæ, fish without scales. Among the scaly fish are several members of the Perch and Carp tribe. One of the most curious fish is the Polypterus (*bishîr*), a long fish covered with thick bony scales, and having no less than 16 to 18 long dorsal fins; it is not common, and is generally only caught when the Nile is low. Other curious fish are the Oxyrhinchus (*gamûr*), with its long snout ending in a very small mouth; and the Tetrodon, or Ball Fish (*fâkaka*), found both in the Nile and the Red Sea, and so often offered for sale stuffed.

Hints on Shooting.—Some information on this point has been already given in speaking of the wild animals and birds. Guns and rifles should be brought from England; but they may be purchased or hired at Alexandria and Cairo. There is sometimes a difficulty in getting them through the custom-house, but permission must be obtained from the War Office, Cairo, for bringing them into the country. Cartridges are a Government monopoly, though they too, both pin and central fire, can be bought at Alexandria and Cairo. If it is intended to go in for snipe and quail shooting, a large number of cartridges will be required. A few wire-cartridges with No. 1 shot will be found very effective for the larger birds, as well as for duck at long ranges. Shot can be bought at Alexandria, Cairo, Port Saîd, Suez, &c., and at towns like Asyût and Qina up the river. Powder is a great source of difficulty, as the Egyptian Government forbid its importation and sale; but it can be obtained from the various Government Salt Stores, and at certain shops which are supplied

by Government. A heavy big game-rifle is useless during the ordinary voyage in Egypt. A common rifle with an explosive bullet is quite enough for a crocodile.

No really good wild-fowl shooting can be had without a small boat. The native *filuka*, or small boat attached to the dahabîya, is of no use whatever; it draws a great deal too much water, is clumsy to manage, and requires two men to row it. A light English pair-oar gig or a dingy is the best thing: either of these will float in the shallows, and at the same time weather the extremely rough water which is often experienced on the Nile when the wind is high and the current strong. It should be furnished with a lug-sail, and spare oars and sculls should be taken, as they cannot be satisfactorily replaced in Egypt. A punt and duck-gun is a method of wholesale slaughter most strongly to be reprobated.

The traveller in Egypt is accustomed to go where he likes in pursuit of game: ripe standing crops offer no obstacle to him, and the proprietor will sometimes make no objection; but this licence should not be abused, and a request to keep off any ground should instantly be complied with. There have been several instances lately in which Europeans have got into difficulties with the natives, owing to not knowing the language. A licence from the police to carry fire-arms is legally necessary, and is sometimes asked for.

'The Birds of Egypt,' by Captain Shelley, is a valuable companion to the naturalist and the sportsman. Some useful information on this subject will also be found in Smith's 'Attractions of the Nile.'

Travellers who intend to collect skins should provide themselves with the few instruments necessary, and with arsenical soap and alum, before leaving England. Tow or cotton wool, plenty of which should be taken, can be procured at Alexandria or Cairo. No. 12 shot will be wanted for small birds. In sending home skins an air-tight case should be used, each skin being wrapped separately in paper. Very small birds may be preserved whole in cotton soaked with carbolic acid.

13. PRODUCTS.

(*a*) Plants—Vegetation.

The Egyptian **Flora** consists of about 1300 specimens, of which indigenous plants constitute the largest proportion, few countries having so small a number of introduced plants as Egypt. The desert species alone, all of which are indigenous, number nearly 250. Almost all the ordinary productions of the present day appear to have been known to and cultivated by the ancient Egyptians.

Among the principal **Crops** are:—

Wheat (*kamh*), barley (*shayîr*), maize (*dura shâmi*, i.e. Syrian), the ordinary Holchus Sorghum in two or three varieties (*dura beledi*, *dura seyfeh*), millet (*dukhn*), rice (*ruzz*, grown only in the Delta, and probably not known to the ancients), sugar-cane (*kasab*, *es-sukhar*), beans (*fûl*), lentils (*ads*, or *addus*), vetches or chick-peas (*hummus*), lupins (*termus*), peas (*bisilla*), a kind of French bean (*lûbia*), haricot bean (*lablâb*), onion (*bussal*), leek (*korrât*), garlic (*tôm*), the Hibiscus esculentus (*bâmia*), mallows (*khobbêza*), lettuces (*khuss*), cabbage (*curumb*), egg-plant (*bedingân*), cress (*rishad*), radishes (*figl*, a peculiar kind), cucumbers of various kinds (*abdalawi aggûr*), water-melons (*batîkh*), carrots (*gazar*), turnips (*lift*), clover (*bersîm*), the Trigonella fœnum Græcum (*helba*), the Lathyrus sativus, a kind of flat pea (*gilbân*), lucerne (*bersîm hedjâsi*), cotton (*kôton*), hemp (*tîl*), Indian hemp (*hashish*), flax

(*kettân*), saffron (*kortum*), sesame (*simsim*), indigo (*nila*), the Lawsonia spinosa et inermis (*henna*), madder (*fûah*), poppies (*abû-nûm*, "father of sleep"), castor-oil plant (*kkirwa*), rape (*selgâm*), mustard (*khardal*), cummin (*kammin*), coriander (*kusbera*).

Besides the vegetables included in the above list, there are others grown in small quantities in gardens specially for the use of European residents.

The rose (*werd*), violet (*benefsig*), jasmine (*yasmîn*), and oleander are the principal flowers, though many other kinds, specially the bougainvillia and hibiscus, are now to be found in gardens. The lotus (*beshnin*) is found in the Delta during the inundation in ponds which are dry at other times, but never in the Nile itself; it is a water-lily of two varieties, white and blue-tinged. The papyrus is no longer a native of Egypt, being now only found in the Anapus, near Syracuse; there are, however, other Cyperi still growing in the Delta. A very good paper is now made from a wild grass (*halfa*) that grows in sandy, uncultivated spots.

The principal **Trees** of Egypt are:—

The date-palm (*nakhl*), dates (*balah*), oranges (*bortugân*), lemon (*leymûn*), fig (*tîn*), sycomore fig (*gimmayz*, the fruit small and insipid), prickly pear (*tîn shôk*), bananas (*môz*), apricot (*mishmish*), peach (*khûkh*), pomegranate (*rûmmân*), mulberry (*tûtt*), vine (*enab*), olive (*zaytûn*), almond (*lôz*), acacia or Mimosa Nilotica (*sont*, a thorny, small-leaved tree, with a small yellow flower), tamarisk (*tarfa*), carob or locust-tree (*kharûb*), zizyphus, or rhamnus spina Christi (*nebek*), dôm-palm (*dûm*), acacia, or mimosa lebbekh (*lebbekh*, a thick-foliaged tree, with broad pods).

Most of these trees were known to the ancients, but some are of comparatively recent introduction; among them the lebbekh acacia, which has proved a most valuable acquisition, on account of the ease with which it takes root and the rapidity of its growth. Nearly all the avenues round Cairo are planted with this tree, which can be grown from cuttings of large branches, and even from portions of the trunk, and will form a thick shady covering in four or five years.

During the reign of Ismaîl Pasha great attention was paid to the cultivation of plants and trees. The gardens of the Esbekîya, and those of the palaces of Gezîra and Gîza, were formed, and many new plants and trees introduced.

(*b*) Agriculture.

The wealth and prosperity of Egypt have always depended on the cultivation of the soil. Agriculture has consequently been one of the principal cares of its inhabitants from the earliest times. It was no doubt the necessity for accurately knowing the time of the rise of the Nile, and when to sow, reap, and carry on the other operations of husbandry, that caused the ancient Egyptians to take such trouble to arrive at a fixed year. Originally the year in all probability consisted of 12 lunar months; it was then changed to 12 solar months, of 30 days each, and 5 days added at the end of the last month to ensure the return of the seasons at fixed periods. As, however, it soon became apparent that some deficiency still existed, a quarter of a day was added to each year, or rather one day to every four years, as in our leap year. When, however, these changes were introduced is not clear, though it is doubtful if a fixed year came into use before 27 B.C., when the calendar was finally reformed by Augustus.

The year was divided by the ancient Egyptians into 3 seasons of 4 months each:—the *Inundation*, corresponding with the months of July, August, September, and October; the *Winter*, with the months of November, December, January, and February; and the *Summer*, with the months of March, April,

May, and June. These divisions are still retained. The Inundation, or, as it may be called, the **Autumn Season** (*ed-Demîra*), begins with the rise of the Nile; and though less varied in its agricultural operations than the other seasons, owing to the land being to a great extent under water, is of considerable importance, as during it the maize (*dura shâmi*) and millet (*dura beledi*) crops are sown and harvested.

The **Winter Season** (*es-Shitâwi*) is the most important of all, especially in Upper Egypt, the principal crops raised being wheat, barley, clover, lentils, beans, peas, vetches, &c. As soon as ever the inundation retires, these crops are sown, and the harvest takes place from four to seven months after, according to the nature of the crop; wheat and barley being seven months in the ground, and the other crops four.

The **Summer Season** (*es-Sêffi*) produces little of any great value in Upper Egypt, with the exception of millet, chiefly in Nubia, and cucumbers and melons. Sugar-cane, however, is sown in March and April, though it is not cut till October for eating, and not till January and February for making into sugar. But in the Delta this is an important time, rice, cotton, and indigo being sown in March, April, and May. These crops require rather longer to come to maturity than the winter ones, and are not harvested, as a rule, till October, November, and even December. Tobacco is also grown in the summer. Speaking generally, three crops are gathered on good land in Lower Egypt, and two crops in Upper Egypt.

The cultivable land in Upper Egypt is divided into the "*rai*" lands, which are naturally watered by the inundation, and require no irrigation to ripen the crops, and the "*sharâki*" lands, which are too high for the inundation to reach, and must consequently be artificially irrigated. On some of the sharâki lands as many as three crops are sometimes raised in the course of the year. The rai lands, as a rule, only yield one crop—that of the winter season; but in some parts they also can be irrigated, and made to yield a second or even third crop.

Irrigation has always been an important factor in the system of Egyptian agriculture. Canals, dikes, and artificial lakes were constructed and kept up with the greatest care in the old days of power and prosperity; but under the Byzantine emperors and during the supremacy of the Mamelukes they were neglected, and as a result the productiveness of the country suffered considerably. A great change for the better was effected by Mohammed Ali; Ismaîl Pasha carried on the good work, and considerably increased the resources of the country, by the various irrigation works constructed during his reign, for the purpose of storing the waters of the inundation, and gradually distributing them over the land. Since the English occupation, further great improvements have been made, and others are now in progress, a sum of 1,000,000*l.* supplied out of the guaranteed loan of 1885 having been appropriated for the Public Works Department.

The increase in the prosperity and wealth of Egypt depends not only on the extent of canals for irrigation, but on the success of the methods adopted for storing the Nile water which runs to waste in winter, and is very variable in summer, sometimes insufficient for the wants of the land. Lower Egypt needs only the water, as its canals are capable of utilising the full supply necessary to the complete development of its cultivation. Several schemes are being proposed and examined for storing water. For Lower Egypt the water can be stored on the waste lands of Lower Egypt, by means of small basins of from 4000 to 5000 acres each, filled in winter, and utilised in June or July. The expense of such reservoirs would be small, and any number could be made where necessary.

The direct process of irrigating the land from the river and the canals is carried on in the same way as of old, with the one addition of steam pumps, which have been introduced in some parts of Upper Egypt where the banks of the river are very high and a large quantity of water is required, as, for instance, for the sugar-cane plantations. The most common machine in use is the *shâdûf*, which consists of two posts, about 5 ft. in height and 3 ft. apart, joined at the top by a horizontal bar, across which is slung a branch of a tree, having at one end a weight composed of mud, and at the other, suspended to it by two palm-sticks, a bucket made of basket-work or matting, or of a hoop with woollen stuff or leather. This is worked by one man, who is able with it to throw up water to a height of about 8 ft. In the southern parts of Upper Egypt, when the river is very low, four or five shâdûfs, one above another, are required to raise the water to the level of the land. There are some shâdûfs with two levers, worked of course by two men. This method of raising water is a very laborious one. The other machine in constant use is the *sâqiya*, a large vertical wheel, sometimes as much as 10 ft. in diameter, with earthen pots attached to its circumference by cords, another small vertical wheel with cogs fixed to the same axis, and a large horizontal cogged wheel, which, turned by one or two buffaloes, cows, or other animals, sets the other two wheels in motion, and raises the water in the pots. This machine is very much employed in the irrigation of gardens. In Nubia they are very numerous, and are often placed two or three deep. Being seldom or never greased, the noise made by them is considerable, varying from a dull groan to a shrill shriek, as the wood is new or old. In the Delta, where it is only necessary to raise the water a few feet, a modification of the sâqiya is used, called a *tâbût*, which is a very light, easily moved wheel, with hollow fellies instead of pots. The water-wheels in the Fayyûm are often so contrived as to admit of being turned by the weight of the water.

The water, when raised, is distributed by dividing the land into small squares, separated from each other by ridges of earth a foot or even less in height, and by furrows. The water then flows from the machine along a gutter, whence it is admitted into one furrow after another; these, owing to the softness and plasticity of the river mud, being easily opened or closed with the foot.

The fertilising properties of the Nile mud, renewed every year, answer, as a rule, all the purposes of manure; but the exhausting nature of some of the crops, the cultivation of which has considerably increased, such as sugar-cane and cotton, renders some artificial dressing necessary. The manures most usually employed are pigeons' dung, these birds being kept in enormous numbers for this purpose, and the nitrous soil to be obtained from the mounds that cover the sites of ancient towns.

The **Agricultural Implements** of the Egyptians are of a very rude and simple kind, and differ very little, if at all, from those which, as we know from the Scriptures, have been in use from the earliest times. The plough (*mihrât*) consists of a pole, a share, and a handle, all of wood, the share being generally tipped with iron. It is drawn by one or two animals—buffalo, ox, camel, or donkey, as the case may be—attached to the pole by a yoke. Being very light, it does little more than scratch the surface of the soil. In some parts, especially where the sugar-cane is cultivated, steam-ploughs are now used. The functions of a harrow are discharged by a machine called *khonfud*, "hedgehog," a roller studded with iron spikes. All digging and weeding is done with a wooden hoe (*migrafa*) or an iron hoe (*fas* or *turîya*). Sowing is done by the hand, the seed being placed in a basket slung from the left shoulder of the sower, who scatters it broadcast with his right hand; it is then sometimes pressed in with a roller, or trodden in by oxen, or rubbed in with a wooden

rake in the soft mud. Wheat is cut down close to the ground with a sickle, but barley and dura are plucked up by the roots. The threshing-floor is a level area near the harvested field, in the centre of which the sheaves are heaped; they are then scattered over the surrounding space, and the threshing process is performed by a machine called a *nôreg*, a wooden frame with three cross-bars or axletrees, to which are attached small iron wheels or thin circular plates, four each to the foremost and hindmost axle, and three to the centre one. On the framework is fixed a chair, in which sits the driver, whose weight gives additional effect to the machine, which is drawn by two oxen or some other animals, round and round the central heap, the sharp wheels not only bruising out the corn, but at the same time breaking up the straw. The winnowing is done, first by throwing the mixed grain and straw about in the wind, and then passing the grain through a sieve.

Agricultural Improvements.

Drainage Roads and Corvée Abolition.

Drainage.—Year by year have been opened out new miles of drainage arteries, and in Behêra, Gharbîya, Dakahlîya, Sharkîya in Lower Egypt, and in the Fayyûm, large tracts of formerly uncultivated land have been reclaimed, and now yield good crops. The mileage of drains is not less than 1500.

Agricultural Roads.—A minor subject, and yet one of great value to the country, deserves notice here—namely, the introduction of agricultural roads. This reform is due to Riaz Pasha. Until 1889 it would have been impossible to take a cartload of agricultural produce from any one centre of population to another in Middle Egypt and the Delta. Comparatively few of the canals were adapted for boats, and the one means of transporting cotton to the railway stations or to the river was by camels, which, however well adapted for carrying burdens on the firm sand of the desert, are not suitable for the rich alluvial soil and the sloppy fields of the Nile Valley. This is all being changed. The people have willingly accepted a payment never exceeding P.T. 6 or 7 per feddan, and, with the fund thus raised, a whole network of serviceable roads is being formed sufficiently adapted for this dry climate. There are now 1305 kilometres of roads in working order.

A **light railway** has been constructed between Matarîya and Mansûra which will run through one of the richest tracts in the Delta. Its total length will be 65 miles, but from the main line several branches will be taken off so as to connect the more distant districts with Matarîya and Mansûra.

Corvée Abolition.—The above paragraphs describe some of the improvements that have been brought about since 1884. Second to none is the boon that has been conferred on Egypt in the abolition of the *corvée*. Previous to 1885, the whole of the earthwork in the clearance and repairs of canals and embankments was effected by the forced, unpaid, unfed labour of the peasantry. In 1884 this labour amounted to 85,000 men working for 160 days. It was said that this was quite a necessary state of things, that it would be impossible to maintain the irrigation-works otherwise, and that the Egyptian peasant, unlike that of any other country, would not work for wages, and must be forced. It was estimated that to redeem this *corvée* and to pay for all this labour would cost 400,000*l.* a year. Nubar Pasha, in the face of the greatest financial difficulty and opposition, managed to give an annual grant of 250,000*l.* for this object. Riaz Pasha, at the end of 1889, found means of granting the remaining 150,000*l.*, and in 1890, for the first time perhaps in all history, there was no *corvée* in Egypt.

14. GEOLOGY.

It is not in the valley of the Nile, and the desert hills immediately beyond it, that the parts of Egypt most interesting to the geologist lie, but even here the vertical cliffs bare of all vegetation and seamed by ravines afford many instructive lessons in the erosive action of the wind and sun, in a country where rain now plays a comparatively small part in carving out the relief of the country.

Commencing with the older deposits, there is a very large area covered by crystalline rocks of various types which commences on the western shore of the Gulf of Suez immediately S. of Dêr Mar Bôlos, and runs southwards as a narrow belt as far as Qusayyar, including the celebrated porphyry quarries of Jebel Dokhân. Qusayyar, the Wâdy Hamamât, and neighbouring valleys have been eroded in these same crystalline rocks, whence the Egyptians from the earliest times obtained their finest materials for statues, sarcophagi, &c. They continue also S. of Qusayyar, forming the range of hills of some considerable height which line the Red Sea shore, and, extending westward, cover a large area of the Nubian desert, reaching the Nile at Aswân, at Kalabsha, and at a short distance S. of Wâdy Halfa forming the First and Second Cataracts. West of the Nile, they do not occur except at two very small exposures, at the S. end of the Kharga Oasis, and between Dungul Wells and the village of Tomas.

These crystalline rocks are overlaid by the Nubian sandstone, which covers an immense tract of country as far N. as about lat. 25°. This sandstone in its better varieties forms an excellent building stone, and is exclusively used for this over the area in which it occurs, while the quarries at Silsila have furnished immense quantities of stone for the builders of Thebes, and elsewhere.

From Esna northwards the Nile runs through the valley which it has cut through the immense plateau of tertiary limestone which extended from the Gulf of Suez to the Western Oases. This white limestone, easy to quarry and work, furnished the most usual material for the Egyptian masons, who also excavated in it the deep tomb shafts for the dead of the great families. From Thebes to Cairo the quality of the limestone does not vary very widely, but higher beds come in as we go northwards in consequence of the general northerly dip of the series, while between Asyût and Cairo the Nile valley fault seems to have determined the line of the river. At Cairo a magnificent section of these rocks is to be seen in the Mokattam quarries to the E. of the city, and numerous fossils can be obtained from the workmen.

N. of Cairo newer formations come in, which on the S. side of the Cairo-Ismailîya-Suez Railway, and especially at Jebel Geneffe, contain large numbers of Miocene fossils; but the greater part of this area is occupied by a sandstone containing in some places many fossil trees, especially in the "petrified forest" E. of Mokattam and at Kôm el-Khashab, about 10 m. W. of the Pyramids. This fossil wood occurs in a completely silicified state, and in good specimens the most minute microscopic structures are preserved; some parts of the desert are covered with pieces of a few ounces weight up to trunks 60 ft. long and 3 ft. in diameter.

The more recent deposits of the shelly limestone at Mex, the raised sea-beach so clearly visible at Cairo on the W. side of the Mokattam Hills, and on the edge of the plateau of the Pyramids of Gîza, may also be noticed; while about 2 m. S. of the Pyramids is a late marine deposit whence the Arabs obtain the large Echinoderms (*Clypeaster Ægyptiacus*), which they offer for sale to visitors.

Those who make an expedition of any length in the desert will see on the finest scale the result of wind and sand action, and of the great variations of temperature which occur there. One of the most remarkable features of the Libyan desert are those lines of drift sand heaped up by the wind into hills having a breadth of from ½ m. to 5 or 6 m., but which extend almost uninterruptedly for three, four, and even five days' march. To the W. and S.W. of the Dakhla Oasis they cover an immense area, which is absolutely impassable in consequence. In the eastern desert they are of very small dimensions.

The Oases have always been considered as one of the greatest wonders of Egypt, occurring as they do in the midst of the arid desert plateau, but being abundantly watered by numerous springs, and producing luxuriant vegetation. These Oases are not walled in depressions in the valley plateau, but rather deep indentations cut back into the plateau from its southern edge. The springs yield a constant supply of fresh water, often slightly chalybeate, and usually of a temperature somewhat higher than the mean temperature of the air, so that the pools may be seen steaming on winter mornings. There seems now to be no doubt that these springs are truly artesian, drawing the water supply from a rainfall far to the S., since when borings are made and the rock—a white sandstone usually, which covers the water-bearing strata—is broken, the water rises in the bore with considerable violence and overflows at the surface: in fact many of the Oases' springs are on the top of low mounds, the result of drifted sand, and vegetable and animal accumulations. The depth at which the water is reached varies considerably with the spot selected: in Kharga 200 to 400 ft., in Dakhla 120 to 300 ft., and in Baharîya 90 to 120 ft., are said to be the usual depths.

The large number of salt pools and marshes which render the Oases so unhealthy at some periods of the year are caused by the overflow of these springs, which, being allowed to flow away unregulated, take up salt from the cretaceous beds which form the floor of the Oases, and considerable tracts are ruined by them.

15. GOVERNMENT.—EDUCATION.—REVENUE.

(*a*) Government.

Egypt is nominally a Viceroyalty, under the suzerainty of the Porte. Its relations with Turkey were regulated by the treaties of 1840 and 1841, in which latter year the government of Egypt was declared by a special firman to be hereditary in the family of Mohammed Ali. This concession was further extended in 1866, when by another firman the succession was allowed to pass from father to son, instead of, as is the usual Mohammedan custom, to the eldest member of the family. In 1867 another firman was issued, conferring on the ruler of Egypt the title of Khedive, or more properly *Khidewi*, a Persian title, of which it is difficult to determine the exact signification and value, but at any rate it marked an increase of rank and independence. In 1879 the Sultan removed Ismaîl from the viceroyalty, and replaced him by his eldest son Mohammed Tewfik, to whom he sent a firman dated August 1879, confirming the privileges granted to previous Viceroys. The annual tribute to Turkey was fixed at 678,400*l.* It now amounts to 685,041*l.*, which is remitted to England direct for the payment of the Turkish Bondholders.

Since the occupation of Egypt by England, the power of the Khedive has been greatly curtailed; and although theoretically the English Government does not interfere in the internal government of the country, yet in reality

every question of importance is referred to London through the English Consul-General.

The Khedive is assisted in the government of the country by a Council of Ministers appointed by himself. The Council consists of the Ministers of Foreign Affairs, Justice, Interior, War, Finance, Public Works, and Public Instruction. There are also three English Advisers, viz. Sir Elwin Palmer for Finance; Sir John Scott, Justice; and Mr. J. L. Gorst, Interior.

The Native Legislative Council, composed of 30 members, partly elected by the Communes and partly nominated by the Government, has a consultative voice with regard to all laws promulgated and the annual budgets, though Government is not bound to accept their recommendations.

The country is divided into provinces, each under a governor, called a Mûdir, which again are subdivided into districts, called Markiz, each under its Mamûr, and every village in these districts has its chief, formerly styled Shêkh-el-Beled, but now Omdeh. Certain towns—Alexandria, Cairo, Suez, Port Saîd, Damietta, and El-Arish—have their own system of government, independent of the provinces in which they are situated; Alexandria has a Municipal Council composed of Europeans and natives, and similar Councils have been instituted in several large towns of both Upper and Lower Egypt. The frontier province is under an English military governor, who resides at Aswân.

In the **Department** of the **Interior** great reform has been effected since the appointment of an English adviser to the Ministry in October 1894. The point of departure was the practical recognition of the powers and influence of the Omdehs or Headmen of each village, and measures are taken to ensure their good behaviour.

The Mûdirs or Governors of Provinces, with the Mamûrs el-Markiz, or Governors of Districts, also come under English control, and are responsible for the maintenance of public security.

English Inspectors visit the provinces and report upon the manner in which the Mûdirs, police, and other local officials perform their duties.

Army.—Since the English occupation, the Egyptian army has been completely remodelled by Gen. Sir Ev. Wood, V.C., G.C.B., and its condition and quality have been greatly improved under his successors, Sir Francis Grenfell and the present Sirdar, Major-Gen. Sir Herbert Kitchener, C.B., K.C.M.G.

It consists of over 15,000 men, including cavalry, artillery, and a camel corps 600 strong. The infantry comprise 13 battalions, 5 of which are Sûdanese. All the superior officers and a large proportion of lieutenant-colonels and majors are English, numbering about 80 in all. The army is maintained by conscription; all between the ages of 19 and 23 being called up, but exemption can be had upon payment of £E.20. The term of service is 6 years, after which the men are liable to serve for 5 years in the police before passing into the reserve.

The Egyptian **Police** was entirely re-organised by the late Valentine Baker Pasha, and the superior officers are English. In 1895 the Police were placed under the Mûdirs, who are checked by English Inspectors.

The Egyptian **Navy** has ceased to exist.

The **Administration of Justice** in the mixed tribunals has been already referred to (p. 2). There are two courts—one of the First Instance sitting at Alexandria, Cairo, and Mansûra, and one of Appeal at Alexandria—whose

decisions are final. The judges number 32 Europeans of 12 different nationalities, 3 Americans, recommended by their respective Governments and appointed by the Khedive, and 23 natives.

Cases are decided by a bench of 3 Europeans with 2 native judges in the Court of First Instance, and 5 Europeans with 3 natives in the Court of Appeal. Civil and commercial cases between natives and foreigners and between foreigners of different nationalities are tried by these courts, and the Khedive and Government are amenable to their jurisdiction without appeal. The system of law administered is based on the Code Napoléon. The courts having been instituted by international treaty, the assent of all the European Powers, and of the United States as well as of Egypt, is required every five years for their continuance.

Civil and criminal cases in which natives are concerned are tried by the Native Tribunals, which are established throughout the entire country and are doing good work, since the adoption of Sir John Scott's scheme of judicial reform in 1891. Excepting 4 Englishmen, who sit in the Cairo Appeal Court and 6 other Europeans, the judges are all natives. The language used is Arabic, and the Code is based to some extent upon the Code Napoléon.

There is also the Qadi's Court, which administers justice in accordance with the precepts of the Qorân, and deals with questions of inheritance, marriage, charitable or religious bequests, &c.

(*b*) Education.

Education has made considerable progress in Egypt during the last few years, and is continually improving as regards both the number of schools and the methods of teaching. Mohammed Ali founded schools, but they were neglected by his immediate successors. Under Ismaîl Pasha, however, a new system of public education was adopted and partly applied. This system has been notably improved by the creation of training colleges for teachers, three of which are now working with the view of giving a special training to teachers preparing themselves for the Arabic, English, and French classes respectively. The present Minister and Under-Minister of Public Instruction are highly-accomplished persons and do much for the development of Egyptian schools, which the Sub-Minister Yacoub Artin Pasha has been systematically organising since the year 1884.

The Government schools are divided into primary schools (7496 pupils), secondary schools (622 pupils), and colleges or higher professional schools (Law, Medicine, Engineering, and Teaching), with 562 students. There is also a technical school at Bûlaq, with 302 pupils. The military school, with 192 pupils, is under the supervision of the War Department. The Christian, native, and foreign communities have numerous private schools (primary and secondary), with a total attendance of 19,487 pupils. In addition to these institutions, there is a great number of still more elementary native schools (Kuttabs), in which only the Qorân and reading and writing are taught. In 1892 there were 8643 of these very elementary schools, with 183,155 pupils and 11,938 teachers. To the mosque El-Azhar in Cairo is attached a Mussulman University, founded nearly 1000 years ago, in which the main subjects of instruction are Mohammedan theology, Mohammedan law, and the Arabic language and literature. 11,763 students and 337 professors were in attendance in 1892 at this renowned University and several similar establishments attached to mosques in the provinces; but it is to be observed that the subjects taught and methods of teaching have not changed since the Middle Ages.

In Egypt, as in other Oriental countries, female education is in a very backward state. Some progress, however, has been made during the past year,

owing to the untiring efforts of Artin Yacoub Pasha. A primary school of the higher grade for girls was opened in Cairo in October 1895, with an Englishwoman for its head-mistress. In April 1896 there were already 59 day pupils, and steps have been taken to provide accommodation next year for boarders.

All the different native Christian communities have schools in most of the towns and villages; and there are several English, French, and American schools, scattered throughout the country.

(c) Revenue.

The **Revenue** of Egypt in 1895 was the largest ever collected, viz. £E.10,567,872, and the Expenditure having been £E.9,479,795, there remained the handsome surplus of £E.1,088,077. Of this sum, however, only £E.332,240 is at the disposal of Government, which, owing to restrictions imposed by the European Powers, is not allowed to exceed a fixed sum for administrative expenditure, and the remainder, viz. £E.755,837, was paid to the Caisse de la Dette Publique. The Caisse, which was created by the European Powers in 1876 in order to protect the interests of the bondholders, held on Dec. 31, 1895, the sum of £E.4,550,266 of accumulated funds over which Government has no control, and during the year it received £E.4,958,000, or 49 per cent. more than it required for payment of the year's interest on the public debt, viz. £E.3,332,000. These figures show the financial prosperity attained since 1883, when Egypt was almost in a state of bankruptcy.

The budget for 1896 shows an estimated surplus of £E.630,000.

Nearly one-half of the revenue is derived from the land-tax. Customs contributes £E.770,466. Tobacco, £E.968,576. Octrois, £E.204,434. Salt and natron, £E.171,542. Fisheries, £E.91,163. Railway, £E.1,750,102. Exemption from military service, £E.110,069. Native tribunals, £E.95,142. Mixed tribunals, £E.269,373. Mekhemehs, £E.69,668.

The expenditure includes the interest on the public debt, consolidated and not consolidated, amounting to £E.3,822,396. The annual tribute to Turkey, £E.685,041. War Ministry, £E.399,978. Pensions, £E.430,520. Railway, £E.854,906. Port of Sûakim, £E.104,391. Suppression of the Corvée or forced labour, £E.250,000. The civil list of the Khedive, £E.100,000. Allowances to members of the Khedivial family, £E.97,926. Cabinet of the Khedive, £E.57,571, and the remainder for administrative expenses of the Ministries of Finance, Justice, Public Instruction, Public Works, Foreign Affairs, Interior.

The interest on the public debt is undoubtedly a heavy burden on the country; and although the bondholders of the Privileged, Daira, and Domains Loans receive a lower rate of interest since these loans were converted, the Egyptian taxpayer has to pay the same amount of interest as previously because the European Powers will not agree to allow the difference to be used as an addition to the sanctioned expenditure by Government. This difference, which is handed to the Caisse de la Dette Publique, is estimated in the budget of 1896 at £E.412,037.

The position of the Egyptian Government as regards control over its own finances is shown by the circumstance that whilst the budget for 1896 estimated the surplus at £E.630,000, only £E.16,963 remains at the free disposal of Government, and all the remainder is handed to the Caisse de la Dette Publique.

The cause which brought Egypt to the verge of bankruptcy was the general extravagance of the Khedive Ismaîl, by whom most of the public debt, amounting on Dec. 31, 1894, to £104,774,520, and costing annually over £3,900,000, was contracted. Although much of his expenditure was for useful works, including the Suez Canal, it was accomplished by means of

loans upon ruinous terms, and his arbitrary exactions obliged many natives to abandon their lands, which they could not afford to cultivate.

Since the English occupation the amount of annual taxation has been reduced by over £1,100,000; arrears to the extent of £1,000,000 have been remitted; the price of salt reduced by 40 per cent., and postal and telegraph rates reduced by 50 per cent. A large mass of important remunerative public work, chiefly in connection with irrigation, has been effected, and the value of land has quadrupled. The length of railway lines now working is over 1100 miles; extensions are in progress, and by the autumn of 1897 there will be unbroken railway communication from Alexandria to Aswân, a distance of over 700 miles.

16. INDUSTRY.—COMMERCE.

The bulk of the population is, as has been already shown, engaged in agricultural pursuits. Of late, the cultivation of sugar-cane and establishment of crushing mills, also of refineries, have greatly extended, and are still progressing.

The Daira Sanieh Administration owns a considerable number of sugar mills situated in Upper Egypt, and the cane is grown on their own lands, which they lease to native tenants.

Cotton ginning mills in various towns and villages, and cotton presses in Alexandria, give employment to a large number of Europeans and natives.

Another recently-introduced industry is the manufacture of paper, which is, however, confined to one establishment at Bûlaq, near Cairo. Very good kinds of paper are made there from maize, straw, and *halfa* grass. A Government printing office exists at Bûlaq, near Cairo, which produces very creditable work, and there are numerous others at Cairo and Alexandria belonging to both natives and Europeans. Many European newspapers, in English, French, Italian, and Greek languages, and a considerable number of native ones in Arabic, are published.

Large quantities of natron and salt are found in different parts of the valley of the Nile, and their extraction from the soil gives employment to a considerable number of people.

One of the oldest industries in Egypt is artificial egg-hatching. It is principally carried on by Copts. There are said to be in all more than 600 ovens, called *maamal el ferâkh* or *farrûg*, in the country; and the production of chickens by this process is reckoned at some ten millions.

Among other native industries may be mentioned the manufacture of silk and cotton stuffs, dyeing, the distillation of scents and essences, pottery-making, gold and silver embroidery work, jewellery, &c. A number of articles are made out of the trunk, branches, and leaves of the palm-tree, such as seats, bed-frames, chests, baskets, mats, brooms, and ropes.

Internal trade is greatly hampered by the excessive tolls levied on the Nile at the railway bridges, which is done in order to drive traffic on to the railway.

Commerce.—The commerce of Egypt is very considerable. In 1894 the principal exports were cotton, cotton-seed, sugar, beans, wheat, and Indian corn. In 1895 the value of exports was £E.12,582,000, and of imports, exclusive of tobacco, was £E.7,879,000. The revenue derived from tobacco was about £E.958,000. The Customs' revenue, including the tobacco duties, amounted to £E.1,739,000.

The principal imports were cotton goods and other clothing materials, coal, timber, wines and spirits, coffee, tobacco, and machinery. More than half of the entire trade is with England and the British possessions.

17. HISTORY.

(*a*) Sources of Ancient History.

The materials for a knowledge of the history and the manners and customs of the old Egyptians, have been almost entirely derived from two sources. Their public annals are written on the walls of the temples—their private history on the walls of the tombs. And from temple or tomb have also come most of the objects in the different museums, which help to throw such light on this subject.

The *Tablet of Abydos*, of which there are two copies—a mutilated one in the British Museum, found in the temple of Ramses II. at Abydos, and a perfectly complete one, found in 1865 on a wall of the Temple of Seti I. at that place, and still remaining there—serves as an excellent guide towards the chronological arrangement of a certain number of the kings of Egypt. It contains the names of 76 kings, a comparison of whose names with the lists of Manetho has much helped towards the work of reconstructing portions of Egyptian history.

Of the same character are the *Tablet of Saqqâra*, containing the names of 55 kings; the *Hall of Ancestors*, a small chamber at Karnak, on whose walls was a tablet, now in Paris, containing the names of 60 kings; and the *Papyrus of Turin*, containing also what was once by far the most complete list of kings, but so mutilated that it can never be fully deciphered.

The first who attempted to write a history of Egypt was Manetho, an Egyptian priest who lived in the reign of Ptolemy Philadelphos, *circ.* 263 B.C. His history was written in Greek, and contained a list of the kings who had reigned in Egypt from the earliest times to the conquest of Alexander. The history is lost; but the lists are preserved in the Chronology of George Synkellos, a Byzantine monk who lived at the beginning of the 9th century. He had collected them, not from the original work, which had long been lost, but from copies made by Julius Africanus in the 3rd century, and Eusebius in the 4th. To what extent credence can be given to these lists, which, supposing them originally correct, had probably been altered and manipulated by the Christian writers above mentioned, is a point much disputed by modern Egyptologists. Many are now disposed to consider that recent discoveries have rather confirmed their title to be looked upon as, to a certain extent, trustworthy guides.

What the classic historians have to say about Egypt may be read in the 2nd book of Herodotos, the 1st book of Diodoros, the 17th book of Strabo, and the treatise *de Iside et Osiride* of Plutarch. Their accounts are, however, at the best second-hand traditions, which have served rather to confuse and falsify the history of Egypt, and to mix up with it a number of tales and fables.

The only certain sources of Egyptian history are the monuments, which are now rapidly yielding up the wealth of their written records to the learned and indefatigable scholars of Germany, France, and England, who have made Egyptology their special study.

(*b*) General Sketch.

Although historians have differed as much as 3000 years in the date they have assigned to the beginning of the Egyptian monarchy, it is not difficult to obtain a clear view of those successive periods of prosperity in which history was written. From the beginning until now we have a constant repetition of the same class of events. The cycle commences with a native

monarchy, ruling despotically but peacefully: wealth and power, perhaps attack from without, lead to foreign wars: a strange race, encouraged by internal discord, conquers the country, and a long period of decadence ensues. Then comes a revival, which lasts perhaps during the reign of only one family, perhaps for three or four; followed by foreign wars, conquest, decline, and subjection as before. During these periods of misfortune the arts have been neglected, history has remained unwritten, and it is often impossible even to approximate to the time which elapsed before the next revival took place.

The successive periods of prosperity were as follows: (1) The early monarchy—Mena to Nefer-ka-Ra. (2) A revival under the later kings of the XIth Dynasty, and under the XIIth, seems to have ended with Amen-em-hat IV. (3) A second revival under Aahmes, about the year 1700 B.C., lasted during the reigns of the XVIIIth and two following dynasties, and was followed, about 1000 B.C., by a long succession of foreign invasions, culminating in the conquest by the Persians. (4) The prosperous reigns of the early Ptolemies (322–165 B.C.) brought wealth back to Egypt; but after about 150 years the power of the dynasty declined, and in 30 B.C. Egypt became a Roman province. (5) A period of comparative prosperity returned under the Roman emperors from Nero (54 A.D.) to Theodosius (379 A.D), after which, misgovernment reduced the country once more to insignificance. (6) The early Mohammedan conquerors brought in a flourishing state, and, in spite of constant contests for power among the rulers, Egypt became once more a centre of the arts and sciences. This era closed with the conquest of the country by the Turks (A.D. 1517), since which time Egypt has been a Turkish Pashalik. Mohammed Ali, who was appointed Pasha in 1805, after the temporary occupation by the French, endeavoured to assert his independence of the Porte, and so far succeeded that the government was made hereditary in his family, though the Sultan still retained a nominal suzerainty over the country.

First Period.—The Early Monarchy. Mena, though no contemporary monuments remain, is universally regarded as the first king of a united Egypt. His name occurs at the head of the lists of kings which have been found in various places (Abydos, Karnak, Turin papyrus, &c.). He is believed to have sprung from an ancient line of local monarchs seated at This or Thinis, a town adjoining Abydos, the place of the burial of the mythical Osiris. Seven kings of the same dynasty followed him on the throne of Memphis, a city near the S. point of the Delta, which he founded. The fourth, Uenephes, or Ata, is said to have been the first to build pyramids. The IInd Dynasty consisted of nine kings, of whom no monuments have been recognised. The second, Ka-kau, is said to have appointed the worship of the bull Apis at Memphis, the bull Mnevis at Heliopolis, and the goat Mendes. With Send, the fifth king, the series of extant monuments commences. The Ashmolean Museum at Oxford contains part of the tomb of Sheri, who was prophet of Send and his successor Per-ab-sen, which was brought from Saqqâra by Dr. Greaves at the end of the 17th century. A hundred and fifty years later the rest of the tomb was found by Mariette, and is now in the Gîza Museum. Zeser, the sixth king of the IIIrd Dynasty, who reigned nineteen years and two months, according to the Turin papyrus, has left his name on the rocks of Sinai; so also has Sneferu, the last king of the dynasty, who is represented striking down the wild tribes of the Peninsula. The tombs at Medûm, contemporary with his reign, have yielded some of the finest statues of the Gîza Museum, notably those of Ra-hetep and his wife. Dr. Petrie's excavations have shown that the pyramid of Medûm was built by this king. The pyramid-builders of Gîza were Khufu (Kheops),

Khaf-Ra (Khephren), and Men-kau-Ra (Mykerinos) of the IVth Dynasty. Khufu, the builder of the Great Pyramid, is also mentioned at Sinai. The Cairo Museum contains statues of Khaf-Ra and Men-kau-Ra, some of which were found in the so-called granite temple, near the Sphinx, which seems to have served as the temple of the Second Pyramid. The Vth Dynasty came, according to Manetho, from Elephantinê (the island of Abu or the Elephants), opposite Aswân. At Sinai, in the Wâdy Maghâra, there are records of Sahu-Ra, the second king of the dynasty, and of several of his successors, who conquered the natives and sent commissioners to look after the mines of copper and malachite. Ti, whose tomb at Saqqâra is well known, lived under the later kings of the dynasty, and the last Pharaoh, Unas, was buried in the pyramid north-west of the village of Saqqâra, which was opened by Professor Maspero in 1881. The pyramids of the kings of the VIth Dynasty, opened by Professor Maspero at the same time, are in the immediate vicinity; that of Teta, the first king of the dynasty, east of the pyramid of Unas, and those of Pepi I. (Meri-Ra), Pepi II. (Nefer-ka-Ra), and Mer-u-Ra (Meht-em-saf II.) to the south of it. Monuments of this age are to be found in all parts of Egypt, as far south as Aswân, and we hear of distant expeditions being sent to explore the regions of the Sûdân. Una, one of the great officials of Pepi I., has described in a stela, now at Gîza, the war carried on against the Asiatics east of Egypt by means of negro troops levied between the two Cataracts, as well as the transport of a granite sarcophagus and other stone for the pyramid of the king. The last sovereign of the VIth Dynasty was a Queen Nit-akert (the Nitokris of the Greeks).

The end of the VIth Dynasty marks also **the end of the Old Empire.** It was followed by a period of decline. The authority of the Pharaohs was usurped by a feudal aristocracy who absorbed the landed property as well as the civil and military power of the country. They owned a nominal obedience to the kings of the VIIth and following dynasties, but in their own districts acted like independent princes. The weakness of Egypt was the opportunity of its enemies, and it was invaded by Libyan and other barbarous tribes, some of whom settled in the valley of the Nile. A few names only have been preserved of the VIIth and VIIIth and IXth Dynasties, and we may gather from a fragment of the Turin papyrus that most of the reigns were short. When at length the old line of Memphite kings was destroyed by their rebellious vassals, a new dynasty, the IXth, was founded by the feudal prince of Herakleopolis, the modern Ahnas el-Medîna. This was Kheti I. Mer-ab-Ra, the Akhthoes of Manetho, whose name has been found at the Cataract, and who is said in a papyrus to have carried on war with the Bedâwin east of Egypt. The Xth Dynasty was also Herakleopolite, and some of the tombs at Asyût belong to the princes who lived under it. One of them (that of Tef-ab) describes the victory gained by the Pharaoh over the rebellious nomes of the south, who had combined against him from Elephantinê to Qau. In another tomb (that of Kheti II., the son of Tef-ab) we are told that the king Meri-ka-Ra, after being driven from his capital by an insurrection, was restored to it by the feudal lord of Asyût. Meanwhile the power of the *haqu*, or princes of Thebes, had been steadily rising, and one of them, Mentu-hetep I., finally overthrew the Herakleopolite Dynasty and established the XIth Dynasty with his capital at Thebes.

Under the Antefs and Mentu-heteps of the XIth Dynasty the power of Egypt revived and **the "Middle Empire" commenced.** Their names are found as far south as Wâdy Halfa as well as at the mines of Hamamât. The last of them, Se-ânkh-ka-Ra, sent an exploring expedition to Punt on the Somali coast. Thebes now became the capital of Egypt, and its local god, Amen, was raised to the head of the Pantheon and identified with Ra, the Sun-god of Heliopolis. The XIIth Dynasty, which began with Amen-em-

hat I., was one of the most powerful and vigorous that ever ruled over Egypt. The power of the local aristocracy was broken, and the great feudal princes became court officials. The authority of the Pharaoh was restored in reality as well as in name. Temples and other buildings were erected; the gold mines were worked in the eastern desert, and the copper and malachite mines in Sinai, while the Egyptian frontier was advanced beyond the Second Cataract, where a great fortress was constructed (by Usertsen III.) at Matuga to protect the passage of boats. Usertsen I., the second king of the dynasty, restored the Temple of Ra at Heliopolis, and erected there the two obelisks, one of which still remains. Amen-em-hat III. created the Fayyûm by damming back the waters of the lake, and forming a great reservoir for the surplus water of the Nile, which was afterwards let out so as to irrigate central and northern Egypt. It was in his reign also that observations were recorded of the height of the Nile at Semna, south of the Second Cataract. The Labyrinth was one of the most famous of his buildings, and his brick pyramid stood close to it at the modern Hawâra. The god of the Fayyûm was the crocodile-headed Sebek, whose name enters into those of several of the kings of the XIIIth Dynasty. Under the earlier monarchs of the latter dynasty the power of Egypt continued undiminished, but the number of kings belonging to it enumerated in the Turin papyrus (more than 160), and the short reigns of many of them, show that as time went on internal dissensions must have arisen and the royal house have fallen into decay. Of the XIVth Dynasty we know nothing except that it was from Xois (now Sakhâ) in the Delta, and that its last Pharaoh, Timæos, was conquered by the Hyksos, or Shepherds, from Asia. At first, we are told by Manetho, the invaders devastated the country, destroying the cities and temples and slaying the population, but after a time they passed under the influence of Egyptian culture, and the XVth, XVIth, and XVIIth Dynasties consisted of Hyksos Pharaohs. The capital, which is said to have been at first Memphis, was moved to Zoan (Tanis) and Avaris on the Asiatic frontier, and the Hyksos chieftain became an Egyptian Pharaoh. It was in the reign of one of them (Apepi I. Aā-user-Ra) that the great mathematical papyrus was written, and part of the statue of another (Khian Se-user-(Set-)n-Ra) has been found by Dr. Naville at Bubastis. Another Pharaoh, Ya'qub-hal (Jacob-el), whose name has been detected by Prof. Petrie on scarabs, probably belongs to the Hyksos period. The Egyptians rose at last against their conquerors under the leadership of the *haq*, or hereditary prince of Thebes, Se-qenen-Ra Taā I., according to the Sallier papyrus in consequence of his suzerain, the Hyksos Pharaoh, Apepi II. Aa-ab-taui-Ra (or Aa-qenen-Ra, according to Brugsch), insisting on his worshipping the Hyksos god, Sutekh. The war lasted for five generations, the Theban princes taking the title of king and forming a rival XVIIth Dynasty to the Hyksos Dynasty in the north, and it ended in the complete expulsion of the foreigners and the rise of the XVIIIth Dynasty under Aahmes I., with the capital at Thebes. With the rise of the XVIIIth Dynasty begins the period of the New Empire.

Aahmes I., or Amosis (B.C. 1600), was the son of Ka-mes, the last king of the Theban XVIIth Dynasty, and Aah-hetep, the queen whose jewels form so remarkable a feature of the Gîza Museum. The kings of the XVIIIth Dynasty carried the war into Asia, and founded an Egyptian Empire, which extended from the Euphrates in the north to Berber in the Sûdân. Treasure and captives flowed into Egypt from conquered countries, the gold mines in the desert were actively worked, and trade was carried on by sea with distant lands. Temples and other public monuments were erected out of the spoils of war, and art and literature were diligently cultivated. Some of the finest monuments that will be visited by the traveller were the work

of the monarchs of the XVIIIth Dynasty: Dêr el-Bâhari, the Temple of Hatshepsu, whose obelisk in the Temple of Karnak to her "Father Amen" is the highest now existing; certain of the quarries at Silsilis, and numerous tombs in the Theban mountain; a portion of the Temple of Karnak; the colossal figures of Amen-hetep III. in the plain of Thebes; and innumerable statues, and other works of art. Thothmes III., whose reign has been fixed by Dr. Mahler upon astronomical grounds as extending from March 20, B.C. 1503, to Feb. 14, B.C. 1449, converted Canaan into an Egyptian province, governed by Egyptian officials and visited from time to time by royal "Commissioners." The cuneiform tablets found at Tel el-Amarna show that the Egyptian Government extended over Bashan and the rest of the country east of the Jordan, but not over Edom, which remained independent. Thothmes III. was fond of natural history, and on the ruined walls of his temple at Karnak are depicted the plants and animals from foreign lands with which he stocked his botanical and zoological gardens at Thebes. Two of the successors of Thothmes III. (Thothmes IV. and Amen-hetep III.) intermarried with the royal family of Mitanni, the Aram-Naharaim, or Mesopotamia of Scripture, and so introduced an Asiatic strain into the blood of the Pharaohs. The son and successor of Amen-hetep III. was "the heretic king" Amen-hetep IV., who, under the influence of his mother Teie, endeavoured to substitute a sort of Asiatic monotheism, under the form of the worship of the solar disk, for the official religion of Egypt. The cult and very name of Amen were proscribed, the name being erased from the monuments wherever it occurred, and the king changed his own name from Amen-hetep to Khu-n-Aten, "the glory of the solar disk." In the struggle which ensued between the Pharaoh and the powerful hierarchy of Thebes, Khu-n-Aten found himself obliged to leave the capital of his fathers and build a new one further north, called Khu-t-Aten, the site of which is now occupied by the villages of Tel el-Amarna and Haggi Qandîl. Here he surrounded himself with the adherents of the new creed, most of whom seem to have been Canaanites or other natives of Asia, and erected in it a temple to the solar disk, as well as a palace for himself, adorned with painting, sculpture, gold, bronze and inlaid work in precious stones. Along with the religious reform had gone a reform in art: the old hieratic canon of Egyptian art was abandoned and a striving for realism took its place. Adjoining the palace was "the house of rolls," or record-office, where the cuneiform tablets were discovered which have thrown so much light on the history of Egypt and Canaan in the century before the Exodus. They consist for the most part of letters and despatches from the kings of Babylonia, Assyria, Mesopotamia, Cappadocia, and northern Syria, as well as the Egyptian governors and vassal kings in Canaan and Syria. They are all written in the cuneiform script of Babylonia, and with one or two exceptions in the Babylonian language, which is thus shown to have been at the time the common language of diplomacy and education throughout Western Asia. The tomb of Khu-n-Aten was discovered in 1891.

The death of the king was followed by civil and religious war and the loss of the empire in Asia. The city of Khu-n-Aten was destroyed, not to be inhabited again; the Asiatic officials were driven from the country, and the worship of Amen was restored. The stones of Khu-n-Aten's temple to the solar disk were even carried off by Hor-em-heb (the Armais of Manetho), and used in the temple of the victorious Amen at Karnak. Hor-em-heb was followed by Ramses I., the founder of the XIXth Dynasty. His son, Seti I., and grandson, Ramses II., restored the Egyptian authority in Canaan, but the occupation of Kadesh on the Orontes by the Hittites prevented his advance further north. A long war with the Hittites, in which neither side gained any decided advantage, was closed in the 21st year of Ramses II. by

a treaty of alliance, defensive and offensive, a copy of which is engraved on the walls of Karnak. Here we may read the poem of the court poet Pentaur, who has made a personal deed of prowess, performed by Ramses II. at Kadesh, the subject of an epic. Seti I. was the founder of the Temple of Qûrna as well as of that at Abydos, the most beautiful of those still standing in Egypt. Ramses II., whose long reign of 67 years has been fixed by Dr. Mahler as lasting from B.C. 1348 to 1281, was the Sesostris and Osymandyas of the Greeks, and the greatest builder known in Egypt. The Ramesseum, the great Hall of Columns at Karnak, and the marvellous Temple of Abû-Simbel, are the most famous of his constructions. Much of his work, however, is poor, solidity and finish being sacrificed to haste and grandiose effect. Dr. Naville's excavations at Tel el-Maskhuta have shown that he was the builder of Pa-Tum, the Biblical Pithom, thus proving that Egyptologists had been right in making him the Pharaoh of the Oppression. The Exodus must have taken place under one of his immediate successors, Mer-en-ptah II., Seti II., or Se-Ptah. In the reign of Mer-en-ptah II. Egypt was attacked both by sea and land by northern and Libyan tribes, some of whom had come from the islands and shores of the Greek seas. The invaders were annihilated in a decisive battle and Egypt was saved, though its empire in Asia was lost. The XIXth Dynasty fell in the midst of civil and religious war, and a Syrian, Arisu by name, seized the throne. He was expelled, and peace restored by Set-nekht, the founder of the XXth Dynasty, whose son, Ramses III., was the last of the native conquering Pharaohs. Another great invasion of Libyan and northern hordes was successfully repulsed by him, and the record of his victory was inscribed on the walls of the temple of Medînet Habû, which he built in gratitude to his gods. Here, too, we learn that he made a campaign into Syria as well as one into what was subsequently the territory of Judah, the name of Shalem or Jerusalem occurring among his conquests. But the campaigns were merely raids, and the occupation of Gaza and other cities in southern Palestine by the Pulista, or Philistines, blocked the way to the future march of an Egyptian army. From the Harris papyrus we gather that the wealth of the Pharaoh must have been very great, which will explain why, under the name of Rhampsinitos, he was made the hero of the famous folk-tale recounted by Herodotos. The mines of the eastern desert and of Sinai were still worked, as well as others in Arabia. With the death of Ramses III. Egypt began to decline. His successors all bore the same name, but their power was gradually supplanted by the High-priests of Amen. The last of them (Ramses XII.) was succeeded by Nes-Bindidi, or Smendes, the founder of the XXIst Dynasty. The kings of this dynasty reigned in the north with their capital at Tanis (Zoan), and the High-priests of Amen soon became practically independent in Upper Egypt. El-Hîba was fortified by the latter against an attack from the north, Gebelên against an attack from the south. It was while they were all-powerful at Thebes that the mummies of the earlier kings of Egypt were hidden in the pit at Dêr el-Bâhari. The last king of the XXIst (Tanite) Dynasty, Hor Pa-seb-khâ-n II., was probably the Pharaoh whose daughter was married to Solomon. The dynasty was overthrown by Shashanq I., the Shishak of Scripture, who was the commander of the Libyan mercenaries. He founded the XXIInd Dynasty, and fixed his capital at Bubastis. The list of places captured by him in Judah and Israel is engraved at Karnak. One of his successors, Osorkon II., constructed the great Festival Hall at Bubastis, discovered by Dr. Naville, and is supposed to be the Zerah of the Old Testament. Under the XXIIIrd Dynasty Egypt fell into complete decay. The authority of the Pharaoh became nominal only, a number of princes setting themselves up throughout the country, who acted like independent kings. The Ethiopians of the Sûdân now began to invade Egypt.

First came Piankhi while Osorkon III., the second king of the XXIIIrd Dynasty, was reigning at Bubastis. Finally the Ethiopian Sabako expelled the native rulers, founded the XXVth Dynasty, and united all Egypt under his sway. His second successor was Taharka, the Tirhakah of Scripture. He was defeated by Esar-haddon, the Assyrian monarch, and driven back to the Sûdân, Egypt being divided by the Assyrians into twenty satrapies. More than once, however, Taharka made an attempt to recover his lost sovereignty, with the help of the Theban priests, who encouraged revolts against the Assyrian domination. But these revolts merely ended in disaster to the Egyptians, and eventually Thebes was taken by storm by the general of the Assyrian king, Assur-bani-pal, its inhabitants carried into captivity, and its temples burned and demolished. Allusion is made to this destruction of Thebes, or No-Amon, by the prophet Nahum (iii. 8, 9). The Assyrians were eventually expelled by Psammetikhos I., the satrap of Saïs, who took advantage of a great rebellion against Assyrian authority, which had broken out in Asia under the leadership of the Viceroy of Babylonia, and who, with the help of Greek and Karian mercenaries sent by Gyges of Lydia, established the XXVIth Dynasty with its capital at Saïs, and once more united Egypt under one strong government. A partial revival of the arts took place under the XXVIth Dynasty, and some fine works bear the names of Psamthek, Queen Ameniritis, and Uah-ab-ra or Hophra; and Amasis II. was worthy to sit on the throne of the Pharaohs. His son, Psamthek III., was defeated and put to death by Cambyses, who made Egypt a province of the Persian Empire.

Fourth Period (B.C. 525–30).—The Persians are reckoned as the XXVIIth Dynasty, and during their occupation attempts more or less successful were made by native insurgents to drive them out. Amyrtæos, who is said to have been a scion of the ancient royal family, made the best stand, and is reckoned the sole king of the XXVIIIth Dynasty. In his reign Herodotos came to Egypt. There were several sovereigns of the XXIXth Dynasty; among whom we need only mention Neferites I., Akhoris, and Neferites II., all of whom were for a time independent. The struggle went on under Nektanebo I., whose name remains on the magnificent granite shrine of the temple at Edfû. In his time Plato visited Egypt as an oil merchant. Two weak kings succeeded Nektanebo I., and form the XXXth Dynasty; but the overwhelming power of Alexander the Great soon annihilated the independence of Egypt, and it fell on his death to the share of Ptolemy, who, putting an end to the disorder which had prevailed for two centuries, was hailed as the founder of a new dynasty and the saviour (*sotĕr*) of the country. Under his wise administration Egypt once more prospered. The new city of Alexandria was his capital, where the body of the great Macedonian was preserved for ages, and under him and the second and third kings of his family learning and the arts flourished. The Ptolemies conformed to the customs and religion of their new country; they built new temples and restored the old sanctuaries. Some of the most remarkable of the gigantic edifices of the Pharaohs were emulated in Dendera, Edfû, Esna, and Philæ; while the inner shrines of Karnak and Luxor attest their devotion to the Egyptian gods. Their names, translated but awkwardly into the hieroglyphic character, occur in many places, but their coins are Greek. Ptolemy II. (Philadelphos) employed Manetho to write a national History, of which the List of Kings alone has been preserved. The schools of Alexandria now became the best in the civilised world, and the wisdom which so largely enters into the teaching of Moses and of Plato was rather illustrated than altogether superseded. Diodoros visited Egypt in the reign of Ptolemy XIII. (Auletes). Family strife eventually reduced the Ptolemaic kingdom to a state of subjection to Rome,

and, before the dawn of the Christian era, Augustus put the last of the family, Cæsarion, the son of Cleopatra and Julius Cæsar, to death, and annexed Egypt to the Roman Empire.

Fifth Period (B.C. 30–A.D. 640).—Under Rome Egypt was for a time well governed and rich, but its importance in the history of early Christianity gives it an interest beyond that derived from its actual condition. Though the names of the Cæsars occur in cartouches, and one or two temples, as that at Shenhûr and "Pharaoh's Bed" at Philæ, attest their care for the old religion, it rapidly declined among the people; and Hadrian, who visited Egypt in A.D. 122, gave it a blow by his addition of Antinous to the number of the Egyptian gods. Before the reign of Sevērus edicts were necessary for the repression of Christianity, to which the persecution of Diocletian only added strength. Alexandria became a nursery of rival sects; and to their zeal and learning the modern world owes the collection and preservation of the books of the New Testament. Zenobia, Queen of Palmyra, annexed Egypt to her short-lived realm, A.D. 270, but at her defeat Rome was again supreme. Though Constantine made Christianity the established religion of his empire, heathenism, especially under a modified Gnostic form, still lingered in Egypt until the edict of Theodosius, A.D. 379, which made it unlawful. Yet proofs exist that in the sacred isle of Philæ and other places the altars of Osiris and Isis were not wholly destroyed until nearly a century later. The period of Egyptian decline culminated under the feeble rule of the Byzantine emperors, heretics raised the people in frequent tumults, famine followed maladministration; and though another Asiatic invasion, under Chosroes the Persian, gave the country comparative rest for ten years (A.D. 619–629), its resources, like its ancient civilization, were wholly exhausted, and it fell an easy prey to the Arabs under 'Amr, or Amru, A.D. 640.

Sixth Period (A.D. 640–1517).—Although the first care of the new masters of Egypt was rather to change and destroy, it was not long before the new conquest became the headquarters of Islâm. In many places, as the Delta, the peasants accepted the new faith. In others, as the Howâra, colonies from Arabia almost exterminated the old inhabitants. The Copts, as the Egyptian Christians are still called, were at first treated with toleration; but, owing chiefly to their own seditions, were afterwards persecuted, and for many centuries were kept in a state of subjection. The Abbaside Khalîfs promoted learning and architecture. El-Mamûn, a son of the celebrated Hârûn er-Rashîd, caused the translation of Greek mathematical and astronomical works. His nephew, El-Mutawekkil, established the Nilometer at Rôda. On the accession of the Tulûnide kings Egypt became really if not nominally independent of the Khalîf, who latterly resided, as a kind of pope, in semi-obscurity under their protection. Ahmed ibn-Tulûn built the great mosque which bears his name within the walls of Cairo; but the capital was then Fostât. The first of the Fatemides in Egypt, Abu Tummîm or El-Muîzz, built Cairo in A.D. 969, and it has ever since been the chief city. Under this dynasty the country flourished. The great mosque of El-Hâkim was built in A.D. 1003. In 1176 the Frank Crusaders attacked and partly burnt Cairo, but Yûsuf, called Saladin, erected the fortifications which still remain, and left marks of his munificence and taste in many places. The Bahr Yûsuf, a canal which he made, or perhaps restored, runs for nearly four hundred miles parallel to the Nile, and irrigates vast tracts. In 1249, the French king, Louis IX., was taken prisoner in Egypt, almost at the same time that the dynasty of Saladin came to an end. The Bahêride Mameluke sultans continued, however, the great public works he had commenced, and the mosques

of Sultan Qalaûn and Sultan Hasan are so fine as almost to make amends for the destruction of the ancient monuments from whose materials they were built. The number of handsome buildings of this period all over Egypt attests the general prosperity of the country, notwithstanding the unsettled state of the government, which passed from sultan to sultan, and from family to family, with a frequency which is bewildering. The tombs of these Mameluke kings, and the magnificent copies of the Qorân written for them and now in the library at Cairo, show that the arts still flourished. The mosque of Barqûq dates before 1399; that of Qait Bey is all but a century later. In 1501 Sultan El-Ghûri was defeated at Aleppo by the Turks, and in 1517 Sultan Tûmân Bey, his nephew, lost a second battle near Heliopolis, and was put to death by the invader.

Seventh Period (A.D. 1517–1879).—The Turks removed the residence of the *fainéant* Khalîf to Constantinople, and made Egypt a pashalik. Their careless government was much impeded by the local Arab magnates, who formed tributary principalities all through the country. During the war of the Turks with Russia in 1771, one of these princes, Ali Bey, made himself master of all Egypt. His successor was recognised by the Turks, and it seemed for a time as if a native dynasty was once more about to be established; but in 1798 Bonaparte invaded Egypt, defeated the so-called Mamelukes near the Pyramids, and took Cairo. Lord Nelson having at the battle of the Nile destroyed the French fleet, Bonaparte retired to France, leaving General Kléber behind. Kléber was assassinated by an Arab, and General Menou, his successor, had to capitulate to the English, who, under Abercromby, had won the battle of Alexandria, 21st March, 1801. A few years later the Turks appointed the clever but unscrupulous Mohammed Ali to the government of Egypt; and after a few years of struggle with the native chiefs, his power was finally established in 1811 by the treacherous slaughter of the Mameluke Beys and their followers, 470 in number, in the citadel of Cairo. Under the rule of Mohammed Ali Egypt rapidly rose in importance, and in 1831 he declared war against the Sultan with the view of obtaining complete independence. His efforts would probably have been successful but for the intervention of the European Powers, who obliged him to quit Syria, which had been conquered from the Turks by his son Ibrâhîm, and acknowledge the Porte as his suzerain. Abdul Medjid, on receiving his submission in 1841, made the viceroyalty hereditary in his family. During his long reign Mohammed Ali endeavoured in many ways to improve the material and moral condition of the country. Schools were founded, Europeans were encouraged to settle in the country, and were even appointed to public offices; canals and embankments were restored, and the cultivation of the cotton plant was introduced. In the latter years of his life he became imbecile, and in 1848 was succeeded by his son Ibrâhîm, who however died the following year, just shortly before Mohammed Ali's own death. The next ruler was Abbas Pasha, son of Tussûm Pasha, and grandson of Mohammed Ali. He was a suspicious and brutal tyrant, who stopped the reforms begun by his grandfather, and lived in constant dread of assassination, a fate which eventually befell him in 1854, at the hands of his own servants. His uncle Saîd Pasha, Mohammed Ali's third son, succeeded, and under him Egypt again entered on the path of reform. But unfortunately the finances of the country were not equal to supporting the extravagance of an Oriental potentate as well as his schemes for its improvement, and in 1862 Egypt began the *rôle* of a borrower, which she has since followed with such fatal facility. Railways were begun in this reign; the scheme for cutting through the Isthmus of Suez assumed a definite shape, and a commencement of the actual canal was made; and the first steps were taken towards making the study and preservation of the old monuments a

national care. At the death of Saîd in 1863, Ismaîl Pasha, the second son of Ibrâhîm Pasha, a nephew of Saîd, succeeded to the vice-royalty. Able and energetic in a remarkable degree, he endeavoured to carry out all his grandfather's schemes for the introduction of European civilization, and indeed went far beyond them. In order the better to succeed he at once aimed at securing virtual if not actual independence of the Porte; and by the firman of 1866 giving him the title of Khedive, and making the succession direct from father to son instead of its descending according to Turkish law to the eldest heir, and a subsequent firman of 1873 giving him the power to make treaties and otherwise act independently, his object was nearly attained. The reforms accomplished during his reign were many and important, and numerous public works bear witness to his zeal; but unfortunately the resources of the country did not keep pace with these many improvements, which have only been accomplished at the expense of burdening the country with an enormous debt, and completely impoverishing the peasantry. That future generations will benefit cannot be doubted, but more credit would have been gained for what has really been done had it been done gradually, with a better adaptation of the means to the end, and without pressing so hardly on the present generation. In June, 1879, Ismaîl was deposed by the Sultan at the request or dictation of the European Powers interested in Egypt, and his eldest son, Mohammed Tewfik, succeeded him. Tewfik, having owed his throne to the action of the European Powers, placed himself entirely under their control, and the Government of the country was practically in the hands of Major Baring, now Lord Cromer, and Monsieur de Blignières, the English and French Commissioners of the debt. Every effort was made to reduce expenditure, and among other economies, the army was very largely reduced. This created a serious feeling of discontent among the officers, and in February, 1881, a military revolt broke out, which was the commencement of future troubles. The Egyptian Chamber of Notables had assembled on the 26th December, 1881, and on the 31st they claimed their right to consider the Egyptian Budget. On the 10th January, 1882, the English and French Consuls General presented a joint note to the Khedive to the effect that under certain circumstances the Governments of France and England might be obliged to take a more active part to guard against all chance of complications in Egypt. On the 20th January, 1882, Sir E. Malet pointed out to the English Government that armed intervention in Egypt would become a necessity if the Chamber of Notables was refused permission to vote on the Budget. His prediction proved correct, and, after much correspondence, an Anglo-French fleet assembled at Crete, and arrived in Alexandria on the 20th May. On the 28th May the Egyptian Ministry resigned, on the ground that the Khedive in acquiescing in foreign interference, had acted in opposition to the *firmans* of the Sultan. Tewfik telegraphed to the Sultan, asking that a Turkish Commissioner might be sent to Egypt. The request was acceded to, and Dervish Pasha arrived at Alexandria on the 7th June. The situation became more strained daily, and on the 11th June a riot took place in Alexandria, in which a number of Europeans lost their lives. The power of the Khedive diminished, while the influence of Arabi Pasha and the military party, who believed that Tewfik was playing into the hands of France and England, increased. A conference assembled at Constantinople, but this led to little result. The French Government having failed to obtain a vote of credit from the Chamber of Deputies, were unable to take active measures. The English Admiral, Sir Beauchamp Seymour, observing that the Egyptians were arming some batteries, sent an ultimatum to the Egyptian Commander, and on the refusal of the latter to desist, opened fire on the forts on the 11th July. The forts were silenced, and on the following evening Alexandria was fired by

the Egyptian troops and populace, who retired into the interior of the country. An English expedition was sent out under the command of Lord Wolseley, who, after defeating the Egyptian troops at Tel-el-Kebîr, took possession of Cairo on the 14th September. The late Khedive was brought back under English protection, and since that time Egypt has been occupied by English troops and been practically under the English Government, although a native ministry still conducts the internal affairs of the country. Tewfik Pasha died in Jan. 1892, and was succeeded by his son, Abbas II.

Under the British control various abuses have been removed, the administration of justice has been thoroughly reformed, the bastinado abolished, the *corvée* practically done away with, and taxation lightened and equitably exacted. The finances have also been placed on a firm footing, and the shattered credit of the country restored. Unfortunately the Sûdân and its trade have been lost to Egypt. The British expedition to rescue General Gordon and the Egyptian garrisons in the South was unsuccessful, and Gordon fell heroically defending Khartûm in 1885. Though the Mahdi died a few months later, his place was taken by his four Khalifas, and it was not until the defeat of the Dervishes by Sir Francis Grenfell at Toshki, August 3, 1888, that the danger of an invasion of Egypt from the Sûdân was finally at an end.

(*c*) Chronological Table to B.C. 30.

Any chronological table of the early Kings of Egypt must necessarily be given with great reserve. There can be no certainty before the rise of the XVIIIth Dynasty. The enormous number of years required by the only ancient authority extant, the lists of Manetho, has caused many authors to consider some of the dynasties given by him as not successive but contemporaneous. Recent discoveries, however, seem to show that the dynasties of which he gives a list did succeed one another, though it is possible there may have been others reigning at the same timeiin different parts of Egypt, which are considered by him as illegitimate, and therefore left unnoticed. This does not, however, throw much light on the chronological question, and some who agree in considering Manetho's dynasties as, with one or two exceptions, successive, recoil from accepting the result which the addition of the duration assigned by him to each dynasty makes.

The following table embraces the period from the first known landmark in Egyptian history, the accession of Mena to the final absorption of the country into the Roman Empire. It gives the number and title of each dynasty, the places at which monuments of it are found, the names of the principal kings, and the dates according to the different computations of Mariette—M., and Brugsch—B. The dates for the reigns of Thothmes III. (*XVIIIth Dynasty*) and Ramses II. (*XIXth Dynasty*) have been obtained by Prof. Mahler by means of astronomical data.

I. Thinite (from This, near Abydos). M. 5004; B. 4400.

B.C.	
M. 5004 B. 4400	**Mena** (*Menes*). The first known Egyptian king, and founder of Memphis.
	Teta (*Athothis*).
	(*Uenephes I.*) Perhaps the builder of the 'Step Pyramid' of Saqqâra.

II. Memphite. M. 4751; B. 4133.

B.C.
B. 4100 | *Ka-kau* (*Kaiechos*). The worship of Apis established at Memphis, and of Mnevis at On, Heliopolis.

III. Memphite. M. 4449; B. 3966.

Pyramid of Mêdûm; Wâdy Maghâra; Sinai.

B. 3766 | **Sneferu.** One of the first kings whose names appear on contemporaneous monuments.

IV. Memphite. M. 4235; B. 3733.

Gîza; Saqqâra; Wâdy Maghâra; Sinai.

M. 4235 / B. 3733 | **Khufu** (*Kheops, Suphis*). Great Pyramid of Gîza built.
B. 3666 | **Khafra** (*Khephren*). Second Pyramid of Gîza built.
B. 3633 | **Men-kau-Ra** (*Mykerinos*). Third Pyramid of Gîza built.

V. Elephantinê. M. 3951; B. 3566.

Saqqâra; Abusîr; El-Kab; Wâdy Maghâra; Sinai.

B. 3523 | *Kaka.* The first king known to have used the double cartouche.
B. 3366 | *Tat-ka-Ra* or *Assa.* The tomb of Thi at Saqqâra dates from about this period.
B. 3333 | *Unas.*

VI. Memphite. M. 3703; B. 3300.

Sân; Saqqâra; El Bersha; Zâwyet el-Mayyitên; Shêkh Sa'id; Abydos; Wâdy Maghâra; Sinai; &c.

M. 3703 / B. 3233 | **Meri-Ra Pepi I.** (*Apappus*). The name of this king is found in a great many places from Sân to Aswân; he appears to have been an able and powerful ruler. According to the Greek accounts, he reigned 100 years. Pyramid at Saqqâra.

VII. Memphite. M. 3500; B. 3100.

VIII. Memphite.

IX. Herakleopolite (*Ahnas*). M. 3358.

X. Herakleopolite (*Ahnas and Asyût*). M. 3249.

Few records of these four dynasties have as yet been found on any of the monuments. Brugsch makes no attempt to assign a date to the eighth, ninth, or tenth.

XI. Theban. M. 3064.

Drah Abû'l Negga, Thebes; Hammamât; Konosso; Shat er-Rigala; &c.

B.C.

An-Antef and *Mentu-hetep* appear to have been the names borne alternately by many of the kings of this dynasty. Under one of the latter Egypt appears to have again risen in importance.

B. 2500 **Sankh-ka-Ra.** An inscription in the rocky valley of Hammamât, on the road from the ancient Koptos to the Red Sea, commemorates this king as the first to send an expedition to "Punt," on the Somali coast.

XII. Theban. M. 3064; B. 2466.

Sân; Heliopolis; Fayyûm; Beni Hasan; Asyût; Abydos; Karnak; Semna; Wâdy Maghâra; Sinai; &c.

M. 3064 }
B. 2466 } **Amen-em-hat I.** The first king of this dynasty, under which Egypt reached to a high pitch of prosperity.

B. 2433 **Usertsen I.** The obelisk now standing at Heliopolis was erected in this king's reign. His glories and those of his two successors, *Amen-em-hat II.* and *Usertsen II.*, are celebrated in inscriptions in the tombs of Ameni and Khnem-hetep at Beni Hasan.

B. 2333 **Usertsen III.** A great conqueror; memorials of his victories over the "Kushites," or Nubians, are found at Semna, above the Second Cataract.

B. 2300 **Amen-em-hat III.** Conferred great benefit on the country by the construction of dikes, reservoirs, and canals for regulating the inundations of the Nile; the most celebrated of these works was Lake Mœris in the Fayyûm, close to which he also built the famous Labyrinth. Records of the rise of the Nile during his reign are found at Semna, where he caused regular observations of the increase in the river to be taken and forwarded northwards.

XIII. Theban. M. 2851; B. 2233.

Sân; Asyût; Abydos; Thebes; El-Kab; First Cataract; Semna; Argo.

Sebek-hetep. This name appears to have been borne by several kings of this dynasty; one, Sebek-hetep III., records the height of the Nile in the third year of his reign on the rocks at Semna.

XIV. Xoïte. M. 2398.

XV. Hyksos or Shepherds. M. 2214.

XVI. Hyksos or Shepherds.

XVII. Hyksos or Shepherds at Sân and Native Kings at Thebes (the 4 last of the latter being *Sqenen-Ra-Taa I.; Sqenen-Ra-Taa II.; Sqenen-Ra-Taa III.; Uaz-Kheper-Ra Kames*).

B.C.	*Hyksos at Sân.*
B. 1750	*Apepi I.* Aa-user-Ra, in whose reign the great mathematical papyrus was written; Khian Se-user-Set-n-Ra, a statue of whom has been found at Bubastis. *Apepi II.* Aa-ab-taui-Ra, under whom the feudal prince of Thebes revolted, and the war of independence began.

The whole of the period of Egyptian history from the XIIIth to the XVIIth Dynasty inclusive is wrapped in obscurity. It is evident that while the three Hyksos dynasties reigned in Lower Egypt and the Delta, the old Theban royal race still held the sway in the south as tributaries of the Hyksos. The Sallier papyrus in the British Museum introduces us to Apepi and a certain Sqenen-Ra, a "haq" or governor of "the town of the south," as contemporaries; and a long inscription in a tomb at El-Kab gives an account of the capture of Avaris, the chief town of the Hyksos, by Aahmes, or Amosis, a successor of Sqenen-Ra, and the first king of the XVIIIth Dynasty.

XVIII. Theban. B.C. 1600.

Heliopolis; Tûra and Masâra; Tel el-Amarna; Karnak; El-Kab; Silsilis; Kôm Ombo; Elephantinê; Amada; Wâdy Halfa; Gebel Barkal; Soleb; Sarbût el-Khadîm; Wâdy Maghâra; Sinai; &c.

B.C.	
1600	**Aahmes** (*Amosis*). The conqueror of the Hyksos, and founder of a powerful monarchy. **Amen-hetep** (*Amenôphis*) **I.** The boundaries of Egypt extended. **Thothmes** (*Thothmosis*)) **I.** A great conqueror, who carried the arms of Egypt into Syria. One of the results of his Asiatic campaigns was the introduction of the horse into Egypt; at any rate, the first representation of that animal occurs on a monument of this reign.
W. 1505 B. 1600	**Thothmes II.** Reigned but a short time, in conjunction with his sister and queen, Hatshepsu. **Hatshepsu I.**, or **Maāt-ka-Ra.** Reigned alone for some time, on the death of her brother, Thothmes II. The sculptures on the walls of Dêr el-Bâhari at Thebes commemorate a great expedition sent by her to the land of Punt. She was succeeded by another brother, Thothmes III., who for a short time reigned in conjunction with her.
Mar. 20, B.C. 1503, to Feb. 14, B.C. 1449.	**Thothmes III.** One of the most famous of Egyptian kings. During his long reign Egypt, in the language of the hieroglyphs, "placed its frontier where it pleased." He carried his victorious arms into Western Asia. The walls of his magnificent temple at Karnak are covered with inscriptions recounting his triumphs, and giving a list of the countries and peoples conquered by him. His cartouche, with the name Men-kheper-Ra, occurs more frequently on remains of every kind, from temples down to scarabæi, than that of any other monarch.

B.C.

Amen-hetep II.

Thothmes IV.

Amen-hetep III. Also a great conqueror. He appears to have carried his victorious arms far into the Sûdân. Numerous monuments, especially at Luxor and Karnak, attest the length and glory of his reign. The famous so-called Colossi, one of which is celebrated in Greek and Roman tradition as the vocal Memnon, bear his name.

1400 **Amen-hetep IV.** or **Khu-n-aten.** This king, under the influence of his mother Teie, a foreigner, changed the religion of Egypt, substituting a Semitic god, symbolised by Aten (the sun's disk), for the Theban Amen, and removed the seat of government from Thebes to a city which he founded and called Khut-aten, the modern Tel-el-Amarna. He was succeeded by two or three other kings holding the same religious opinions.

Horemheb (Armais). On the accession of Horemheb as a legitimate sovereign the old worship and capital were restored, and all traces of his heretical predecessors destroyed as much as possible.

XIX. Theban. *Cir.* B.C. 1380.

Sân; Memphis; Abydos; Karnak; Qûrna; Luxor; Bêt-el-Walli; Dirr; Abû Simbel; &c.

1380 *Ramses I.*

Seti or **Mer-en-Ptah I.** (*Sethos*). A great conqueror, who carried his victorious arms far into Asia. He made the first canal between the Red Sea and the Nile. Many monuments of his magnificence exist in Egypt, especially at Karnak, Qûrna, and Abydos; and his tomb ("Belzoni's") is the most remarkable in every way of the "Tombs of the Kings" at Thebes.

1348–1281 **Ramses II.** User-Maāt-Ra (the Great). The legendary *Sesostris* of the Greek historians. His name appears on nearly every monument of importance in Egypt, and the story of his conquests and deeds of valour is recounted in numerous inscriptions and papyrus rolls. He has also left memorials of his victories in some of the countries he conquered, as, for instance, on the tablet at the mouth of the Nahr el-Kelb near Beyrût. He erected many splendid buildings, as the ruins still testify, during his long reign of 67 years; he built also the city of Pithom.

1281 **Seti Mer-en-Ptah II.** Perhaps the Pharaoh of the Exodus. Two or three other unimportant reigns conclude this dynasty.

XX. Theban. *Cir.* 1230.

Both sides of the river at Thebes.

Cir. 1225 **Ramses III.** The *Rhampsinitos* of Herodotos. He was the last of the famous warrior kings of Egypt. Besides subduing foreign nations, he also cultivated commercial relations with them, and established intercourse by land and sea with the

countries on the shores of the Indian Ocean. His exploits are recounted on the walls of the magnificent building erected by him at Medînet Habû. His tomb is one of the finest of the "Tombs of the Kings."

The remaining kings of this dynasty all bore the name of Ramses; the only ones of any note are Ramses VI. and Ramses IX. During their reigns Egypt gradually declined in importance.

XXI. Tanite. M. 1110; B. 1100.

Debbabîya.

The history of this dynasty is somewhat obscure. A rival dynasty of High-priests of Amen, founded by Her-Hor, usurped its authority, and during the latter part of its continuance ruled Upper Egypt from El-Hîba (Feshn) southward.

XXII. Bubastide. M. 980; B. 966.

Apis Mausoleum at Saqqâra; Karnak; Silsilis.

B.C.
Cir. 950 **Shashanq I.** or **Shishak I.** The Shishak of the Bible, who captured and pillaged Jerusalem (1 Kings xiv. 25–28; 2 Chron. xii.). An inscription on one of the walls of the Great Hall at Karnak commemorates this campaign against Judah, and gives a list of the conquered towns and districts.

The remaining kings of this dynasty are of little importance. One of them, Osorkon II., who built the great Festival Hall at Bubastis, may have been the Zerah of the Old Testament.

XXIII. Tanite. M. 810; B. 766.

An obscure dynasty of petty kings, of whom there appear from the monuments to have been three.

XXIV. Saîte. M. 721; B. 733.

Manetho assigns one king, *Bocchoris*, called on the monuments *Bakenranef*, to this dynasty, and gives him a short reign of six years. During the period embracing the latter part of the XXIInd Dynasty, and the whole of the XXIIIrd and XXIVth, Egypt would appear to have been exposed to invasions of the Ethiopian kings. A memorial stone discovered at Gebel Barkal, near Meroë, gives an account of the conquests in Egypt of the Ethiopian king Piankhi, in the time of Osorkon III. (2nd king of the XXIIIrd Dynasty), whose successors founded the next dynasty.

XXV. Ethiopian. M. 715; B. 700.

Karnak.

B.C.
Cir. 715 *Shabak* or *Sabaco.*
Shabatak.
702 **Takaraqa** or **Tirhakah.** Called "king of Ethiopia" (2 Kings xix. 9).

From the Assyrian cuneiform inscriptions we learn that during the rule of this dynasty Egypt was invaded by the Assyrians under Esar-haddon the son of Sennacherib, who conquered Egypt B.C. 674. Tirhakah, however, returned, and was again driven into Ethiopia (B.C. 670) by Esar-haddon, who divided Egypt into 20 satrapies under native princes. On these revolting at Esar-haddon's death, and joining with Tirhakah, the country was again invaded by Esar-haddon's son, Assurbanipal (B.C. 668); and first Tirhakah, and then his successor, called in the inscriptions *Urdamaneh*, were completely subdued, and Thebes taken and destroyed. On the outbreak of a general revolt against the Assyrian power, Psammetikhos the son of Necho, the vassal prince of Saïs, succeeded, with the help of mercenaries from Gyges, king of Lydia, in making himself independent and suppressing all rivals.

XXVI. Saïte. B.C. 664.

Sân; Apis Mausoleum at Saqqâra; Karnak; Luxor; Abû Simbel.

B.C.

664 **Psamethek** (*Psammetikhos*) **I.** First settlement of Greeks in Egypt.

610 **Nekau** or **Necho.** Son of Psammetikhos. He attempted to re-open Seti I.'s canal between the Red Sea and the Nile, and sent a fleet to circumnavigate Africa. He made war against the Assyrians, and defeated their ally Josiah, king of Judah, at Megiddo, but was afterwards himself defeated by Nebuchadnezzar at Carchemish.

594 *Psammetikhos II.* An interesting inscription on the shin of one of the statues of Ramses II. at Abû Simbel records the pursuit of Psammetikhos, at the head of his Ionian and Karian soldiers, of some native Egyptian troops who had deserted, owing to jealousy of the favour shown to these mercenaries. His reign was short and inglorious.

589 **Uah-ab-Ra** or **Hophra** (*Apries*). Son of Psammetikhos II. He went to the assistance of Zedekiah, when besieged in Jerusalem by Nebuchadrezzar, but afterwards allowed the Babylonians to capture the city and put an end to the kingdom of Judæa. During his reign a large number of Jews settled in Egypt. He was dethroned by one of his generals, Aahmes.

570 **Aahmes II.** (*Amasis*). During his long and prosperous reign Egypt regained some of its former splendour. Aahmes allied himself with the Greeks, and granted them many religious and commercial privileges: among the latter being the removal of the whole of the Mediterranean trade from Tanis, Mendes, and Bubastis to the Greek port of Naukratis, a few miles below Saïs on the Kanopic branch of the Nile. During his reign the Persian empire was founded by Cyrus, whose son Cambyses advanced against Egypt,

525 and, having defeated Amasis' son and successor *Psammetikhos III.* at Pelusium, captured Memphis and became master of the country.

XXVII. Persian. B.C. 525.

Oasis of El-Kharga; Rocks of Hammamât.

525 **Cambyses.** This monarch's sway in Egypt is chiefly known by his unsuccessful expeditions against Ethiopia and the Oases, and his violent intolerance, according to the Greek historians, of the Egyptian religion, though lately deciphered inscriptions appear to prove the contrary.

B.C.

521 **Darius Hystaspis.** Showed his reverence for the Egyptian religion by building a temple to Amen-Ra at the Oasis of El-Kharga; and his desire to promote the prosperity of the country and conciliate the people by endeavouring to re-open the canal between the Red Sea and the Nile, by re-establishing the route between Koptos and the Red Sea, by replacing with regular coins the rings and weights which had hitherto done duty as money, and by appointing a descendant of the old native kings, Amasis, satrap.

484 **Xerxes I.** The defeat of the Persians at Marathon by the Greeks encouraged the Egyptians to revolt under Khabbash, but they were soon reduced to submission and placed under the severe government of Achaemenes, brother of Xerxes.

465 **Artaxerxes Longimanus.** The Egyptians again revolted under Inaros and Amyrtæos, and, aided by the Athenians, were for a time partially successful. During this period Herodotos visited Egypt.

424 **Darius Nothos.** After continued efforts the Egyptians succeeded in regaining their independence under Amyrtæos, who was recognised as King of Egypt.

XXVIII. Saîte. B.C. 415.

This dynasty consisted of but one king, *Amyrtæos*, who only reigned six years. The Egyptians, however, succeeded in maintaining their independence, and another native king, Naifaarut (*Nepherites*), founded a new dynasty.

XXIX. Mendesian. M. 399; B. 399.

Medînet Hâbu.

The duration of this dynasty was short, though it contained five kings—*Naifaarut* (*Nepherites*) *I.*; *Haker* (*Achoris*), who allied himself with Evagoras, tyrant of Salamis, against the Persians; *Psamut* (*Psammuthis*); *Hor-neb-kha*; and *Naifaarut II.* It ruled Egypt from Mendes in the Delta, and was succeeded by another race of native princes from the neighbouring town of Sebennytos.

XXX. Sebennyte. M. 378; B. 378.

Saqqâra; Karnak; Edfû; Philæ.

Nectanebo I. (*Nekht-Hor-heb*), who founded this dynasty, successfully repelled the attacks of the Persians, and secured eighteen years' peace and tranquillity for Egypt; but the attack was renewed during the reign of his successor *Tachos* (*Zihu*) by Artaxerxes Mnemon, and only repelled through the aid of the Spartans under Agesilaus. Tachos' son, *Nectanebo II.* (*Nekht-neb-f*), after varying success, was finally conquered by *Artaxerxes Ochus*, and Egypt again became a Persian province. Plato visited Egypt during the reign of Nectanebo I.

XXXI. Persian. B.C. 340.

The second domination of the Persians in Egypt was of short duration. After Alexander had defeated *Darius III.* (*Codomannus*) at the Issus, he

marched upon Egypt and reached Memphis without opposition, the native Egyptians and Greeks welcoming him as a deliverer.

XXXII. Macedonian. B.C. 332.

Karnak.

During his short stay in Egypt **Alexander the Great** founded the city of Alexandria. He showed his respect for the ancient religion by joining in the worship of Apis, and by going to the Oasis of Ammon to lay his offerings as the "son of the Sun" on the altar of Amen-Ra. At his death in 323, and the division of the various provinces amongst his generals as lieutenants of his titular successor, *Philip Arrhidæos*, Egypt fell to Ptolemy, the son of Lagos, who continued to administer the country as governor during the lifetime of *Arrhidæos* and the young *Alexander Œgos* (B.C. 317). Six years after the murder of the latter by Cassander (B.C. 311), Ptolemy assumed the title of king (B.C. 305).

XXXIII. Greek or Ptolemaic. B.C. 305.

Alexandria; Saqqâra; Dendera; Thebes (both sides of the river); Erment; Esna; Edfû; Kôm Ombo; Philæ; Kalabsha; and various other places in Nubia.

B.C.

305 **Ptolemy Soter.** Though constantly at war, chiefly with Antigonus, for the protection of his kingdom, Ptolemy did not neglect the prosperity of the country, which greatly increased beneath his rule. Learning and the arts also flourished, the foundation of the Museum and Library at Alexandria attracting learned men from all parts of the world. Ptolemy abdicated two years before his death in 283 in favour of his son.

285 **Ptolemy Philadelphos.** Continued the wise and beneficent rule of his father. He erected the famous Pharos at Alexandria, founded the cities of Berenikê and Arsinoë on the Red Sea, and re-opened the canal between the Red Sea and the Nile. Manetho's History of Egypt and the Greek translation of the Old Testament known as the Septuagint were undertaken by Philadelphos' command.

247 **Ptolemy Euergetes I.** Conquered the empire of the Seleucides and extended his rule over the whole of Asia Minor. Egypt had now reached the height of prosperity and power. All the learned and accomplished men of the day flocked to Ptolemy's court. The decree of Kanopus or the stone of Sân was set up in the ninth year of his reign.

222 **Ptolemy Philopator.** A cruel and self-indulgent king, under whose rule Egypt began to decline. He roused himself to meet Antiochus the Great, who had gradually reconquered from Egypt all the provinces of Syria, and defeated him at the battle of Raphia, a village on the borders of Egypt and Palestine. Founded the Temple of Edfû.

205 **Ptolemy Epiphanes.** During the minority of this king internal dissensions, and the attacks of Antiochus the Great, induced his guardians to invoke the protection of the Roman Senate, and Egypt henceforth became in reality, though not in name, a Roman province. The Rosetta Stone belongs to the year 196 B.C. in this reign.

B.C.

182 **Ptolemy Eupator.**

181 **Ptolemy Philometor.** Philometor first reigned alone, and then jointly with his brother Physkon I., and again alone, Physkon being allotted by the Romans Cyrene as a separate kingdom. During the reign of Philometor Egypt recovered a little of its former greatness and prosperity. A Jewish temple was built at On by Onias, the high-priest of the Jews. On his death his son Ptolemy Philopator Neos reigned for a few days.

146 **Ptolemy Euergetes II.** (*Physkon*). A cruel tyrant and a debauchee. In 132 the Alexandrians revolted and made Cleopatra his sister and divorced wife queen, Physkon retiring to Cyprus. He recovered his throne in 127. "Pharaoh's bed" at Philæ was built in this reign.

117 **Ptolemy Lathyros.** The son of Physkon; he first reigned jointly with his mother Cleopatra Cocce, but was afterwards banished, and his brother *Ptolemy Alexander I.* put in his place. Alexander murdered his mother, and was killed himself in a naval battle. Lathyros then reigned alone. Thebes rebelled against him and was utterly destroyed.

81 **Ptolemy Alexander II.** Reigned jointly with his step-mother Berenikê; murdered her, and was then killed himself.

81 **Ptolemy Auletes or Neos Dionysos.** An illegitimate son of Lathyros. Was driven from the throne in 58, but reinstated by Gabinius, the Roman pro-consul in Syria. Diodoros visited Egypt during this reign. The temple of Kôm Ombo was finished, and the present temples of Esna and Dendera begun, in this reign.

51 **Cleopatra.** Was left by her father Auletes joint heir with her brother Ptolemy XIV., under the guardianship of the Roman Senate. Was banished by Dionysos. Pompey, seeking refuge in Egypt after
48 his defeat at Pharsalia, was murdered with Ptolemy's consent. Cæsar, after a long struggle, in the course of which Ptolemy was
47 drowned in the Nile, reinstated Cleopatra, but gave her as a colleague another brother, Ptolemy XV., whom she murdered.
45 Cæsarion, her son by Cæsar, was then appointed co-regent. On the
44 death of Cæsar, Antony, who had summoned the Queen to Tarsus, to answer for having allowed her forces to take the side of Brutus
42 and Cassius at Philippi, fell a victim to her charms, and passed the greater part of the next nine years with her in idleness. During this time Octavianus was gradually rising in power, and on the
31 Roman Senate declaring Antony an enemy of the State, he marched against Egypt, defeated the combined naval forces of Antony and
30 Cleopatra at Actium, and took Alexandria. Antony and Cleopatra both committed suicide, and Egypt became a Roman province governed by prefects.

(*d*) Chronological Table from B.C. 30 to A.D. 640.

This includes the period, an uneventful one for Egypt, during which it formed a part first of the Roman Empire as a whole, and then of the Roman Empire of the East. The reign of the Roman emperors is sometimes reckoned as a XXXIVth Dynasty, their style and title in the hieroglyphic inscriptions being, besides *Autocrator*, Cæsar, Son of the Sun, and King of Upper and Lower Egypt, as in the old days of independence.

B.C.

30 **Augustus.** Octavianus in the year 27 became sole ruler of the Roman Empire under the title of Cæsar Augustus. The government of

B.C.

Egypt was given to a prefect, who was always to be of equestrian rank: the first was Cornelius Gallus. The Julian year was brought into use and other changes made, but the ancient religion was not interfered with, and inscriptions at Dendera, Philæ, and Kalabsha
24 prove that temple-building was still carried on. The Ethiopians, under Queen Candace, invaded Egypt, but were repulsed by Ælius Gallus, the second prefect, who marched as far as Napata, but did not hold the country, fixing the boundary at Hiera Sykaminos, seventy miles, or twelve schœni, beyond Syene (Aswân), whence that part was called Dodecaskhœnus. Strabo visited Egypt during the prefecture of Ælius Gallus.

14 **Tiberius.** The name of this emperor is found on many Egyptian monuments at Dendera, Thebes, Philæ, &c. Germanicus visited

A.D.

Egypt, going as far as Syene.

37 **Caligula.** During this reign the Jews, who formed a large and important part of the population of Alexandria, were persecuted; Philo pleaded their cause against Apion, and Josephus wrote an answer to the latter's attacks upon the Jews and their religion.

41 **Claudius.** The Jews regained the rights of citizenship taken from them in the last reign. Greek and Roman merchants began to use Egypt as a commercial station on the road to India, going by the old route up the Nile to Koptos, and thence to Berenikê on the Red Sea. Lake Mœris, owing to the embankments being neglected, began to dry up. The name of Claudius is found on many temples.

54 **Nero.** Christianity is said to have been introduced into Egypt during this reign by St. Mark: according to Eusebius, the first bishop was named Annianus. Constant attacks on the southern frontier were made by the Blemmyes, a tribe of Ethiopian Arabs.

68 *Galba; Otho;* and *Vitellius* followed one another within the space of a year.

69 **Vespasian.** Visited Alexandria soon after being proclaimed emperor, and in the following year dispatched thence Titus on the expedition against the Jews which ended in the siege and capture of Jerusalem. The temple of Esna was finished in this reign.

79 *Titus.* The only trace of his reign is his name on one or two temples.

82 **Domitian.** Juvenal, banished to Syene during this reign, has left some account of the condition of the country, and of its religious superstitions. Domitian encouraged the Egyptian religion by building temples to Isis and Serapis at Rome.

97 *Nerva* relieved the Jews from the poll-tax they had hitherto paid.

98 **Trajan.** The Jews revolted at Alexandria, but were put down, and the poll-tax restored. The Red Sea and Nile canal was re-opened, starting however from a different point of the river, Babylon above Cairo instead of Bubastis, and was called the Amnis Trajanus.

117 **Hadrian.** Visited Egypt twice. On the first occasion was accompanied by Antinous, who was drowned in the Nile; the emperor built a city near the spot, called Antinoë or Antinoöpolis, some ruins of which exist opposite Roda. His queen Sabina was with him when he visited Thebes some years after; one of her attendants, Julia Balbilla, has recorded the event on the foot of one of the Colossi. To judge from his letter to Servianus (p. 176), Hadrian had a poor opinion of the Egyptians.

138 **Antoninus Pius.** The survey of all the military roads of the Roman Empire, known as the Itinerary of Antoninus, was made in this

A.D.

reign. It included the roads of Egypt, six in number, of which the two principal were from Babylon opposite Memphis along the east bank of the Nile to Contra-Pselcis in Nubia, and from Alexandria along the east bank to Hiera Sykaminos in Nubia.

161–172 **Marcus Aurelius.** The Egyptian legions proclaim Avidius Cassius, who had successfully quelled some revolted Arabs in the Delta, emperor; before, however, the arrival of Aurelius at Alexandria, they repented and put Avidius and his son Mæcianus to death. The spread of Christianity is shown by the appointment of three bishops under the Bishop of Alexandria, who henceforth is styled Patriarch. The first patriarch was Demetrius.

180 **Commodus.** About this period the Coptic alphabet was formed by the addition to the Greek alphabet of six letters taken from the hieroglyphs.

194 *Pertinax. Niger.* The latter had commanded the legions in Egypt employed in repelling the incursions of the Saracens, as they were already sometimes called, during the reign of Commodus, and was proclaimed emperor by the Egyptians at the same time as Septimius Sevērus; was defeated by the latter and killed.

196–204 **Septimius Sevērus.** Visited Egypt, and granted several privileges to the Alexandrians. Issued an edict forbidding anyone from becoming a Jew or a Christian. An active persecution followed, during which the celebrated school of Catechists at Alexandria, which included at that period Pantænus, Clemens of Alexandria, and Origen, was broken up. Julius Africanus wrote his work on Chronology.

211 **Caracalla.** On the occasion of his visit to Egypt, he revenged himself on the Alexandrians for the jokes they had made at his expense by massacring all the youths of an age to bear arms. He also took away many of their privileges, and favoured the native Egyptians, giving some of them a seat in the senate, and cultivating their religion by building a temple in Rome to Isis.

217 *Macrinus* was declared emperor by the Egyptians on the murder of Caracalla, but he was soon defeated and killed by

218 *Elagabalus*, whom however the Egyptians would not for some time acknowledge, and sanguinary contests took place in Alexandria.

222 **Alexander Sevērus.** This reign is chiefly remarkable for having witnessed the foundation of the School of Neo-Platonists by Ammonius Saccas, and his pupils Plotinus and Longinus. Heraclas succeeded Demetrius as patriarch, and increased the number of bishops to twenty. During the civil wars that took place after the death of Alexander, the Egyptians appear to have acknowledged in turn the various pretenders that succeeded one another from 235 to 249.

249 **Decius.** The Christians in Egypt were much persecuted in this reign.

252 **Gallus.** Egypt was visited by a dreadful plague.

254 **Valerian.** Another persecution of the Christians took place.

260–265 **Gallienus.** On the death of his father Valerian, who was defeated and put to death by Sapor king of Persia, Gallienus associated with himself as emperor Odenathus, king of Palmyra, who as the ally of Rome had for a long time guarded its eastern frontier. The Egyptians, however, declared for *Macrianus*, and, after he had been defeated and killed by Domitian, the general of Gallienus, for *Æmilianus Alexander*, who met with the same fate. Gallienus

A.D.

stopped the persecution of the Christians, and accorded them full
268 toleration. On the death of Odenathus, his queen *Zenobia* declared war against Rome, and invaded Egypt, which she claimed as a descendant of Cleopatra; but, though she defeated the Roman army, she did not succeed in gaining Egypt, *Claudius* being acknowledged emperor on the death of Gallienus.

270 **Aurelian.** On the death of Claudius, Zenobia renewed her attacks on Egypt, and was for a short time successful, being acknowledged as queen, and granted by Aurelian the rank of his colleague. He soon, however, led his forces against her, and, having defeated her at Emessa, took her prisoner to Rome. Her son *Vaballathus* was allowed to rule for a short time, but was soon deposed and put to death. The Egyptians then set up *Firmus*, a Syrian, who established his court at Koptos and Ptolemaïs, but he likewise was conquered and slain by Aurelian. Nero, the patriarch, built the church of St. Mary at Alexandria, the first Christian church built in Egypt.

276 **Probus** had been left by Aurelian in command of the army in Egypt, and continued in that post during the regency of Aurelian's widow Severina and the short reign of his son *Tacitus*. On the death of Tacitus, the Egyptian legions proclaimed Probus emperor. The Blemmyes, who had obtained possession of Upper Egypt, were reduced to obedience.

284 **Diocletian.** Upper Egypt rebelled under Achilleus, and its example
292– was followed by Alexandria. Diocletian himself marched against
6 the rebels, and took Koptos and Busiris. He, however, resolved to fix the limit of the empire at Elephantinê, and gave up the Dodecaskhœnos to the Nobatæ. He afterwards besieged and took Alexandria, and put Achilleus to death. The column known as
297 Pompey's Pillar was erected to commemorate his stopping the
304 pillage of the city by his troops. Issued his famous edict against the Christians, and the persecution which followed was nowhere more severe than in Egypt.

305 *Galerius, Maximin, Licinius.* These three reigned in the East while Constantine Chlorus and his son Constantine reigned in the West.
312 The persecution of the Christians was continued. Arius, a presbyter of Alexandria, first broached his heresy, and the Bible was translated into Coptic during this period.

323 **Constantine the Great.** After defeating Licinius near Adrianople, Constantine became sole emperor. The Christians were released from every civil and religious disability by the emperor, himself a Christian. In consequence of the disputes as to the nature of Christ between Alexander, patriarch of Alexandria, and Arius, the Em-
325 peror, who had been appealed to, summoned the *Council of Nice*, where the question whether the Son was of the *same* or only of *similar* substance with the Father (*homoousios*, or *homoiousios*) was disputed by Arius as the champion of the latter form of belief, and Athanasius, a deacon of Alexandria, of the former. The decision in favour of the Homoousians was embodied in what is known as the
328 Nicene Creed. After the foundation of Constantinople, Alexandria began to decline in importance.

337 **Constantius** at first divided the empire with his two brothers Constantine II. and Constans, but afterwards reigned alone. He favoured Arianism, and deposed Athanasius, who had been made bishop of Alexandria. After a long struggle, George of Cappadocia

A.D.

was elected bishop by the Arians, and the followers of Athanasius were severely persecuted. The monastic system, which had been first started in Egypt at the end of the last century, began now to assume considerable proportions under the influence and example of St. Antony.

361 **Julian.** Under the patronage of this emperor paganism regained its ascendency for a short time. George of Cappadocia was murdered by the Alexandrian mob, and Athanasius again returned to power, only, however, to be banished again. He was recalled by *Jovian*, but was once more sent away by

364 **Valens**, who, however, afterwards allowed him to return and die in
373 peace at Alexandria. Monasticism had now reached its full growth. The Thebaïd and the district of Nitria (Wâdy Natrûn) swarmed with hermits and anchorites, living either separately or in communities. One of the most famous monasteries was that founded by Pachomius and 1400 monks on the island of Tabenna, near Dendera, where Rufinus afterwards found 3,000 monks. The city of Oxyrrhinkhos, according to the same authority, boasted of 10,000 monks and 20,000 nuns. In Nitria there were said to be 5,000 hermits and 50 monasteries.

379 **Theodosius I.** in his first year issued an edict proclaiming Christianity the religion of the Empire. The temple of Serapis at Alexandria was destroyed, and the old Egyptian religion proscribed.

394 **Arcadius.** The Roman Empire was divided on the death of Theodosius; Arcadius, the elder son, ruling the East from Constantinople, and Honorius, the younger, the West from Rome. Violent disputes took place in Egypt between those who affirmed and those who denied that the Creator was of human form; the former party, who were called Anthropomorphites, led by Theophilus, patriarch of Alexandria, attacked and exterminated their opponents.

408 **Theodosius II.** *Cyril* succeeded Theophilus as patriarch of Alex-
431 andria. Hypatia, the daughter of Theon, murdered by the Christians. The doctrines of Nestorius are condemned at the *Council of Ephesus*, chiefly through the exertions of Cyril.

450 **Marcian.** The doctrine of Eutyches, that Christ possessed but one nature, the divine, and was in no respect human, is condemned by
451 the *Council of Chalcedon.* The decision was rejected by the Egyptian Church, which adhered to the monophysite doctrine of Eutyches. Upper Egypt was overrun by the Nobatæ or Nubians in this reign; Silko, their king, has recorded his victories at Kalab-
453 sha. An inscription at Philæ shows that the worship of Isis and Serapis was still practised more than seventy years after the edict of Theodosius.

457 *Leo. Leo the Younger.*

474 **Zeno.** In order to put a stop to the quarrels between the two parties in the Church, and the continual struggles between the patriarchs of Alexandria nominated by the emperor, and those who had been
482 chosen by the people, the emperor issued an edict, called the *Henoticon*, affirming the doctrine of the Incarnation, without, however, defining the question of a double or single nature. Like most attempts at a compromise, it proved a failure.

491 **Anastasius.** The Persians invaded Egypt; their retreat was followed
501 by a famine.

518 *Justin I.*

527 **Justinian.** A final separation took place between the Orthodox or

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Melchite party and the Monophysites or Jacobites, who were afterwards called Copts: each had its patriarch. The convents of St. Catherine at Mount Sinai and of St. Paul and St. Antony in the desert near the Red Sea were built probably as fortresses to repel the attacks of the Arabs.

566 *Justin II. Tiberius II. Mauricius. Phocas.*

610 **Heraclius.** The Persians under Chosroes invaded Egypt and held it
618 for ten years, but, weakened by the rising of their Arab allies in
622 the year of the Higra or Flight of Mahomet, they were driven out by Heraclius. He in his turn soon had to make terms with the followers of Mohammed, who, however, overran Syria, and, entering Egypt, rapidly made themselves masters of the country, the capture
638–40 of Alexandria by 'Amr or 'Amru marking the end of the Roman rule over Egypt.

(*e*) Chronological Table from A.D. 640 to the present day.

This may be called the Mohammedan period. Egypt accepted the religion of its Arab conquerors, and henceforth formed a part of the kingdom of the Khalîfs. Its history during this period is generally devoid of interest.

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641 **'Omar**, or *'Amr Ibn el-'Asi*, entered Egypt in 639 by way of Pelusium, and advanced up the country to Memphis: thence, after taking the fortress of Babylon, near the present Cairo, he marched to Alexandria, of which he became master after a siege of fourteen months. On the date of his entry into the city—Friday, December 10, 641, the first day of the Mohammedan month Moharram, and the New Year's day of the twentieth year of the Hijra—Egypt ceased to be
642 a Roman province. 'Amr founded *Fostât* (Old Cairo), and the mosque there which bears his name; and restored the canal between the Nile and the Red Sea.

644 **'Othmân.** Conquest of Africa begun by Abdallah ibn Sa'ad, who had replaced 'Amr as governor of Egypt.

656 **'Ali**, the son-in-law of Mohammed, maintained a constant struggle for the Khalîfate with Moâwiyeh. Assassinated 661.

Omayyade Dynasty.

661 **Moâwiyeh.** After the death of 'Ali, and the abdication of his son Hasan, Moâwiyeh obtained undisputed possession of the Khalîfate, and founded the dynasty of the **Omayyades**, which reigned for nearly 100 years. Constantinople was besieged by the Arabs without success.

680 *Yezîd I.*, son of Moâwiyeh. Husên, 'Ali's second son, assuming the title of Khalîf, is defeated and killed at Kerbela.

683 *Moâwiyeh II.*, son of Yezîd, abdicated after a reign of six months, when

684 *Marwân I.*, also of the family of 'Omayya, was elected Khalîf, and reigned a year.

685 **'Abdel-Melek**, son of Marwân, completed the conquest of Africa. 'Abdel-Azîz, his brother, made a Nilometer at Helwân, near Cairo. First purely Arab coinage struck in gold and silver.

705 **El-Welîd**, son of 'Abdel-Melek. Built first Nilometer at the island of

A.D.

710 Rôda. Spain conquered by the Moslems; and India invaded by them.

715 *Sulêmân*, brother of El-Welîd; *'Omar II.*, son of 'Abdel-Aziz; *Yezîd II.*, son of 'Abdel-Melek; *Hishâm*, brother of 'Abdel-Melek,
727–43 during whose reign the Saracens under 'Abder-Rahmân were defeated by Charles Martel; *El-Welîd II.*, son of Yezîd; *Yezîd III.* and *Ibrâhîm*, sons of El-Welîd II., followed one another in quick succession.

744 **Marwân II.**, grandson of Marwân I., and last of the Omayyades. He was defeated by Abû'l-'Abbas, and killed at Abusîr in the Fâyyûm.

Abbâside Dynasty.

750 **Abû'l-'Abbâs**, a descendant of 'Abbâs, an uncle of Mohammed's. Founded the dynasty of the **Abbâsides**, and put to death all the descendants of Marwân I., with the exception of 'Abder-Rahmân, who escaped and established the Omayyade dynasty at Cordova in Spain.

754 **El-Mansûr**, brother of 'Abbâs. Founded Baghdad, and made it the
762 capital of the Abbâside Khalîfs.

775 *El-Mahdî Mohammed; El-Hadî Mûsa.* Sons of El-Mansûr.

786 **Hârûn er-Rashîd**, also a son of El-Mansûr. The famous hero of Arabian tales. Ibrâhîm Ibn el-Aglab, governor of Egypt, declared
800 himself independent, and founded the *Aglabide* dynasty, of which the capital was Kairwan, 70 miles south of Tunis. The kingdom of Fez was also founded by the Edrîsides in this reign.

809 *El-Amîn*, son of Hârûn.

813 **El-Mamûn**, son of Hârûn. A great encourager of arts and sciences, particularly astronomy. Visited Egypt and patronised the learned men there. Caused Arabic translations of Greek authors to be made. Opened the Great Pyramid in the hope of finding treasure.

833 *El-Mutasim*, brother of Mamûn. *El-Wâthik*, son of El-Mutasim.
846 Rome attacked by the Saracens.

847 **El-Mutawekkil**, brother of Wâthik. Built the Nilometer at the island of Rôda, now existing.

861 *El-Muntasir*, son of Mutawekkil. *El-Mustaîn. El-Mutezz.*

Tûlûnide Dynasty.

868 **Ahmed ibn-Tûlûn.** Governor of Egypt. Usurps the sovereignty of the country, and founds the dynasty of the Tûlûnides. Added the suburb of El-Khatîya to Fostât, and built the mosque that bears
878 his name. Arab writers celebrate his wealth, magnificence, and warlike successes.

883 **Khumârawêh.** Built a palace at Fostât.

895 *Abû'l-Asâkir; Harûn.* Sons of Khumârawêh. *Shêban*, son of Ahmed. With him the dynasty ends.

Abbâside Governors restored.

905 *El-Muktafi.* Egypt subject to the Khalifs. Khatîya burnt.

908 *El-Muktaddir.* During this reign Obêdallah el-Mahdi usurped the government of Eastern Africa, and founded the dynasty of the

A.D.
909 Fâtimide Khalifs in Tunis. He invaded Egypt, but was defeated by Muktaddir.
932 *El-Kâhir.*
934 *Er-Râdi.*

IKHSHÎDIDE DYNASTY.

935 **Mohammed el-Ikhshîd.** Usurps the government of Egypt.
946 *Abû'l-Kasim; Abû'l-Hasan.* Sons of Mohammed.
966 *Kâfûr;* a black slave. *Abû'l-Fawâris,* son of Abû'l-Hasan.

FÂTIMIDE DYNASTY.

969 **El-Mu'izz,** great grandson of Obêdallah, the founder of the Fatimide dynasty in Tunis. Sent Gohar with an army to invade Egypt,
969 which he took. Built the city of El-Kâhira (Cairo), and transferred
973 the seat of government there.
975 **El-'Azîz.** Encouraged learning and science. Converted the mosque of El-Azhar at Cairo, which had been built by Gohar, into a university.
996 **El-Hâkim** succeeded his father El-'Azîz at 10 years old. Believed himself to be an incarnation of the Deity, and in conjunction with
990 Ed-Derazi and Hamzeh founded the sect of the Druses. He persecuted the Christians and plundered their churches. Many of the Christians turned Mussulmans. Built the mosque of El-
1012 Hâkim at Cairo. Was assassinated at the instigation, it is said, of his sister. The followers of his sect, however, believe that he was withdrawn from the world, and that he will reappear as the *Mahdi* or last Imâm, to receive the adoration of all mankind.
1021 *Edh-Dhâhir,* son of Hâkim.
1036 *El-Mustansir,* son of Dhâhir. The Turcomans, who had been gradually rising in power since 980, attack Egypt, but are repulsed. In his reign the King of Abyssinia is said to have stopped the waters of the Nile, until the Coptic patriarch prayed him to cut the dam. Fostât began to decay. El-Mustansir rebuilt the three chief gates of Cairo.
1094 *El-Musta'ali,* son of Mustansir. Takes Jerusalem and other Syrian
1098 towns from the Turks; but is immediately deprived of them by
1099 the Crusaders, under Godfrey de Bouillon.
1101 *El-'Âmir. El-Hâfiz. Edh-Dhâhir. El-Fâiz.*
1160 *El-'Âdid.* The intrigues of Shâwar and Dirghâm for the office of Vizier bring about the dissolution of the dynasty. The former is assisted by Nûr-ed-dîn, the ruler of Aleppo, with Kurdish troops under Salâh-ed-dîn (Saladin), but afterwards quarrels with them and drives them out of Egypt with the assistance of Amalric, king of Jerusalem, who in his turn endeavours to gain possession of Egypt, and penetrates to Cairo, but Fostât is burnt on his approach and he is compelled to retreat, the Kurds being again called in. Shirkûh, a Kurd, becomes Vizier, and afterwards Salâh-ed-dîn.

AYYÛBIDE DYNASTY.

1169 **Yûsuf Salâh-ed-din (Saladin).** On the death of 'Âdid, Saladin usurped the sovereignty and founded the Ayyûbide dynasty of Kurds. He afterwards obtained possession of Syria on the death

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1187 of Nûr-ed-dîn. Defeated the Crusaders at the battle of Hittîn, overthrew the Latin Kingdom of Jerusalem, and retook that city.
1189 Successfully repulsed the Third Crusade under Frederick
1191 Barbarossa, Philip Augustus, and Richard Cœur de Lion. Began the citadel and walls of Cairo.
1193 *El-'Azîz*, second son of Saladin.
1198 *El-Mansûr*, son of 'Azîz; a child.
1200 **El-'Adil**, brother of Saladin. Usurps the throne.
1218 **El-Kâmil**, son of El-'Adil. The Crusaders (Fifth Crusade) penetrate into Egypt and take Damietta, but are obliged to abandon it after
1219 being defeated at a spot where El-Kâmil was building a new city, which he called Mansûra (the Victorious). The Emperor
1228 Frederick II. also obtains possession of Jerusalem and other Syrian towns. Endeavoured, according to the Arab historians, to demolish the Third Pyramid.
1238 *El-'Adil II.*, son of El-Kâmil.
1239 **Es-Sâlih Ayyûb**, brother of El-'Adil. *Louis IX.* (*St. Louis*) of France,
1249 at the head of the Sixth Crusade, captures Damietta, but is taken prisoner at Mansûra while marching on Cairo, and only released on the evacuation of Damietta and the payment of 400,000 pieces of gold.
1249 *El-Muazzam* (*Tûrân-Shâh*), son of Sâlih. Murdered by his father's Mamelukes.
1250 *Shegeret ed-Durr*, widow of Sâlih. Married the Mameluke Êbek in 1250, who became Sultan conjointly with the minor El-Ashraf.
1250 *El-Ashraf*. Deposed (1252) by the Mameluke Êbek.

Baharide Mameluke Slave Dynasty.

1250 *El-Mu'izz Êbek et-Tûrkomâni*. Marries Shegeret-ed-Durr, and is killed by her from jealousy.
1257 *El-Mansûr Ali*, son of Mu'izz.
1259 *El-Mudhaffer Kutuz*. Recovers Syria from the Tartars.
1260 **Edh-Dhâhir Bêbars.** Succeeds to the throne after assassinating Mudhaffer. Repels a fresh invasion of the Tartars in Syria, takes Damascus, and extends his conquests over a great part of Armenia. Brings the representative of the Abbâside Khalifs, *El-Hâkim*, who had been dethroned by the Mongols, to Egypt, and recognises him as nominal Khalif. From this period until the taking of Egypt by Sultan Selîm, the Abbâside Khalifs held nominal
1268 spiritual sway in Egypt. Built mosque outside Cairo which bears
1270 his name. Death of St. Louis before Tunis.
1277? *Es-Sa'îd Baraka; El-'Adil Selâmish.* Sons of Bêbars.
1279 **El-Mansûr Qalaûn.** Continued the warlike enterprises of Bêbars by defeating the Mongolians at Homs, recovering Damascus, which had been again lost, capturing Tripoli, &c. At home his reign was celebrated by alternate acts of cruelty and beneficence. In one of his fits of anger he delivered up Cairo to sword and plunder for three days. In the eyes of native historians the good acts of his reign have outweighed the evil. In modern Cairo his name is
1284 handed down as that of a great physician. Founded the Mâristân and mosque at Cairo.
1290 **El-Ashraf Khalîl**, son of Qalaûn. Takes Acre from the Christians.
1292 The Khan Khalîli at Cairo built.

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1293 **En-Nâsir Mohammed**, son of Qalaûn. Succeeds at nine years old.
1294 Is dethroned by *Kitbogha*, who usurps the sceptre, but is in his turn overthrown by *El-Mansûr Lagîn*. On the assassination of the
1299 latter, Nâsir is restored. After ten years, however, he is again deposed, and *Bêbars Gâshenkîr* proclaimed in his stead. Nâsir again returns, and, with the help of the Syrian Amîrs with whom
1310 he had taken refuge at Karak on the Dead Sea, regains the throne. The Arab historians celebrate him as a powerful and wealthy monarch, whose territories extended from Tunis to Bagdad, and who greatly increased the prosperity and well-being of Egypt by making and restoring canals, encouraging agriculture, and fostering the arts. Cairo was greatly extended and embellished by him.
1318 He built the mosque of Nâsir in the Citadel and the Nahassîn.
1341 Seven sons of Nâsir followed him in quick succession—*El-Mansûr Abû-Bekr; El-Âshraf Kûgûk; En-Nâsir Shihâb-ed-Dîn; Es-Sâlih Ismaîl; El-Kâmil Shaabân; El-Mudhaffer;* and
1347 **Sultan Hasan**, a minor at the time of his accession; he was deposed by *Es-Sâlih*, but recovered his throne three years later. During
1351 the interval a fearful plague devastated Egypt. Built the mosque
1357 at Cairo which bears his name. Was again dethroned and assassinated.
1361 *El-Mansûr Mohammed*, grandson of Nâsir.
1363 *El-Âshraf Shaabân*, great grandson of Nâsir. Ordered the Sherîfs or descendants of Mohammed to wear green turbans. Peter de
1365 Lusignan, king of Cyprus, besieges Alexandria, but fails.
1376 *El-Mansûr 'Ali. Es-Sâlih Haggi*, the last of the dynasty.

CIRCASSIAN OR BURGIDE MAMELUKE SLAVE DYNASTY.

1382 **Edh-Dhâhir Barqûq.** A Circassian slave, who deposed Haggi and usurped the throne. Was dethroned by the Amîrs, but regained
1393 his power the following year. He built the mosque of Barqûq.
1399 *En-Nâsir Farag*, son of Barqûq. Was engaged in continual warfare
1405 with the Tartars, whom he finally defeats, and in putting down repeated revolts of the turbulent Mamelukes. Built tomb-mosque of Barqûq.
1412 **El-Mu'ayyad.** Many sumptuary laws enacted against the Christians and Jews. Revolts in Syria successfully put down. Built the
1420 mosque known by his name, at Cairo.
1421 *El-Mudhaffer Ahmed. Edh-Dhâhir Tatâr. Es-Sâlih Mohammed.*
1422 **El-Âshraf Barsbey.** Attacked Cyprus and took the king, John III., prisoner, but released him on the promise of an annual tribute. Concluded a peace with the Tartars. Gained possession of Jeddah, the port of Mecca, and monopolised the Indian trade there.
1438 *El-'Aziz Yûsuf. Edh-Dhâhir Gakmak.*
1453 *El-Mansûr Othmân. El-Ashraf Inâl.* Constantinople taken by the Turks.
1461 *El-Mu'ayyad Ahmed. Edh-Dhâhir Khôshkadam.*
1467 *Edh-Dhâhir Bilbey. Edh-Dhâhir Timurbogha.*
1468 **El-Âshraf Qait Bey.** Elected by the Amirs. After a successful war against the Turks under Sultans Mahmûd and Bâyazid, Qait Bey
1490 concluded a treaty of peace with them. Cyprus taken by the Venetians, who, however, continued to pay the tribute to Egypt. Is compelled by the riotous Mamelukes to abdicate in favour of his son. There are numerous monuments of his reign in Cairo.

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1496 *En-Nâsir Mohammed. Edh-Dhâyir Kansûweh.*
1499 *El-Âshraf Gânbalât. El-'Adil Tûmân Bey.*
1501 **El-Ghûri Kansûweh.** Was over 60 years of age when chosen to succeed
1508 Tûmân. Built the mosque and schools at Cairo that bear his name, and rebuilt in stone Saladin's wooden aqueduct. Encouraged learning. Fitted out an expedition against the Portuguese in order to injure their trade with India by the Cape route. Entered into correspondence with the Doge of Venice with the view of making the Suez Canal. Was defeated by the Turks under Selîm I. near Aleppo, and slain.

1516 **El-Âshraf Tûmân Bey,** nephew of Ghûri. After the defeat and death of Ghûri, Selîm advanced on Egypt, and, after defeating Tûmân at Heliopolis, entered Cairo. Tûmân was taken and hanged outside the Bab ez-Zuwêla. With him ended the Mameluke dynasty,
1517 and Egypt became a Turkish Pashalik.

Though **Selîm** abolished the monarchy, he left the aristocracy of the Mamelukes on certain conditions; the chief of which were—annual tribute, obedience in matters of faith to the decisions of the Mufti of Constantinople, and the insertion of the name of the Sultan of the Osmanlis in the public prayers and on coins. Selîm also compelled the last scion of the Abbâside Khalîfs, El-Mutawekkil, to
1543 leave Cairo and reside at Constantinople; and at his death the Sultans of Constantinople assumed the title of Khalîf.

The history of Egypt for the next 250 years is almost entirely without interest. The Turkish Pashas who nominally governed the country soon became subordinate to the Mameluke Beys, one of whom, *'Ali*
1767 *Bey*, declared himself independent, conquered Arabia and Syria, and allied himself with Russia against the Turks. At his death
1773 his son-in-law, *Abû-Dahab*, was recognised by the Sultan as ruler of Egypt. The chief power after Abû-Dahab's death was shared by *Murâd Bey* and *Ibrâhîm Bey*, who opposed

1798 **Napoleon Buonaparte** landed at Alexandria (July 1) for the purpose of occupying Egypt. They were defeated, however, at the Battle of the Pyramids (July 21), and Napoleon entered Cairo. Immediately after (Aug. 1), the French fleet was destroyed by Nelson at the Battle of the Nile. Napoleon, after completely breaking the power of the Mamelukes, left Egypt on his Syrian expedition,
1799 and on his return to France appointed *General Kléber* as commander
1800 in Egypt. Kléber signed the convention of El-Arîsh (Jan. 24), for the evacuation of Egypt by the French; but the convention being broken, he marched on Cairo, defeated the Turks at Heliopolis (March 21), and retook the city. He was assassinated (June 14), and *General Menou* succeeded to the command. The French were defeated by the English under Sir Ralph Abercromby
1801 at the battle of Alexandria (March 13), and driven out of Egypt.

After the French occupation, Egypt once more fell a prey to the Mamelukes and anarchy till the Porte appointed

1806 **Mohammed 'Ali,** a Roumelian, born at Kavala in 1768, Pasha of
1811 Egypt. He established his power by the massacre of all the Mameluke beys in the citadel of Cairo. Various expeditions, under his sons Tûsûm and Ibrâhîm Pasha, were undertaken against the Wahhâbis in Arabia, and the countries bordering the Nile as far as Khartûm, which he founded. He also endeavoured to ameliorate the condition of the country by making new canals

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and embankments, improving the system of agriculture, founding
1823 schools, and introducing various forms of European civilization.
1831 During the Greek war he sent troops to aid the Turks, but soon afterwards declared himself independent of the Porte and invaded Syria, which was quickly overrun by the Egyptians under his
1832 son Ibrâhîm, and the Turkish fleet totally destroyed at Kônîyeh (Iconium). By the intervention of the European Powers his victorious career was stopped, and a peace signed at Kutâhîya in
1833 which he acknowledged the suzerainty of the Porte. The war again breaking out, Ibrâhîm defeated the Turks at Nezib and
1839 menaced Constantinople, but was compelled to quit Syria by the European Powers. Mohammed 'Ali then acknowledged the suze-
1841 rainty of the Porte, and in return the Sultan Abdul Mejîd made the government of Egypt hereditary in his family, subject to the payment of an annual tribute. Owing to his mind failing, Mohammed 'Ali resigned, and was succeeded by

1848 **Ibrâhîm**, his son, who died after reigning 4 months.

1849 **'Abbâs**, son of Tûsûm and grandson of Mohammed 'Ali. Soon after his accession his grandfather died, August 2, 1849. A cruel and avaricious ruler, who was murdered by his own slaves.

1854 **Sa'îd**, son of Mohammed 'Ali. Endeavoured to carry on the work of reform and progress begun by his father. Completed the railway from Alexandria to Cairo, and supported the scheme for making the Suez Canal, which was begun in his reign. Encouraged the
1859 discovery and preservation of the old monuments of the country, and
1861 founded the Bûlaq Museum. Visited England. Died Jan. 18, 1863.

1863 **Ismaîl**, son of Ibrâhîm and grandson of Mohammed 'Ali. Born Dec. 31, 1830. Continued the work of progress and reform by constructing railways, canals, harbours, and telegraphs, organizing a
1866 postal system, increasing the number of schools, &c. Obtained from the Porte, in return for additional tribute, the right of succession to his children in the direct line, and the title of
1867 Khedive. Visited England July 1867. The Suez Canal opened
1869 Nov. 19, 1869. Completion of the docks at Suez. The new har-
1871 bour and quays at Alexandria begun. The Khedive obtains a firman from the Porte granting him further privileges, and ren-
1873 dering him almost independent, these concessions being paid for by a fresh addition to the tribute, which was raised to nearly 700,000*l.* Owing to the rapidly increasing debt of the country, which threatened insolvency, the revenue and expenditure were
1876 placed under the control of a commission, chiefly European. The
1878 Khedive surrendered his private estates towards meeting the requirements of the debt, and consented to the appointment of an English Minister of Finance (Mr. Rivers Wilson) and a French Minister of
1879 Public Works (M. de Blignières). These, however, he soon dismissed, as well as the members of the Financial Commission. The European governments in consequence required the Porte to dethrone him.

1879 **Tewfik**, eldest son of Ismaîl, succeeded on the deposition of his father.

1880 Appointment of the Commission of Liquidation to prepare a law for the settlement of the Egyptian debt.

1881 Military Revolt. In December the Chamber of Notables expressed a wish to examine the Egyptian budget. This was refused, and the so-called National movement commenced, with 'Arabi Pasha as leader, and head of the army.

1882 The situation became more strained. On the 20th May the French and

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English Fleets entered Alexandria. On the 11th June Europeans were massacred by the natives. On the 11th July the forts of Alexandria were bombarded by the English fleet. This was followed by the invasion of Egypt by an English army and the occupation of Cairo on the 14th September. 'Arabi Pasha and other rebellious Colonels were banished to Ceylon. Mission of Lord Dufferin. About the same time the rebellion in the Sûdân became serious.

1883 Hicks Pasha was defeated in Kordofan, and a force was sent under Baker Pasha to Suâkim. In December the English Government ordered the Khedive to abandon the whole of the Sûdân. Cholera in Egypt.

1884 Shérif Pasha refused to comply, and was succeeded by Nubar Pasha as Prime Minister. An English expedition was sent to Suâkim, which defeated the rebels near that place and returned to Cairo. General Gordon was sent to Khartûm. In August it was decided to send an English expedition up the Nile to assist Gordon.

1885 The English force having failed to arrive in time, Khartûm fell on the 26th January, and Gordon was killed. The whole Sûdân was then given up from Wâdy Halfa to the South. Mission of Sir H. Drummond Wolff to Constantinople and Cairo. First Turkish Convention.

1886 Reforms carried out in Egypt under English officials. The English troops remain in occupation.

1887 Sir H. Drummond Wolff's second convention with the Porte respecting the occupation of Egypt, but the Sultan declined to sign it.

1888–1891 The English occupation continued, but the number of English troops reduced. Reforms carried out under English officials. Interest on debt reduced. Finances steadily improved. Taxation lightened. Forced labour (Corvée) abolished. Judicial reforms effected.

1892 Tewfik died Jan. 7th after a few days' illness, and was succeeded by his son 'Abbas II. Helmy.

1896 Expedition into the Sûdân to break the power of the Khalîfa. Dongola taken on Sept. 23rd; Egyptian troops subsequently occupy Moroë.

18. HIEROGLYPHS.

(a) The Language of the Hieroglyphs.

After having baffled for centuries the attempts of savans to translate it, the language of the hieroglyphs is no longer a sealed book. Yet scholars are still at a loss to know where to place Ancient Egyptian in the family of languages. The task of assigning it a place is the more difficult as the texts remaining to us of the language in its purer state are not too numerous, the old classical Egyptian having long perished as a living language when the freer form of writing called Demotic had come into use. Some have not hesitated boldly to state that Ancient Egyptian has its roots in Semitic, or that its grammar is Semitic, and also have claimed other relationships for it. But the most profound scholars are perhaps the least ready to make assertions. Since the language belongs to a very early stage of speech, it has a just claim to stand alone, related to none but its descendant the Coptic. Certain words show affinities with the Semitic stock and others with the Aryan; but there is nothing from which to argue any real relationship with either.

The language naturally did not remain the same during the 3000 or 4000 years in which it was used. Therefore for practical purposes students have divided it into Old Egyptian, Middle Egyptian, and Late Egyptian, being the different forms used during the so-called Old, Middle, and New Empires. The language written in the Demotic character was a further development, of which Coptic is a survival. The last, which was spoken by the Copts, or Egyptian Christians, is now only used, and that infrequently, in the Coptic churches. Its alphabet consists of the Greek letters with the addition of five or six letters borrowed from the Demotic. A knowledge of Coptic is of great help, if not indeed a necessity to the student of hieroglyphs.

(*b*) Method of Writing.

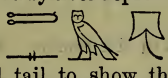
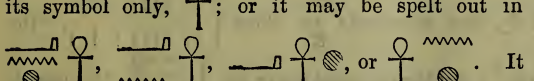
It was to the god *Thoth* that the Egyptians attributed the invention of the principles of writing, that form of picture characters that remained the same during thousands of years. But the language of the hieroglyphs died with the independence of the Egyptians, and soon after 300 A.D. the knowledge of the characters was completely lost. Many attempts were made both in mediæval and modern times to find a clue to their decipherment, and the most absurd guesses were made at the translation of texts. Every reference to the hieroglyphs made by classic authors was carefully examined, but the writings of late Egyptian, Greek, and Roman authors, such as Horapollo, Hermapion, Clement of Alexandria, &c., served rather to mislead than to help scholars. A small step was made in 1797 when Zoëga came to the conclusion that cartouches contained royal names. But though many learned men gave their attention to hieroglyphs, little advance had been made in the study when in 1799 the Rosetta Stone was found with its trilingual inscription—Hieroglyphic, Demotic, and Greek placed one beneath the other (see p. 215). The Orientalist, Silvestre de Sacy, and a Swede, called Akerblad, did some good work on the Demotic text of the inscription, the work of the latter affording much help to Dr. Thomas Young, who in England was studying the hieroglyphic and Demotic texts. A few alphabetic signs were identified by him, and he communicated the result of his labours to the world in his *Account of Some Recent Discoveries in Hieroglyphical Literature* (London: Murray, 1823). But it is to François Champollion, surnamed le Jeune, that credit is due for the identification of most of the characters; and it was he only who discovered that the signs were partly phonetic and partly ideographic, without which knowledge all attempts at translation would have resulted in failure. It was by comparing two cartouches that in the first place he was able confidently to fix the value of certain signs. One was known by comparison with the Greek text to contain the name of Ptolemy, and the other was supposed to contain that of Cleopatra. In these two names there are four similar letters, and so, four similar signs being found in the two cartouches, it was a comparatively easy matter to determine the value of the remaining signs.

After this Champollion gradually worked out an alphabet and syllabary, and published his *Grammaire Égyptienne* in 1836–41. There were at first many opponents to the new system, but gradually all others were found to be useless, and all later study of hieroglyphs has its roots in the work of Champollion.

Following this great leader were Dr. Birch and Dr. Hincks in England, Prof. Lepsius and Dr. Brugsch in Germany, and M. Emmanuel de Rougé in France. Soon the number of scholars increased, and among the men who have more recently turned their attention to the subject and who have done much to further the advance of the study are Sir P. le Page Renouf, Mr. Goodwin, Prof. Lushington, Mr. F. Ll. Griffith, and Dr. Budge; MM.

Chabas, Mariette, Maspero, Pierret, and J. de Rougé; M. Naville; Signori Rossi and Schiaparelli; Herrn Dümichen, Lauth, Wiedemann, and Erman; and the Russian Golénischeff. Most of these authorities differ on some points, and there is no uniformity of opinion even as to the transliteration of the characters; but the differences are not sufficient to make any but very small discrepancies between the translations of texts given by the several scholars.

The language of the ancient Egyptians is found written in three forms, in hieroglyphs, hieratic, and demotic. The hieroglyphs are essentially a lapidary system, though they are found, in a somewhat modified form called *linear hieroglyphs*, painted on coffins, &c. From these linear hieroglyphs the more fluent *hieratic* was developed, which thus bears the same relation to the carved hieroglyphs that our handwriting bears to print. Champollion, in his *Grammaire Egyptienne*, gives drawings showing very clearly the derivation of the hieratic from the hieroglyphs. *Demotic* is such a degenerate form of hieratic that it is extremely difficult to read it, and in all Europe there are but very few scholars who can decipher documents written in this script. The earliest hieroglyphs, such as those at Mêdûm, are drawn in full detail and coloured naturally, so that there is no mistaking what the object represents. But in later times this was rarely done, and the characters became more conventional. Of the very large number of these—between 3000 and 4000—about 500 are in frequent use. They read usually from right to left but also frequently from left to right, and are sometimes placed in vertical columns. The heads of the animal characters are always turned in the direction whence the inscription commences.

There are two classes of characters, *phonetic* and *ideographic*. The phonetic are either *alphabetic* or *syllabic*. The ideographic signs are determinatives; either *specific determinatives*, or *ideograms*, or *generic determinatives*. The ideogram is the picture of the object spoken of, and follows the spelling out of the word to *determine* it. Thus *ḥfi*, "snake." The generic determinative is a symbol representing the class of ideas to which the word belongs. Thus  *tesem*, "hound," is *determined* by a picture of a hide and tail to show that it is the name of an animal. Occasionally words have determinatives of both kinds, in which case the specific always precedes the generic. Sometimes, especially in the earliest texts, words are expressed by their ideograms only. Even when the word is spelt out, the signs may be arranged in many different ways, the number of signs employed and the arrangement of them depending upon the space at the engraver's disposal. Thus *life*, which is *ānkh*, may be expressed by its symbol only, ; or it may be spelt out in four different ways:  . It is easy to see how in time the ideograms came to be used as syllabic phonetics. The ideogram for *star* gives a good example of this. In Egyptian, star is *sba* written sometimes simply by its ideogram . The word for *door* is also *sba*, and is written , the having in this case merely the syllabic value *sba*.

The following are some of the hieroglyphic forms most frequently met with on the monuments. The frame enclosing hieroglyphs is called a cartouche, and almost invariably contains the name of a king or queen. Some of the characters occurring oftenest within the cartouches are, ⊙ *Rā*, the sun, or sun god; *men*, the picture of a chess-board, and *kheper*, the scarab, which has a variety of interpretations. The ⊙ always comes first, and was probably also pronounced first. The wasp symbolises royalty; so, frequently the group will be seen above or below a cartouche. It signifies "King of Upper and Lower Egypt." , *Se Rā*, "son of the Sun," often precedes the names of kings, and , *neb taui*, "lord of the two lands," often follows them. is the crown of Lower Egypt, and that of Upper Egypt. is the determinative of a house, and *per āa* is the "great house," or Pharaoh. The phrase *mā kheru*, which so frequently follows the name of a deceased person, is variously translated, "justified," "truth-speaking," "deceased." *neter*, indicates a god or the adjective divine; thus *neter ḥen* is "divine priest," a title often seen in the tombs. The title may also frequently be seen before a name in the tombs. It reads *seten rekht*, "royal relation."

renpit is a "year," and *abtu* a "month." So many strokes, as , are so many units, *i.e.* seven. Tens are written , *i.e.* thirty. Hundreds are written , and thousands . Thus , "the 3rd month of the 8th year"; and the deceased prays for , "thousands of oxen and geese."

The formula *seten ḥetep ṭā* occurs so repeatedly in the tomb inscriptions that it cannot fail to be noticed over entrances, on *ka* doors and *stelae*, on freizes and rafters. This is the grave formula begging for *per kheru*, "sepulchral meals." The prayer is addressed most frequently to

Osiris *Ásár*, or Anubis *Anpu*, and commences with little variation, thus:

Seten ṭa ḥetep — *Asār* Osiris — *neb* lord (of) — *Zattu* Tattu — *neter āa* God great, — *neb* lord (of)

Abtu Abydos — *ṭā-f* may give he — *per kheru* sepulchral meals — *áu ner* oxen, birds, — *menkh* clothes, &c.,

and goes on to beg the visitor to the tomb to say the funereal formulæ for the dead man.

THE EGYPTIAN ALPHABET.

	German School.	English School.
=	; ...	*a*
=	*i* ...	*á*
=	‹ ...	*ā*
=	*y* ...	*i*
=	*ĭ* ...	*i*
=	*w* ...	*u*
=	*b* ...	*b*
=	*p* ...	*p*
=	*f* ...	*f*
=	*m* ...	*m*
=	*n* ...	*n*
=	*r* ...	*r*
=	*h* ...	*h*

	German School.	English School.
=	*ḥ* ...	*ḥ*
=	*ḫ* ...	*ḫ*, early *kh* / *ch*
=	*ḫ* ...	*ḫ*, early *kh* / *ch*
=	*s* ...	*s*, early *s* / *ś*
=	*s* ...	*s*, early *s* / *ś*
=	*š* ...	*sh*
=	*ḳ* ...	*q*
=	*k* ...	*k*
=	*g* ...	*ḳ*
=	*t* ...	*t*
=	*ṯ* ...	*th* / *t* } early *th*
=	*d* ...	*ṭ*
=	*ḏ* ...	*z*

LIST OF SOME SYLLABICS NOT ALREADY MENTIONED, CONTAINING THE CHIEF ONES FOUND IN THE CARTOUCHES.

nefer

ḥa

peḥ

Maāt (goddess of Truth)

setep

Rā (Sun god)

sa

khnem

menkh

un

khā

kheper

mes

sheps

Ḥor (god Horus)

Amen (god of Thebes)

ba

neb

ba

pa

ka

user

àaḥ

mer

nub

āa

ḥeq

ḥeb

sha

sen

àset

nezem

àn

ma

Taḥuti (god Thoth)

Àn (Heliopolis)

Set (god)

khu

l (in Ptolemaic times)

kherp

ȧn

nu

ȧr

ḥemt (wife)

ta

ȧb

nekht

mȧ

Uast (Thebes)

mer

uaḥ

nekht

sa

ua

ḥer

Examples of Determinatives

man

woman

soldier

child

captive

pure

day

desert country

horizon

town

water

sky

night

book

province

field

flower

grain

sarcophagus

house

building

to fly

earth

bind

strike

bread

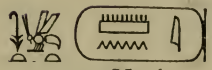
altar

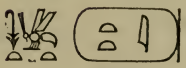
cord

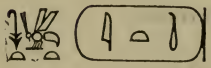
cut

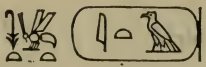
(c) LIST OF CARTOUCHES.

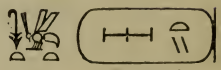
Dynasty I., from Thinis, b.c. 4400.

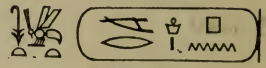
1. 
Mená.

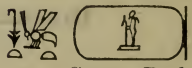
2. 
Tetá.

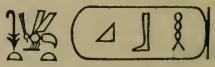
3. 
Atet.

4. 
Áta.

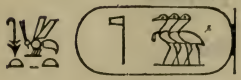
5. 
Ḥesep-ti.

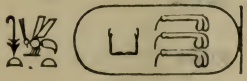
6. 
Mer-ba-pen.

7. 
Semen-Ptaḥ.

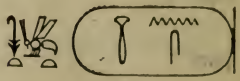
8. 
Qebḥ.

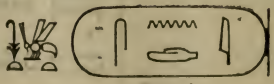
Dynasty II., from Thinis, b.c. 4133.

9. 
Neter-baiu.

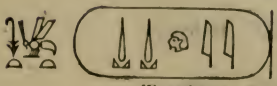
10. 
Ka-kau.

11.
Ba-en-neter.

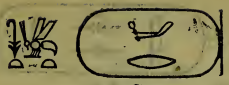
12. 
Uaz-nes.

13. 
Senṭá.

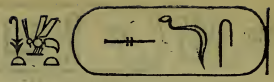
Dynasty III., from Memphis, b.c. 3966.

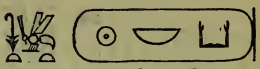
14. 
Tatai.

15.
Neb-ka.

16. 
Ser.

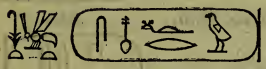
17.
Tetá.

18. 
Sezes.

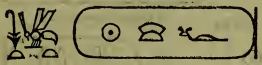
19. 
Nub-ka-Rā.

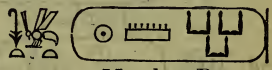
20.
Nefer-ka-Rā, son of the Sun, Ḥuni.

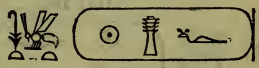
DYNASTY IV., FROM MEMPHIS, B.C. 3766.

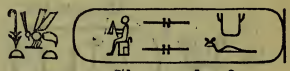
21. 
Seneferu.

22.
Khufu.
(Cheops.)

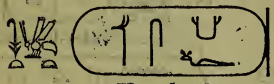
23. 
Khaf-Rā.
(Chephren.)

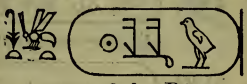
24. 
Men-kau-Rā.
(Mycerinus.)

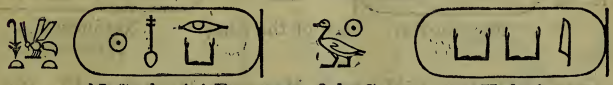
25. 
Ṭeṭ-f-Rā.

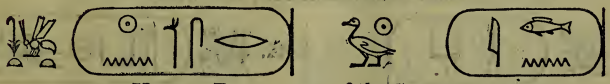
26. 
Shepses-ka-f.

DYNASTY V., FROM ELEPHANTINÊ, B.C. 3366.

27. 
User-ka-f.

28. 
Sahu-Rā.

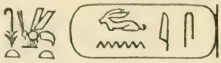
29. 
Nefer-ka-ári-Rā, son of the Sun, Kakaá.

30. 
User-en-Rā, son of the Sun, Án.

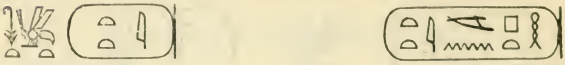
31.
Men-kau-Ḥeru.

32.

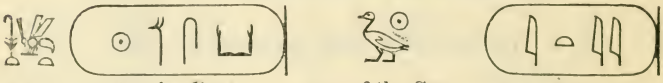
Ṭeṭ-ka-Rā, son of the Sun, Assá.

33.  Unás.

DYNASTY VI., FROM MEMPHIS, B.C. 3266.

34. 

Tetá, or Teta-mer-en-Ptaḥ.
(Teta beloved of Ptah.)

35. 

 User-ka-Rā, son of the Sun, Áti.

36.

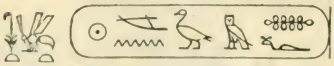
Meri-Rā, son of the Sun, Pepi (I.).

37.

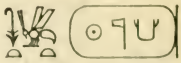
Mer-en-Rā, son of the Sun, Ḥeru-em-sa-f.

38.

Nefer-ka-Rā, son of the Sun, Pepi (II.).

39 

Rā-mer-en-se(?)-em-sa-f.

40. 

Neter-ka-Rā.

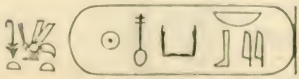
41

Men-ka-Rā, son of the Sun, Netáqerkti.
(Nitocris.)

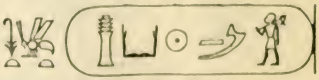
DYNASTIES VII. AND VIII., FROM MEMPHIS; DYNASTIES IX. AND X., FROM HERAKLEOPOLIS, B.C. 3100.

42.

Nefer-ka.

43. 

Nefer-ka-nebi-Rā.

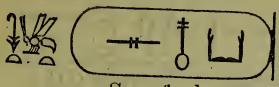
44. 

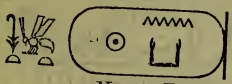
Ṭeṭ-ka-Rā-maā . . . . .

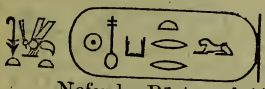
45.

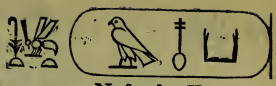
Nefer-ka-Rā-khentu.

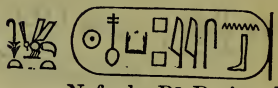
46.
Mer-en-Ḥeru.

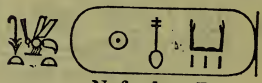
47. 
Se-nefer-ka.

48. 
Ka-en-Rā.

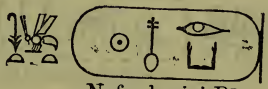
49. 
Nefer-ka-Rā-t-rer-l (?).

50. 
Nefer-ka-Ḥeru.

51. 
Nefer-ka-Rā-Pepi-senb.

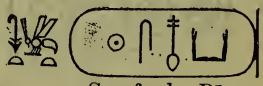
52. 
Nefer-kau-Rā.

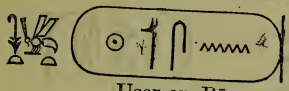
53.
Nefer-kau-Ḥeru.

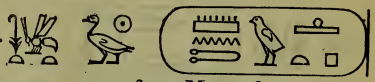
54. 
Nefer-ka-âri-Rā.

DYNASTY XI., FROM THEBES.

55.
Erpā. Ântef.

56. 
Senefer-ka-Rā.

57. 
User-en-Rā,

58. 
son of the Sun, Mentu-hetep (I.).

DYNASTY XII., FROM THEBES, B.C. 2466.

59.
Se-ḥetep-âb-Rā, son of the Sun, Âmen-em-ḥāt (I.).

60.
Kheper-ka-Rā, son of the Sun, Usertsen (I.).

61.
Nub-kau-Rā, son of the Sun, Âmen-em-ḥāt (II.).

62.

Kheper-khā-Rā, son of the Sun, Usertsen (II.).

63.

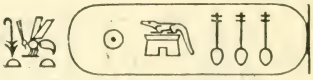
Khā-kau-Rā, son of the Sun, Usertsen (III.).

64.

Maāt-en-Rā, son of the Sun, Amen-em-ḥāt (III.).

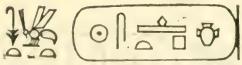
65.

Maāt-kheru-Rā, son of the Sun, Amen-em-ḥāt (IV.).

66. 

Sebek-neferu-Rā.

DYNASTY XIII., B.C. 2233.

67. 

Se-ḥetep-âb-Rā.

68.

Nefer-âb-Rā.

DYNASTY XIV.

69.

Mer-nefer-Rā, son of the Sun, Ai.

70

Ka-meri-Ra, neter nefer, Mer-kau-Rā.

DYNASTY XV., "SHEPHERD KINGS."

71.

Aā-peḥ-peḥ-Set, son of the Sun, Nub-Set (?).

72.

Apepâ.

DYNASTY XVI., "HYKSOS" OR "SHEPHERD KINGS."

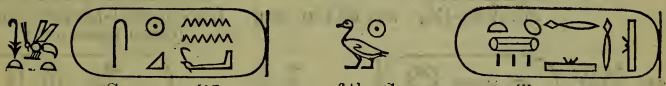
73.

neter nefer, Aā-qenen-Rā.

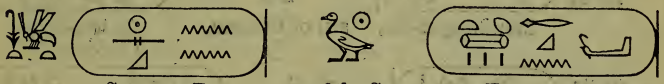
DYNASTY XVII., FROM THEBES.

74.

Seqenen-Rā, son of the Sun, Tau-āa.

75. 

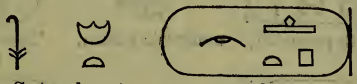
Seqenen-Rā, son of the Sun, Tau-āa-āa.

76. 

Seqenen-Rā, son of the Sun, Tau-āa-qen.

77.

Uaz-kheper-Rā, son of the Sun, Kames.

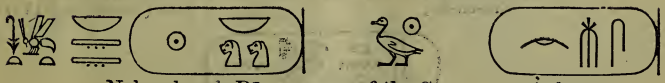
78. 

Suten ḥemt, Royal wife. Aāh-ḥetep.

79.

Aāh-mes-sa-pa-âri.

DYNASTY XVIII., FROM THEBES, B.C. 1700.

80. 

Neb-peḥ-peḥ-Rā, son of the Sun, Aāḥmes. (Amāsis I.)

81.

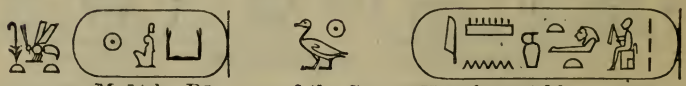
Ser-ka-Rā, son of the Sun, Amen-ḥetep. (Amen-ḥetep I.)

82.

Āa-kheper-ka-Ra, son of the Sun, Tehuti-mes.
(Thothmes I.)

83.

Āa-kheper-en-Rā, son of the Sun, Nefer-khāu-Tehuti-mes.
(Thothmes II.)

84. 

Maāt-ka-Rā, son of the Sun, Hāt-shepset-khnem-Āmen.
(Queen Hatshepsu.)

85.

Men-kheper-Rā, son of the Sun, Tehuti-mes.
(Thothmes III.)

86.

Āa-kheperu-Rā, son of the Sun, Amen-ḥetep neter ḥeq Ānnu.

87.

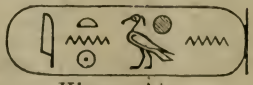
Men-kheperu-Rā, son of the Sun, Tehuti-mes khā-khāu.
(Thothmes II.)

88.

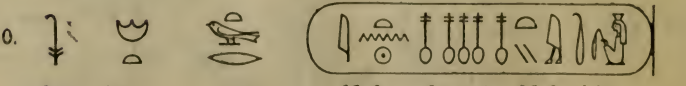
Neb-maāt-Rā, son of the Sun, Amen-ḥetep ḥeq-Uast.
(Amen-ḥetep III.)

89.

Nefer-kheperu-Rā, son of the Sun, Amen-ḥetep neter ḥeq
ua-en-Rā, Uast (Amen-ḥetep IV.)



Khu-en-Āten.

90. 

Suten ḥemt urt Nefer-neferu-aten Neferti-it.
Royal wife, great lady.

91.

Ser-kheperu-Rā-setep-en Rā, son of the Sun, Āmen-meri-en Ḥeru em-ḥeb.

DYNASTY XIX., FROM THEBES, B.C. 1400.

92.

Men-peḥtet-Rā, son of the Sun, Rā messu. (Ramses I.)

93.

Men-maāt-Rā, son of the Sun, Ptaḥ-meri-en-Seti. (Seti I.)

94.

User-maāt-Rā setep-en-Rā, son of the Sun, Rā-messu-meri-Āmen. (Ramses II.)

95.

Ba-Rā-meri-en-Āmen, son of the Sun, Ptaḥ-meri-en-ḥetep-her-maāt. (Mer-en-Ptah I.)

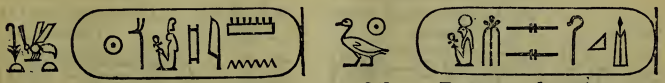
96.

User-kheperu-Rā-meri-Āmen, son of the Sun, Seti-meri-en-Ptaḥ. (Seti II.)

97.

User-khāu-Rā setep-en-Rā meri-Āmen, son of the Sun, Rā-meri Āmen-merer Set-nekht. (Set-Nekht.)

DYNASTY XX., FROM THEBES, B.C. 1200.

98. 

User-maāt-Rā-meri-Āmen, son of the Sun. Rā-meses-ḥeq-Annu. (Ramses III.)

99.

User-maāt-Rā setep-en-Āmen, son of the Sun, Rā-meses-meri-Āmen-Rā ḥeq maāt. (Ramses IV.)

100. User-maāt-Rā s-kheper-en-Rā, son of the Sun, Rā-mes-meri-Āmen-Amen suten-f. (Ramses V.)

101. Rā-Āmen-maāt-meri-neb, son of the Sun, Rā-Āmen-meses neter heq Annu. (Ramses VI.)

102. Rā-user-Āmen-meri-setep-en-Rā, son of the Sun, Rā-Āmen-meses-tá-neter-ḥeq-Ānnu. (Ramses VII.)

103. Rā-maāt-user-khu-en-Āmen, son of the Sun, Rā-Āmen-meses-meri-Āmen. (Ramses VIII.)

104. Neb ta, Lord of the land. S-khā-en-Rā Meri, Amen, neb khāu, Lord of crowns. Rā-meses-se-Ptaḥ. (Ramses IX.)

105. Nefer-kau-Rā setep-en-Rā, son of the Sun, Rā-meses-merer-Āmen-khā-Uast (?). (Ramses X.)

106. Rā-kheper-maāt setep-en-Rā, son of the Sun, Rā-mes suten (?) Āmen. (Ramses XI.)

107. User-maāt-Rā setep nu-Rā, son of the Sun, Āmen mer Rā-meses. (Ramses XII.)

108. Men-maāt-Rā setep-en-Rā, son of the Sun, Rā-meses-merer-Āmen-khā. Uast (?) neter heq Ānnu. (Ramses XIII.)

DYNASTY XXI., FROM THEBES, B.C. 1100.

109.

Neter-hen-ḥetep-en-Âmen, First Prophet of Amen. | son of the Sun, | Her-Heru-se-Âmen. (Heru-Heru.)

110.

Pai-nezem (I).

111.

Kheper-khā-Rā setep-en-Âmen, | son of the Sun, | Âmen-meri-Pai-nezem (II.).

DYNASTY XXII., FROM BUBASTIS, B.C. 766.

112.

Kheper-sekhet-Rā setep-en-Rā, | son of the Sun, | Âmen-meri-Shashanq. (Shashanq.)

113.

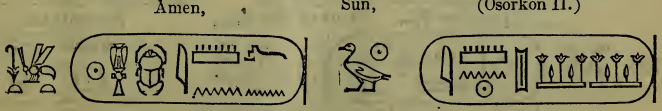
Kherp-kheper-Rā setep-en-Rā, | son of the Sun, | Âmen-meri Uasârken. (Osórkon II.)

114.

Hez-Rā-setep-en-Âmen neter ḥeq Uast, | son of the Sun, | Âmen-meri Auset-meri Takeleth. (Takeleth I.)

115.

Rā-user-maāt setep-en-Âmen, | son of the Sun, | Âmen-meri Uasarken. (Osorkon II.)

116. 

Kheper-sekhem-Rā setep-en-Âmen, | son of the Sun, | Âmen-meri Shash[anq]. (Shashanq II.)

117.

Hez-kheperu-Rā setep-en-Ra, son of the Sun, Ȧmen-Rā-meri Ȧuset-meri Takeleth. (Takeleth.)

118.

User-maāt-Rā setep-en-Rā, son of the Sun, Ȧmen-meri-se-Bast Shasha[n]q. (Shashanq III.)

119.

User-maāt-Rā setep-en-Ȧmen, son of the Sun, Ȧmen-meri Pa-mai. (Pai-mai.)

DYNASTY XXIII., FROM TANIS, B.C. 766.

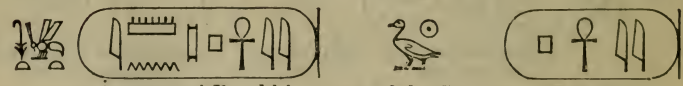
120.

Āa-kheper-Ra setep-en-Ȧmen, son of the Sun, Rā-Ȧmen-meri-Uasarkenā. (Osorkon III.)

DYNASTY XXIV., FROM SAIS, B.C. 733.

121.

Uaḥ-ka-Rā, son of the Sun, Bakenrenf.

122. 

Ȧmen-meri P-ānkhi, son of the Sun, P-ānkhi.

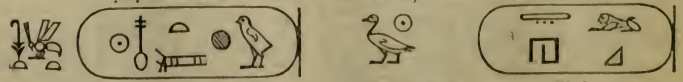
DYNASTY XXV., FROM ETHIOPIA, B.C. 700.

123.

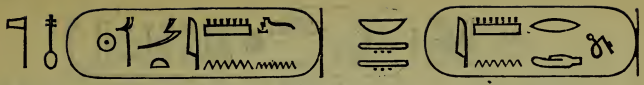
Nefer-ka-Rā, son of the Sun, Shabaka. (Sabaco.)

124.

Ṭeṭ-kau-Rā, son of the Sun, Shabataka.

125. 

Ṛā-nefer-tem-khu, son of the Sun, Tahrq. (Tirhakah.)

126. 

Neter nefer, User-maāt-Rā setep-en-Āmen, lord of two lands, Āmenruṭ.
God beautiful,

DYNASTY XXVI., FROM SAIS, B.C. 666.

127.

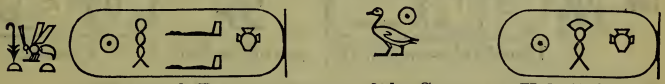
Uaḥ-áb-Rā, son of the Sun, Psemthek.
(Psammetikhos I.)

128.

Nem-áb-Rā, son of the Sun, Nekau.
(Necho II.)

129.

Nefer-áb-Rā, son of the Sun, Psemthek.
(Psammetikhos II.)

130. 

Ḥāā-áb-Rā, son of the Sun, Uaḥ-áb-Rā.
(Áprīes.)

131.

Khnem-áb-Rā, son of the Sun, Āahmes-se-net.
(Amāsis II.)

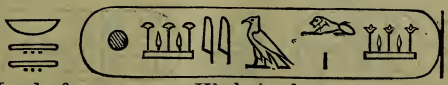
132.

Ankh-ka-en-Rā, son of the Sun, Psemthek.
(Psammetikhos III.)

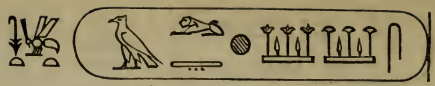
DYNASTY XXVII. (PERSIAN), B.C. 527.

133.

Mesuth-Rā, son of the Sun, Kembathet.
(Cambyses.)

134. 

Lord of two lands, Khshaiarsha.
(Xerxes the Great.)

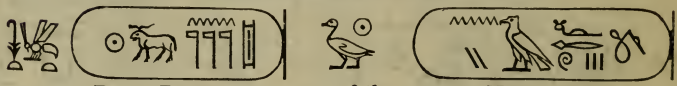
135. 

Artakhshashas.
(Artaxerxes.)

136.

Rā-meri-Ȧmen, son of the Sun, Antherirutsha.
(Darius Xerxes.)

DYNASTY XXIX., FROM MENDES, B.C. 399.

137. 

Ba-en-Rā neteru-meri, son of the Sun, Niafāauruṭ.

138.

Khnem-maāt-Rā, son of the Sun, Haḳer.

139.

User-Ptaḥ-setep-en-Rā, son of the Sun, Psemut.

DYNASTY XXX., FROM SEBENNYTUS, B.C. 378.

140.

S-nezem-ȧb-Rā setep-en-Ȧmen, son of the Sun, Nekht-Ḥeru-hebt-meri-Ȧmen.
(Nektanebo I.)

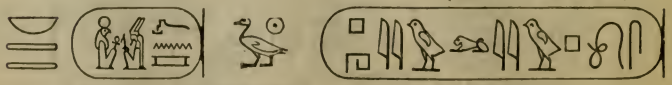
141.

Kheper-ka-Rā, son of the Sun, Nekht-neb-f.
(Nektanebo II.)

DYNASTY XXXII., MACEDONIANS, B.C. 332.

142.

Setep-en-Rā-meri-Ȧmen, son of the Sun, Aleksȧnṭres.
(Alexander the Great.)

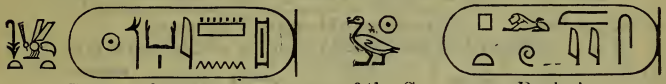
143. 

neb taui Setep-en-Rā-meri-Ȧmen, son of the Sun, Phiuliupuas.
(Philip Aridaeus.)

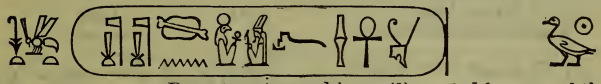
DYNASTY XXXIII., PTOLEMIES, B.C. 305.

144.

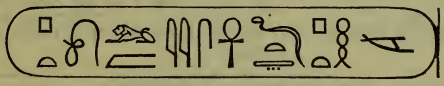
Setep-en-Rā-meri-Âmen, son of the Sun, Ptulmis. (Ptolemy I. Soter I.)

145. 

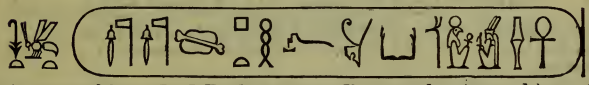
Rā-user-ka-meri Âmen, son of the Sun, Ptulmis. (Ptolemy II. Philadelphos.)

146. 

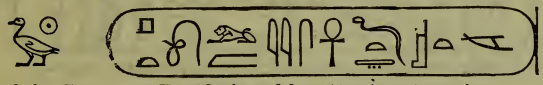
Neteru-senu-uā-en-Rā-setep-Âmen-kherp (?)-en-ānkh, son of the Sun,



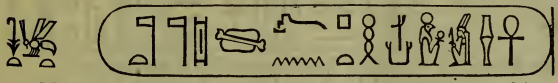
Ptualmis ānkh zetta Ptaḥ meri
Ptolemy (III. Euergetes I.), living for ever, beloved of Ptah.

147. 

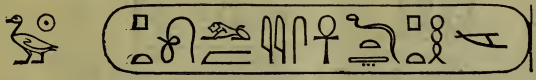
Neteru-menkh-uā-[en]-Ptaḥ-setep-en-Rā-user-ka-Âmen-kherp (?) ānkh,



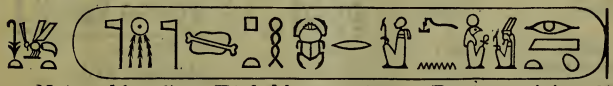
son of the Sun, Ptualmis ānkh zetta Âuset meri.
Ptolemy (IV. Philopator), living for ever, beloved of Isis.

148. 

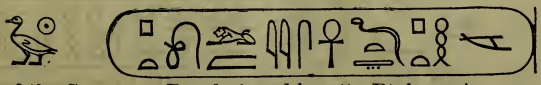
Neteru-meri-uā-en-Ptaḥ-setep-Rā-user-ka-Âmen-kherp-ānkh,



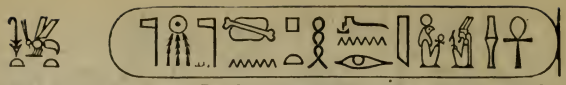
son of the Sun, Ptualmis ankh zetta Ptaḥ meri.
Ptolemy (V. Epiphanes), living for ever, beloved of Ptah.

149. 

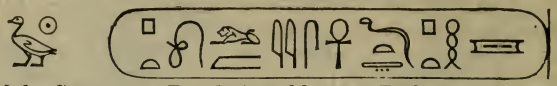
Neteru-khu (?)-uā-Ptaḥ-kheper-seten-en-Rā-Âmen-âri-maāt (?),



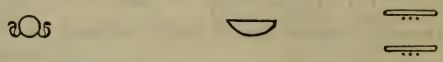
son of the Sun, Ptualmis ankh zetta Ptaḥ meri.
Ptolemy (VII. Philometer I.), living for ever, beloved of Ptah.

150. 

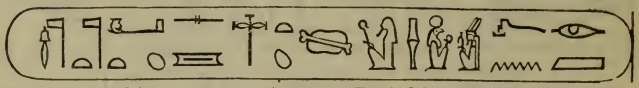
Neteru-khu (?)-uā-en-Ptaḥ-setep-en-Rā-Āmen-ari-maāt kherp ānkh,



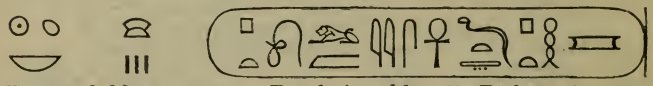
son of the Sun, Ptualmis ankh zetta Ptaḥ meri.
Ptolemy (IX. Euergetes II.), living for ever, beloved of Ptah.

151. 

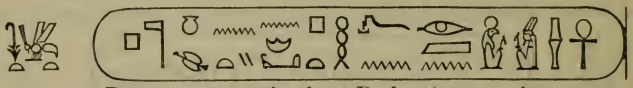
Suten Net — King of North and South,
neb — lord of
taui — two lands,



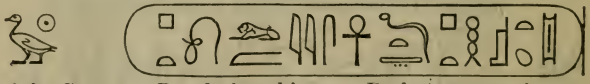
Neteru-menkh-maāt-s-meri-net-uā-Ptaḥ-kherp (?)-setep-en-Rā-Āmen-ari-maāt.



Rā-se neb khāu — Son of the Sun, lord of diadems,
Ptualmis ānkh zetta Ptaḥ meri. — Ptolemy X. (Soter II. Philometer II.).

152. 

P-neter-n-uā-enti-neḥem-Ptaḥ-setep-en-ari-maāt-en-Rā-Āmen-kherp-ānkh,



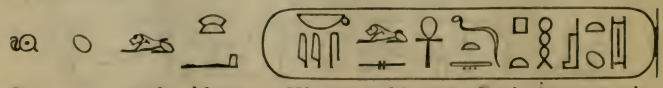
son of the Sun, Ptualmis ānkh zetta Ptaḥ Auset meri.
Ptolemy (XIII.), living for ever, beloved of Isis and Ptah.

153.

Heqt — Queen of two lands,
taui
Qluapeter. — Cleopatra (VI.)

154.

suten — King of North and South,
neb — lord of
taiu — two lands,
Ptualmis. — Ptolemy (XIV.)



Rā se — son of the Sun,
neb khāā — lord of diadems,
Kiseres ānkh zetta Ptaḥ Auset meri. — Cæsar, living for ever, of Ptah and Isis beloved.

Dynasty XXXIV., Roman Emperors, B.C. 27.

155.

Suten net
King of North and South,

neb
lord of

taui
two lands,

Auteqreṭer.
Autocrator.

Rā se
Sun's son,

neb khāu
lord of crowns,

Kiseres ānkh zetta Ptaḥ Ȧuset meri.
Cæsar (Augustus), living for ever, of Ptah and Isis beloved.

156.

Suten net neb tau

Auteqreṭeṭ
Autocrator,

Rā se
son of the Sun,

neb khāu
lord of diadems,

Tebaris Kiseres ānkh zetta.
Tiberius Cæsar living for ever.

157.

Suten net neb taui

Auteqreṭer Kiseres,
Autocrator Cæsar,

Ra se neb
Sun's son,

khāu
lord of crowns,

Qlutes Tibaresa.
Claudius Tiberius.

158.

King of North
and South,

neb tau
lord of two lands,

ḥeq-ḥequ-setep-en-Ȧuset meri Ptaḥ,
Ruler of Rulers, chosen one of Isis, beloved of Ptah.

se Rā
Sun's son,

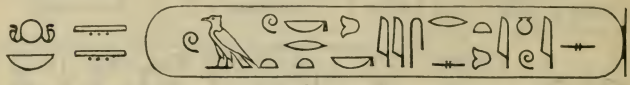
neb khāu
lord of crowns,

Autekreṭer Anrani.
(Autocrator Nero.)

159.

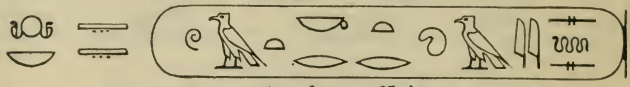
Autukreṭer Kaiseres Neruaui
Autocrator Cæsar Neva,

the Sun's son, lord of crowns, Trāines netkh Trajan . . . . Arsut Kermineqsa Nteḳiqes. (Augustus) Germanicus. Dacicus.

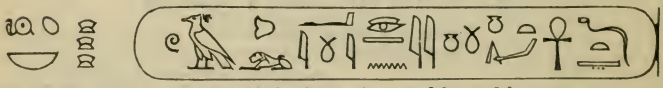
160. 

Sun's son, lord of two lands, Autukreṭer Kiseres Trinus, Autocrator Cæsar Trajan,

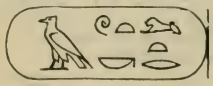
the Sun's son, lord of crowns, Atrines netkh. Hadrian . . . . .

161. 

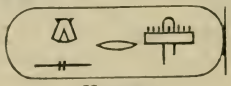
Antekreṭer Kaiseres, Autocrator Cæsar,



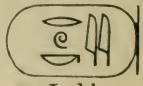
the Sun's son, lord of crowns, Aurelāis Antanines nekht ānkh zetta Aurelius Antonius, ... living for ever.

162. 

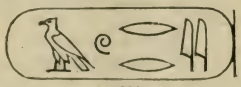
Autekreṭer Autocrator



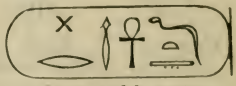
Ḳesers Cæsar



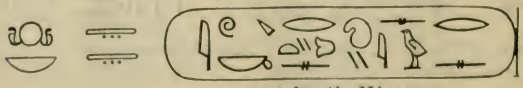
Luki Lucius



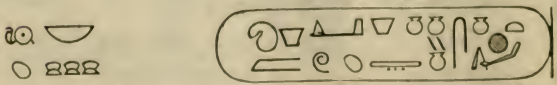
Aulli Aelius



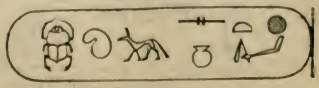
Uarā ānkh zetta. Verus, living for ever.

163. 

Autekreṭir Kisaures Autocrator Cæsar,



the Sun's son, lord of crowns, Kāmtāus Ā-en-ta-nins netekh. Commodus. Antonius . . . . .

164. Autocrator Cæsar 

Taksas netkh. Decius . . . . .

19. OLD EGYPTIAN RELIGION.

(*a*) General Sketch.

The scope of this book will not permit of more than a sketch in outline of the main features of so complicated a subject as the Religion of the Ancient Egyptians. To speak of the Religion is a misnomer, rather should we say the Religions, as dogma varied with the different periods of history, and as each large college of priests had its own cosmological and theological doctrines.

As time passed, what was probably a simple, primitive faith gave place to a complicated and more or less speculative philosophy comprehended only by the initiated few; this was the Esoteric Doctrine. For the sake of those incapable of grasping this purely metaphysical conception of God, and man, and their mutual relationship to each other, a simpler or Exoteric Doctrine was taught; and by means of signs and symbols theology was brought within the mental range of the mass of the people.

The innumerable deities which constitute the Egyptian Pantheon are for the most part personifications of the great forces of Nature as exhibited in their unchanging order and law. Through these was the power that lay behind them recognised. The emblems of many of these divinities were either a mixed creature, partly human, partly animal, or wholly animal, and from the recognition of an emblem as the sign of a deeper thought that lies behind it, to the worship of the emblem is but a step. Hence the animal worship which became universal in Egypt and degenerated into a very low form of polytheism.

The gods which the traveller will most frequently see represented on the monuments are:

Ra, the sun, who is worshipped under no less than seventy-five different forms. Of these the commonest is his form as the rising sun when he bears the name *Harmakhis*, as the midday sun—*Ra*, as the setting sun—*Tmu*, and as the sun during his night journey—*Khnum*. *Ra* is in constant conflict with *Apepi*, the evil one, or darkness in the form of a serpent who at sunset begins to fight with him and continues all the night until the morning. This represents the purely physical contest between light and darkness.

The Egyptian theory of the sun differs from that of other nations, in that, instead of his being represented in a chariot drawn by horses, he is always in a boat, since the conception of the sky was that it was an ocean.

Shu, the atmosphere, and **Tefnut,** the dew (?), are children of *Ra*. The former is symbolised by a feather.

Osiris (another form of the sun) was the child of **Seb**, the earth, and **Nut,** the heavens. His wife is his sister **Isis** (the dawn), and their child was **Horus** (the sun in his full strength). The war waged against *Osiris* by his brother **Set,** whose wife was **Nephthys,** represents the conflict between evil and good. *Osiris* being killed by *Set* became lord of the Amentet, or the nether world, where he sat and judged the dead. His death was avenged by his son *Horus*.

Nut is represented on the ceiling at Dendera and elsewhere, extending her arms and legs to the earth, while her body is covered with stars.

Anubis was the child of *Osiris* and *Nephthys*. He is represented with a jackal head, and is very frequently seen in the tombs, and it was he who guided the dead to Hades and presided over the funeral rites. He probably represents twilight or dusk.

Horus—usually represented with a hawk's head—is also a name for the sun. Though he belongs to the family of *Osiris*, there is an independent set of myths connected with him.

The eye of *Horus* is constantly spoken of as a distinct deity. His two eyes are frequently represented; and, made in various materials, were used as amulets against the enemies of light. *Osiris*, *Isis*, and *Horus* formed a triad and are often represented together, as at Abydos.

Set, although the antagonist of Light, was not in the first instance a god of evil, it was only in the decline of the Empire that he came so to be regarded, and his image to be effaced from all monuments. It is because a figure of him occurs as a syllabic in the name of Seti that so many of the cartouches of that king are found mutilated.

Thoth—represented with the head of an ibis—was the great inventor god. He it was who invented the principles of writing (see p. 88), arithmetic, music, &c. He is called the *Measurer*, and is the moon god, wearing sometimes the cresent moon, sometimes the full disk on his head. It was he who recorded the result of the weighing of the heart of the deceased in the judgment hall of Osiris.

Maāt was one of the most important of the divinities in the Egyptian Pantheon, though she figures less frequently on the monuments than many others, possibly because she was not so often personified. She represents truth and justice, law and order. But though most of the chief deities are called *neb-maāt*, "lord of truth," it is also said that Maāt knew no lord nor master.

The goddess **Hathor**, whose attributes are in places identical with those of *Mut* and *Isis*, is represented with the head and horns of a cow with the disk between the horns, and in a certain Egyptian tale the *seven Hathors* seem to take the place of fairy godmothers. She is spoken of as *daughter of Ra* and *mother of Horus*. Her head with the cow's ears was often represented on the abaci of columns. She was supposed to be the type of all that was beautiful.

Mut was essentially the protecting mother goddess. She was portrayed with a vulture cap and the crowns of Upper and Lower Egypt.

Amen, the principal divinity at Thebes, is a god who is often met with in the double characters of **Amen-Ra, Amen-Khnem**, or **Amen-Amsu** (Min). He is not known in the earliest times. His characteristic head-dress is a crown with two enormous feathers. At Thebes he forms a triad with *Mut* and *Khensu*. There are several hymns to Amen, in which he is spoken of in terms nearly approaching the language of monotheism.

Sebek, the crocodile-headed god, is met with at *Kôm Ombo*. He is somewhat akin to *Set* in his attributes.

Though it is difficult to assert much about the religion of the ancient Egyptians, there is one belief it is certain they held, and that was the **Doctrine of a future life and the immortality of the soul.** Even this doctrine was held in rather complicated detail. The great desire of the Egyptian was to live 110 years and then to continue the same life in another world, for he could imagine no happier existence than that he had already experienced on the banks of the Nile. It is hence a very material conception of a hereafter that we find recorded in the tombs. It was thought that the body was a necessary part of the soul's continued existence. For this reason the *Kha*, or body, the mortal and corruptible part of man, was mummified and the mummy so carefully concealed in a hidden chamber of the tomb. At death the immortal part of man was resolved into six elements (more in some local cults). The *Ka* [ ], or divine counterpart of the deceased, has also been called the "double," and "genius." It is sometimes represented in pictures as a counterpart of the man, standing behind him. It remained with the *Kha* until death, the *Kha* being unable to live without the *Ka*, though the *Ka* could exist without the body.

The *Ka* was material, requiring food like the *Kha*, visiting the mummy sometimes to receive the food prepared for it in the chapel by the relatives of the deceased. Rich people founded endowments in order that priests might through future generations carry on these tomb feasts for the benefit of the *Ka*. On these occasions the *Ka* required something which it might clothe itself upon; so for this purpose *Ka statues* were put in the tombs, which were as far as possible exact likenesses of the deceased; to which custom we owe the excellent series of portrait statues in the Gîza and other museums.

Man's heart was supposed to have an immortal part called *Ab*, which stood in the same relation to the material heart as the *Ka* to the body. The *Ab* left man at death and wandered away to the *Abode of Hearts*, and only met the deceased again in the Hall of Judgment, where it was weighed by Anubis against the feather of Truth. When the viscera were removed from the body before it was mummified a *heart scarab* was inserted to take the place of the heart. The scarab was a symbol of genesis and resurrection, and the heart scarab was inscribed with a magic formula.

The part of man most nearly corresponding to our idea of a soul was the *Ba*, represented as a bird with a human head. At death the *Ba* immediately left man and sought its proper home with the gods to whom it was akin. But it returned to the *Kha* at times, sometimes with the sign of life ☥ in its hands, and sometimes with food and drink. But even here the conception was not wholly immaterial; for a chapter in the Book of the Dead ensures "abundance of food to the *Ba*."

The *Sahu*, another immortal part of man, was depicted as a mummy, yet is distinct from the *Kha*, though it is said to "live in the sarcophagus (or under world)."

The *Khaib*, or shadow, was represented by a fan or sunshade. Being separated from the man at death, his shadow went forth to the realm of the gods.

The *Khu*, translated either "luminous" or "intelligence," went forth to wander through space at the dissolution of the elements of man.

The Book of the Dead, which has been already mentioned, is sometimes called the "Funeral Ritual," and is fantastically named the Bible of the Egyptians. Many copies of it have been found, no two of which are exactly alike. The *Turin Papyrus* copy contains 165 chapters, being the longest known, yet not containing several chapters found in other copies. The work dates from the earliest times. In the oldest copies there are not so many chapters. It has been translated by various scholars, but owing to the number of mythical allusions, it is impossible to arrive at a clear understanding of its contents without a knowledge of those myths which are probably utterly lost. The main subject of the whole work is the "beatification of the dead." We learn from it that the deceased had the power of transforming himself into several different animals. We also learn that the deceased was identified with the god Osiris, and is called the Osirian. Accounts are given of the obstructions the deceased will find in the other world, and of the trials through which he must come; and prayers to various gods are provided for him, that will deliver him from all the evils. Copies of the book have been found in many tombs, as it was frequently buried with the mummy. Chapters of it were painted or carved on coffin and sarcophagus, and sometimes even on the mummy itself.

(*b*) Illustrated List of the principal Egyptian Divinities.

The following is an illustrated list, arranged alphabetically, of the deities most often seen on the monuments.

Amen or **Amen-Ra**, represented standing, and wearing a flat cap with two tall plumes; or as a mummy, seated, with the same headdress, and holding the sceptre, scourge, and crook, when he is **Amen-Osiris.** He is also found identified with many other gods, as Amen-Amsu, Amen-Khnem.

Anubis has a jackal's head: the god of the embalmers, and guardian of tombs.

Hathor has a cow's head, with the moon's disk between her horns.

Horus is sometimes represented with a boy's head, wearing a side lock, and placing his finger to his lips; sometimes with a hawk's head, and wearing the double crown of Upper and Lower Egypt.

Isis wears the vulture cap, cow's horns, and disk of the moon, surmounted by the step-shaped throne of her husband Osiris.

Khnem or **Kneph** has a ram's head, and a tall cap with feathers. He is identified as Amen-Khnem with the Greek Zeus Ammon, or Jupiter Ammon in Latin sculptures.

Amsu or **Min**, a mummy, the right hand uplifted behind him, and supporting a scourge or flail.

Khensu, the rising sun; is often represented with the moon's disk on a hawk's head.

Maāt, the goddess of truth, has a single feather rising from her head, and often wears a covering on the eyes, which might be mistaken for spectacles.

Mut, the universal mother; wears the vulture cap, with the double crown, or has a vulture's head.

Neith, a form of Isis; wears sometimes a shuttle on her head, sometimes the crown of Lower Egypt.

Nephthys has a kind of tower on her head, and the vulture cap.

Osiris, a mummy, wearing the crown of Upper Egypt, sometimes with, sometimes without ostrich feathers; and holding the crook and scourge, either alone or combined with the sceptre.

Bast, or **Sekhet,** has a cat's head, or, in older sculptures, a lion's, crowned with a disk and asp.

Ptah, a mummy, holding a sceptre compounded of the *Tat*, or emblem of stability; the *Ankh*, or emblem of life; and the *User*, or emblem of power.

Ra, the midday sun; hawk-headed, crowned with a disk and asp.

Seb has a goose on his head, represents the primeval earth.

Thoth, the god of letters, and recorder of the court of Osiris, judge of the dead; has an ibis head, sometimes surmounted with a crescent moon and feather; holds a pen and tablet, or pen and palm branch.

u, Atmu, or **Nefer-Atmu,** the setting Sun; wears long hair crowned with a lotus, or a plume, or the double crown of Egypt.

20. ARCHÆOLOGY AND ART.

(*a*) Old Egyptian.

Archæology.—The monumental remains of Egypt consist of temples and tombs.

The Egyptian **Temple** was not a place of public worship like a Christian church. It was an edifice erected by a king, either as a funerary chapel to his tomb, or in honour of some divinity, sometimes of a triad of divinities, to whom he wished to pay special homage, either in return for benefits conferred, or in the hope of future favours. This is shown by the sculptures on the walls, in all of which the king is the principal subject. He wages war with the enemies of Egypt and brings them home captive; or he offers, in times of peace, gifts and sacrifices. The prayers are all recited in his name, and he leads the processions in which are carried the statues and emblems of the divinities. The temples are always built of stone, and surrounded by a high and massive crude-brick enclosure, which shut out from the public gaze all that took place inside. Near every temple is a lake. The following diagrams will show the various plans and arrangements most usual in Egyptian temples of the middle and Ptolemaic periods :—

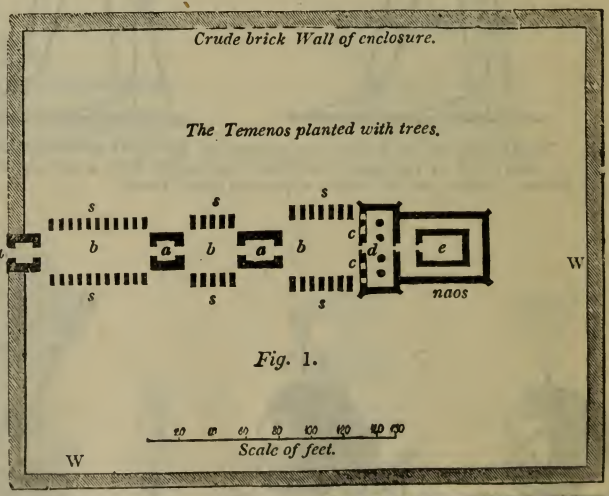


Fig. 1.

Fig. 1 is a simple form of a temple, consisting of (*b b b*) the *dromos* or avenue of sphinxes, *s s s*, three pylons, *a a a*; the pronaos or portico, *d*; and the adytum (*sēkos*) or sanctuary, *e*, which was either isolated, or occupied the whole of the naos, as in *fig.* 2. *c c* are screens, reaching half-way up the columns, as seen in *fig.* 3. In the adytum (*e*, *fig.* 2) is an altar, *f*. W W, the crude-brick wall of the temenos, "grove," or sacred enclosure. *Fig.* 4, *a*, the pylon; *b*, the avenue without sphinxes; *c c*, screens; *d*, pronaos or portico; *e*, the hall of assembly; *f*, transverse ante-room, or *prosekos*, a sort of transept; *g*, the central adytum, or *sekos*; *h h*, side adyta. *Fig.* 5, *a*, pylon; *b*, avenue of sphinxes; *c c*, obelisks; *d d*, propyla or pyramidal towers of the propylæum; *e*, propylæum, area, or vestibule; *f f*, statues of the king; *g g*, inner towers with staircases leading to the top, as in *d d*; *h*, inner vestibule; *i i*, screens from pillar to pillar, forming a sort of *j* ante-room or portico to *k*, the hall of assembly; *l*, transept; *m*, central adytum; *n n*, side adyta. *Fig.* 6, a raised hypæthral building of columns and connecting screens, with steps leading to it from within *b*, the dromos; the rest as *fig.* 5 to *l*, the inner hall, which has several small chambers at the side; *o*, an isolated adytum, with a pedestal in the middle for holding the sacred ark of the deity; *p*, *q q*, *n n n*, three adyta and other chambers. All behind the *pronaos*, or portico, is called the *naos*, which includes the *sēkos* within it, and answers to the *cella* of Greek temples.

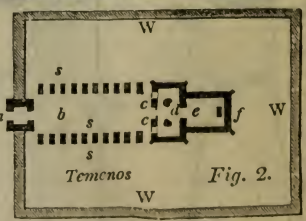


Fig. 2.

Fig. 7 shows *b b*, the pyramidal towers, with *a*, the pylon, between them, and the lines *d d* (κατεπινευουσας γραμμας) curving over towards each other; *h h*, the colossal figures; *g g*, the flag-staffs; *f*, a torus that runs up the wall, and under the cornice; *c*, fillet of the cornice.

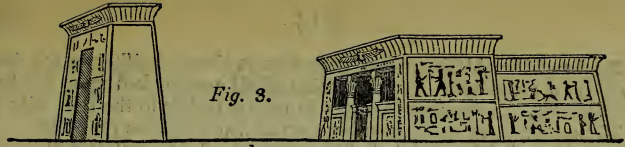


Fig. 3.

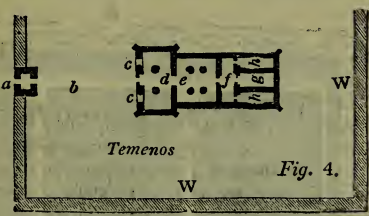


Fig. 4.

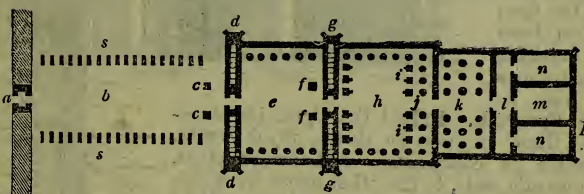
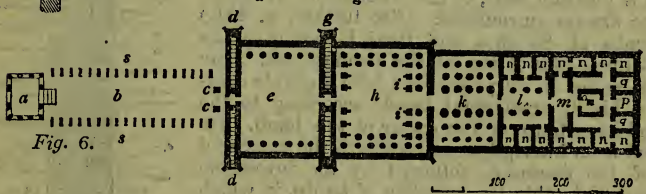


Fig. 5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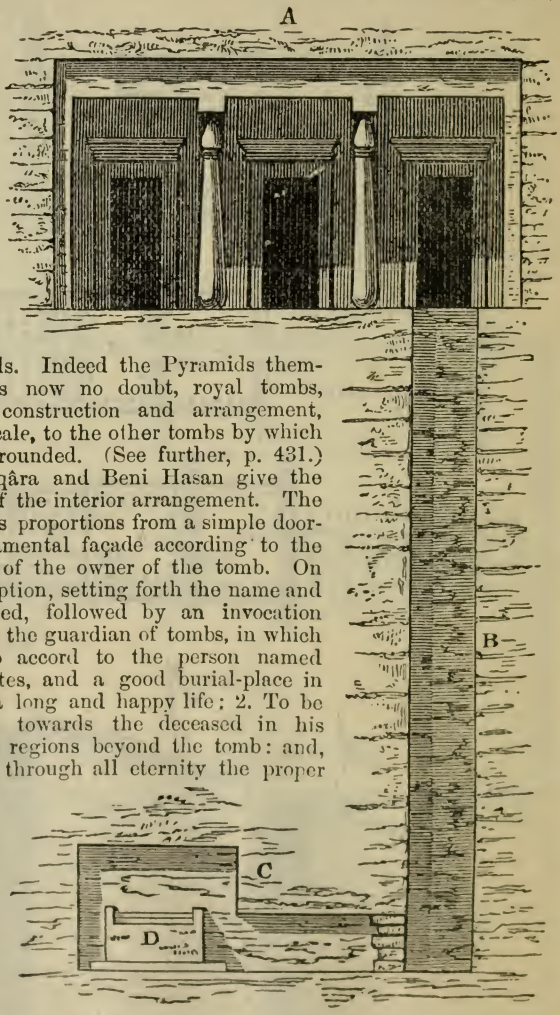
The **Tombs** of the old Egyptians were always situated either in the desert or in the side of a mountain. The Egyptian of all ages looked upon his tomb as a place of abode. Numerous passages in papyri testify to the care with which in the lifetime of every great man his eternal dwelling was prepared.

In the early period it consisted of three parts:—1. An exterior building (A), containing one or more chambers: 2. A vertical pit (B): and 3. the vault (C), generally excavated at right angles to the pit, in which was placed the sarcophagus containing the body (D). The outer covering was usually in the form of what has been called a *mastaba*, the best illustrations of which may be seen at the Pyramids. Indeed the Pyramids themselves are, there is now no doubt, royal tombs, exactly similar in construction and arrangement, only on a gigantic scale, to the other tombs by which they are always surrounded. (See further, p. 431.) The tombs at Saqqâra and Beni Hasan give the most complete idea of the interior arrangement. The entrance varies in its proportions from a simple doorway to a highly ornamental façade according to the rank and importance of the owner of the tomb. On the lintel is an inscription, setting forth the name and titles of the deceased, followed by an invocation addressed to Anubis, the guardian of tombs, in which he is prayed, 1. To accord to the person named propitious funeral rites, and a good burial-place in the cemetery after a long and happy life: 2. To be favourably disposed towards the deceased in his journey through the regions beyond the tomb: and, 3. To secure to him through all eternity the proper paying of what the text calls "funereal offerings." This invocation is followed by a list of these funereal offerings, and of the anniversaries on which they are to be paid. It is to be noted that all the scenes sculptured on the walls of the chamber contained in this exterior building have reference to these three subjects of invocation. The chambers vary in number and size; sometimes there is only one. They served the purpose of mortuary chapels, in which the relatives of the deceased and the priests



attached to the service of the cemetery celebrated, on the anniversary festivals mentioned in the inscription over the door, certain ceremonies in honour of the dead, and offered the appropriate gifts. The walls were covered with sculptures or paintings representing the scenes in which the deceased person had been accustomed to pass his life; ending with the last act at which he may be said to have assisted in this world, the transport of his mummied body to the place of burial. The tables of offerings, which no doubt also formed part of the furniture of the chambers, are depicted on the walls covered with the gifts of meat, fruits, bread, and wine, which had to be presented in kind. At the end of the principal chamber was a *stêla*, containing what might be called the epitaph of the deceased. Under the Ancient Empire these *stêlæ* are quadrangular stones, often of large size, and sculptured so as to represent the exterior of a temple of the period. The statues of the defunct are often found concealed in one of the chambers. They were generally placed in a sort of corridor contrived in the thickness of one of the outer walls, and excluded from all external communication. Sometimes, however, a small opening in one of the walls of the principal room indicates the presence of a shaft reaching to the spot where the statues are concealed, and through which the scent of incense might pass.

The entrance to the pit which forms the second part of the tomb is found either in one of the chambers, or some hidden corner of the outer monument. The upper part, dug through the overlying stratum of sand, is cased with stones, the remainder being excavated out of the rock. These pits vary from 10 to 30 yards in depth, are vertical in direction, and of square or rectangular form. Those that have not previously been opened have been found filled with a hard cement composed of stones, sand, and earth. At the bottom of the pit appears on one side a constructed stone wall. This closes the entrance to the third part of the tomb, the sepulchral chamber.

In this sepulchral chamber, hollowed out of the rock, lay the mummied body, protected from all probable chances of violation by the solid stone sarcophagus, the cavern hewn deep into the rock, and the pit filled with compact *débris*, and with its entrance concealed from view.

The principle of construction in the royal tombs at Bibân el-Molûk at Thebes is entirely different. Here there is no *mastaba*, and no exterior chambers, in which the surviving relations met at certain seasons to pay their respects to the dead. The "Tombs of the Kings" are all excavated out of the rock, and consist of long inclined passages, with here and there halls and small chambers, penetrating to a greater or less distance into the heart of the mountain. Once the royal mummy was safely deposited in its resting-place, the entrance was built up, and the surrounding rock levelled, so as to leave no trace of the existence of the tomb. The place of the *mastaba*, or outer chapel, was taken by a temple built on the edge of the desert, nearer the river. Here, as in a cenotaph, the memory of the king was preserved and worshipped. Thus the Ramesseum would be, as it were, the *mastaba* of the tomb of Ramses II.; Medînet Hâbû, of the tomb of Ramses III.; Qûrna, of the tomb of Ramses I., and so on. The walls of the entrance and passages are covered with quotations from the Book of the Dead, and representations of religious subjects.

It may be mentioned that the arch was known in very early times. The best examples of its use may be found close to the tomb of Queen Maât-ka-Ra (Hatshepsu), at Dêr el-Bâhari, near Thebes. Yet it never came into common use, and the flat stone lintel continued always the favourite expedient of the Egyptian architects, from the time of Sneferu to that of Hadrian.

The opinions formerly held as to the early Egyptian arts of **Sculpture** and **Painting** have been much modified by recent discoveries. The first artists were not tied to an arbitrary canon of proportion, but were desirous of representing what they saw as exactly as possible. The oldest painting yet found

is that of a flock of geese pasturing, now in the Museum at Gîza. It comes from a tomb at Mêdûm. Equally early are two statues in the same collection which were found in another tomb at the same place. They date from the reign of Sneferu of the IVth Dynasty, and therefore anterior to the period of the Great Pyramid. Painting and sculpture were then in their highest state of cultivation. Very soon conventionality begins to appear, and the statues of Khafra, admirable in their skilful execution, are yet inferior in freedom of design. Rigid laws of proportion were in use as early as the XIIth Dynasty, but were varied under the XXIInd Dynasty. Individuality was by degrees completely lost, and we are by far more certain of the actual likeness of Nefert, under the IVth Dynasty, than of that of Cleopatra, though as late as the reigns of the XXVIth Dynasty portraiture continued to be a living art. In bas-relief, always a favourite art with the Egyptians, several styles may be found together. At Mêdûm and Saqqâra, that is under the Ancient Empire, a very low relief was preferred. As early as the time of the IVth Dynasty a kind of incised relief was introduced. It is almost peculiar to Egypt, where the strong light of a cloudless sky renders greater definition unnecessary. The figures are in relief, but the surrounding stone is not cut away. Under the Ptolemies this style prevailed more and more; and the latest and poorest sculptures—at Edfû and Dendera, for example—are thus executed. In the oldest tombs a kind of coloured inlay was sometimes, but sparingly, used, the outline being wholly cut out and filled in with an enamel. Such are the decorations of the tomb of Nefer-Maāt at Mêdûm, now almost wholly defaced. It was also revived under Ramses II., and examples have recently been discovered of his time at Tel el-Yahûdîya, near Cairo. The most elaborate paintings are on the plastered walls of the Tombs of the Kings at Bibân el-Molûk; but the style of those executed for the family of hereditary governors buried at Beni Hasan, though it is comparatively simple, will continue to be more pleasing until the not very distant period when the depredations of ignorant and wanton travellers have defaced the last remnants.

In the goldsmith's art the excellence of very early work is remarkable. The jewellery, belonging to the princesses from Dahshûr and to Queen Aah-hetep, in the Gîza Museum, show both taste in colour and design, as well as consummate skill in workmanship. Metal work was much developed under the Pharaohs of the Middle Empire, and retained its vitality to a late period. Bronze statuettes of great beauty were made even down to Roman times. Pottery was another manufacture in which the ancient Egyptians excelled at all periods; the finest examples occurring from the XIIth and XIXth Dynasties. They were also acquainted with glass from an early time.

In the art of quarrying the Egyptians have never been excelled. The temple or tomb near the Sphinx contains blocks of granite 18 ft. in length, brought from Syene, yet the date of the building cannot be later than the IVth Dynasty. The great quarries of Tûra and Masâra, and of Silsilis, are in their way as wonderful as the buildings, and should be visited by every traveller.

(*b*) Coptic.

The conversion of Christianity worked a complete change in the style of art. Most of the ancient buildings were in some parts converted for use as churches, either by covering existing sculptured walls with plaster, painted with figures of saints, &c., by introducing, as at Medînet Hâbû, a Basilican type of structure within an existing ancient building, or by building new structures which seem to have been, in their earliest form, Basilican in type, the architectural details being derived chiefly from Byzantine sources. The fire of persecution through which the Christians so frequently passed,

expended some of its force in the ruin of their churches, and as a result those that remain have been so much rebuilt that the original Basilican plan is hard to make out. The introduction of domes also affected the buildings not a little, columns giving way to solid piers, which were necessary to carry arches and domes. It must not, however, be forgotten that the architects of some of the principal Saracenic buildings were Copts, and that, were it not for the poverty of the Coptics when they had to repair their shattered buildings, we should probably see no marked difference between the Christian and Saracenic details. The woodwork shows us best that there was not any difference in style between Saracens and Copts.

(c) Saracenic.

In no country did art reach so high a point of excellence as in Egypt, and there are fortunately still many monuments left there to prove it, though some of them, alas! are fast falling to decay. All the important examples are at Cairo, few buildings worth notice being found in other parts of the country. They date from the building of the city in 973, down to the Turkish conquest in 1517. An excellent account of the history of Arab art in Egypt is given in Stanley Lane Poole's work on "The Art of the Saracens in Egypt," which should be studied by those who are interested in the question.

The edifices in which the chief and characteristic features of Saracenic **Architecture** are displayed are the **Mosques.** These may be roughly classified according to three types :—

1. The first is quadrangular in plan, with a large open court surrounded by arcades, or roofed colonnades; the side towards Mecca being more spacious than the others, and containing 3, 4, or 5 parallel rows of columns, or piers and arches, as compared with a single row on the other three sides. This is the most ancient and characteristic type of mosque; but it is reproduced under the succeeding dynasties. The Mosques of 'Amr and Tûlûn may be taken as examples (see pp. 361, 378).

2. The second type is developed during the epoch of the Mameluke dynasties, and is cruciform in plan. A court forms the centre, the four sides of which are occupied by deep recesses ; while in place of the arcades, or porticoes, are four deep niches with plain pointed vaulting. The recesses on the Mecca and its opposite side (especially the former) are larger and deeper than those to the N. and S. In the angles formed by the arms of the cross, are often lofty domed chambers, the burial places of the founders and their families; the other angles are filled in with rooms connected with the dome chambers. The Domes rising above the tomb chambers are conspicuous for their grace of form and decoration. The Mosque of Sultan Hasan is the most stately example of the cruciform type; the Mosques of El-Ghûri and Qait Bey are equally typical (see pp. 345, 363). In the smaller ones the central court was frequently roofed over, and crowned with a lantern light.

3. The third type was transported from Constantinople to Cairo, and is evolved from the Church of Santa Sophia. The little domed Mosque of Sulêman Pasha in the citadel is an excellent example, whilst the largest of these Turkish introductions is the conspicuous mosque, also in the citadel, of Mohammed Ali.

In the numerous mosques of Cairo there are of course very various modifications of the types, and others which cannot be classified. Some consist merely of rectangular buildings, entirely roofed, and lit by windows. Connected with many of the mosques are colleges (*medressa*) and schools (*ketâb*), libraries, hospitals, almshouses, and Dervish monasteries, drinking fountains (*sebîl*), &c. But most of these, except the *sebîls* and small schools, are in a state of dilapidation.

The following terms may be found useful as explaining the essential features of a mosque :—

Hôsh or *Sahn el-Gâmi*, the open court. *Mihrâb*, or more commonly *Qibla*, the niche, situated in the principal wall, in the direction of Mecca. *Mambar*, the pulpit of wood or stone, invariably placed immediately to the right or S. of the *qibla*. *Dikka*, a platform with parapet, generally supported by four columns; or introduced as a gallery supported by pendentives or otherwise, in no fixed position; but generally, in the larger mosques, in the *liwân el-qibla*. *Liwân el-qibla*, the principal portico, or portion of the mosque in which is the *qibla;* generally raised above the *Sâhn el-Gâmi*. *Kursi*, the chair or desk for the Qorân. *Meydâh*, the open tank for ablution; sometimes in the *Sahn el-Gâmi*, but generally in a side space outside the mosque: usually shaded by a roof or canopy supported by small columns. *Hanafiya*, the place of ablution, with running taps, generally in the *Sahn el-Gâmi*, in large mosques—with canopy. *Maksûra*, a compartment separated from the main space by screen or otherwise. *Qubba*, a dome, or chamber with a dome, mausoleum, &c. *Medna*, a minaret. *Mibkhara*, a tower somewhat similar to a minaret, but without balconies, and containing numerous apertures in the upper portion, through which were formerly diffused the fumes of incense burned during hours of prayer, &c. *Amûd*, a column. *Sharâfa* (*Sharafât*), the ornamental stones forming the parapets. *Tarîk*, the inscription giving the *date* of the edifice.

One of the chief features of Arab architecture, the *Dome*, was borrowed from the Byzantine style, but the *Pointed Arch* may have had its origin in Egypt and spread westward through the Saracenic invaders of Europe. The oldest pointed arches are believed to be those in the Mosque of 'Amr in Old Cairo; but their exact date is doubtful, as that mosque has been so often altered and rebuilt. The earliest building in which pointed architecture occurs as a general characteristic is the Mosque of Tûlûn, A.D. 876 (A.H. 263), though perhaps a somewhat earlier example is seen in the Nilometer of Rôda, built fifteen years before in the same reign.

Decoration has always formed an important feature of Saracenic architecture, and no one can fail to be struck with the richness and beauty of the ornamentation lavished on many of the buildings, especially those of the era of the Mameluke sultans. All this ornament, whether fretwork in plaster, as at the Mosque of Qalaûn, or inlay, as at Sultan Hasan, or carving, as at Qait-Bey, is carried out without the use of natural forms, or the representation of any animal or man. In a few places, as in the black and white painting of the screen in the Mosque of Barqûq, flowers are sparingly employed. Richness of material—as porphyry, jasper, turquoise, alabaster, coloured marbles and granites, ivory, bronze, and even mother-of-pearl—were lavished freely on patterns the monotony of which was relieved by the frequent introduction of legends from the Qorân in ornamental bands and borders, or in plaques of intricate monograms. Stained glass is similarly treated—vegetable forms being more frequent, and the occasional use of a very conventional peacock, or pheasant, being permitted. The pulpits are usually of wood, and on them the visitor will often find exquisite specimens of carved ivory, concealed under the dirt of ages.

The **Domestic Art** of the Arabs in Egypt may, like the religious, be studied best in Cairo. A visit should be paid to the Museum of Arab art in the Mosque of Hâkim (p. 343). Some of the private **Houses**, especially those annexed to ancient offices and inhabited by the shêkhs of orders, have been very magnificent. Occasionally it is possible, through the kindness of the inhabitant or owner, to see the interior of such a residence in use. The wall towards the street is blank below except for the door, above which on an upper story are oriel windows of carved wood-work. From these windows a miniature oriel often projects; the

whole window is a *roshan*, the small projection a *mushrebîya*, or "place for drink," from *shrab*, a draught, as in it bottles of porous earthenware filled with water are placed to cool. The interior of one of the older houses always surrounds a court. On one side, that facing the N., is generally a hall or a *makad*, having an open front, with two or three lofty arches supported by graceful pillars. These *makads*, which are usually lined with costly mosaics, tiles, and marble-work, often remain half-ruined or with their arches built up, after the rest of the house has been destroyed. A large chamber for the reception of guests is on the ground-floor, and is called a *mandara*. It is also magnificently ornamented, and has a marble fountain in the centre. The design and ornamentation of these fountains are of the greatest beauty and intricacy. The windows are filled with stained glass, set in a plaster framework forming a kind of tracery and representing sometimes a bird, sometimes a jar of flowers. A chamber, usually over the gate, and belonging strictly to the Harîm, is sometimes similarly decorated, and the visitor who obtains access to one is able to judge of the effect of the *roshan* from the interior.

The most perfect examples of old Arab art now remaining are the *Illuminated Qorâns* exhibited at the Khedivial Library at Cairo (see p. 373). They were collected from the mosques, where they had been deposited for centuries, and where they suffered much from neglect. Most of them contain some reference to the personages for whom they were written, and the finest prove to belong to the same periods which, under the Mameluke sultans, produced the most beautiful mosques. Unlike the mediæval MSS. of Western Europe, they are almost without exception, not on parchment or vellum, but on paper. Writing is still practised as an ornamental art by the Arabs; the letters of the modern alphabet being often twisted and turned, in mere handbills and notices, into forms of considerable elegance. The old Kufic alphabet, which stood to the modern letters as Old English stood to our present print, was gradually disused after the 14th century; but it is not possible to give any exact date at which the new characters came into exclusive use.

The beautiful glazed *Pottery* and *Glass*, with fragments of which the mounds of Old Cairo abound, are not made in Egypt now. The ancient Arab glass-makers have never been excelled. Many very beautiful specimens of the mosque lamps are preserved in the Arab Museum in the Mosque of Hâkim. Like architecture and writing, these sumptuous and beautiful works were produced under the Mameluke sultans of the 13th, 14th, and 15th centuries. Some account of the most remarkable examples remaining will be found in Mr. Nesbitt's work on "Glass in the South Kensington Museum," in the appendix to which book will be found also almost all that is known about the so-called glass coins which are often seen in Egypt, and which are, according to the late Rogers-Bey, really weights for drugs and jewels. The inscriptions on them are sometimes of great antiquity, but for the most part they belong to the three prolific centuries mentioned above.

Of *Art Manufacture* there is now very little, except of a poor and coarse kind. The tent-makers produce some pleasing patterns in "appliqué," and sometimes a good modern carpet is to be seen, but not often. The old Arabs excelled in all kinds of needlework; and examples of ancient carpet and shawl making, and of embroidery, may be obtained in the bazaar. Good specimens of old metal work are rare, and, though it cannot be said that damascening and filigree are extinct, they are carried on with little taste or technical skill.

Jewellery.—Old silver and sometimes gold bracelets and rings may occasionally be found, and in these, but especially in the large silver thumb rings, some fine designs occur. Every woman wears a necklace (*ekd*) of beads (*karras*), generally of little value, but occasionally beautiful examples of ancient work may be found. The *toke*, or necklace of a single piece of silver, with a loop and hook, has become rarer since the impoverishment of

the fellah; but it is very characteristic, and may have been made in gold as well as in the inferior metals.

The manufacture of *Spurious Antiquities* must unfortunately be included among Arab arts. So largely is it carried on that the traveller should never buy anything of value without the opinion of an expert. A well-known factory of spurious scarabæi was founded some years ago at Luxor by a "Frank," and is still carried on. Small figures in black granite are among the most successful of these forgeries, but may usually be detected (1) by the imperfection of the hieroglyphs, (2) by the violations of the ancient canons of proportion. Earthenware scarabæi may be detected similarly by the hieroglyphs, which are either too good to be true, being copied from well-known inscriptions, or so bad as to be unreadable, and by the failure of the forgers to imitate successfully the fine glaze of the ancients.

21. ARABIC LANGUAGE AND VOCABULARY.

Arabic is a Semitic language, belonging to the southern division of the Semitic family of speech. The language is divided into the literary or classical and the vulgar dialects. The classical language is a compound of the many sister-dialects spoken throughout Arabia before the time of Mohammed. The vulgar languages are the result of the corruption in the classical consequent on the Arab conquests under Mohammed and his immediate successors. The chief difference between the two consists in the omission in the vulgar languages of most of the terminal inflexions, and the neglect of grammatical rules. The standard of the classical language, which is still written with purity by well-educated Arabs, is primarily the Qorân, and then the works of such poets as lived before, or at the time of, the Hijra. Of the vulgar colloquial languages there are several. That spoken in Egypt, though inferior to the Bedâwîn dialect, is to be preferred to that in use in Syria and in Western Africa.

The **Alphabet** consists of 28 letters.

Names.	Final Detached.	Final connecting.	Medial.	Initial.	Power.	Pronunciation in Egypt.
Alif	ا	ـا	. . . .	. . . .	a	as in English.
Bâ	ب	ـب	ـبـ	بـ	b	
Tâ	ت	ـت	ـتـ	تـ	t	
Thâ	ث	ـث	ـثـ	ثـ	th	pronounced *t* by the people, *s* by the upper classes.
Gîm	ج	ـج	ـجـ	جـ	j *or* g	pronounced in Cairo and most parts of Egypt as a hard *g*, as in *give;* in Syria and Arabia as a soft *g*, as in *gem*.
Ḥâ	ح	ـح	ـحـ	حـ		a strong aspirate.
Khâ	خ	ـخ	ـخـ	خـ	h	a guttural *ch*, as in German or the Scotch word *loch*, or Welsh *ch* in *chwi*.

Names.	Final Detached.	Final connecting.	Medial.	Initial.	Power.	Pronunciation in Egypt.
Dâl	د	د	....	....	d	like the Italian *d*.
Thâl *or* Dhâl	ذ	ذ	....	....	dh	pronounced *d* by the people, *z* by the upper classes.
Râ	ر	ر	....	...	r	a distinctly pronounced *r*.
Zâ	ز	ز	....	...	z	as in English, but more forcibly.
Sîn	س	س	سـ	سـ	s	
Shîn	ش	ش	شـ	شـ	sh	
Sâd	ص	ص	صـ	صـ	ṣ	as in English.
Dhâd	ض	ض	ضـ	ضـ	ḍh	a hard palatal *ḍ*.
T(h)â	ط	ط	طـ	طـ	ṭ	as in English.
Dhâ *or* Zâ	ظ	ظ	ظـ	ظـ	dh	pronounced like *ḍh* and *z*.
'Ain	ع	ع	عـ	عـ	ʿ	a peculiar articulation formed by contracting the throat.
Ghain	غ	غ	غـ	غـ	gh	the sound made in gargling; the nearest English equivalent would be *rh*.
Fâ	ف	ف	فـ	فـ	f	as in English.
Qâf	ق	ق	قـ	قـ	q	pronounced in Cairo as a glottal catch, as *'asr* (for *qasr*); in Upper Egypt as a deep *g*, as *gasr*.
Kâf	ك	ك	كـ	كـ	k	as in English, but more forcibly.
Lâm	ل	ل	لـ	لـ	l	
Mîm	م	م	مـ	مـ	m	
Nûn	ن	ن	نـ	نـ	n	
Hâ	ه	ه	هـ	هـ	h	
Waw	و	و	....	....	w	
Yâ	ي	ي	يـ	يـ	y	

Pronunciation.—In the following Vocabulary it must be quite understood that no attempt has been made to render the Arabic words and names orthographically. They are spelt as nearly as possible as they sound to an English ear. Nor has it been thought necessary to distinguish by any system of dots or strokes the different *h*'s, *d*'s, *s*'s, &c., of the Arabic alphabet. The traveller will soon learn for himself the right pronunciation of ordinary words, but it is almost impossible to represent Arabic sounds correctly in Roman letters. In the Vocabulary the acute accent is used to show on which syllable stress is to be laid; and when over an *a*, it indicates in addition that that letter is to be pronounced broadly, as in "father." Occasionally a circumflex is used to represent long vowels and *ê* as in *gain*. The vowels are to be pronounced as in Italian; but *a* in a closed syllable has almost the sound of *o*. The article *el* is usually assimilated before words beginning with dentals, sibilants, and *n* and *r*: thus not *el rás*, the head, but *er rás*; not *el shemál*, the left, but *esh shemál*, &c.

VOCABULARY.

The Verbs are given in the second person singular of the Imperative.

Able	*qáder.*
Above	*fôq.*
Afraid	*khaif.*
I am afraid	*ána khaif, a-khaj.*
After	*bá'd.*
Afterwards	*bá'dên.*
Again, once more	*kamán, kamán nóba.*
Age	*'omr.*
His age	*'omru.*
Agent	*wakîl.*
Agree, *v.*	*ittefiq.*
A pledge, earnest money	*'arbûn.*
We agreed together	*itteffaqna.*
Air	*ḥawa.*
Alabaster	*marmar.*
Alive	*ḥai, sáheh* (awake).
All	*kûl, kûllo*, pl. *kûlluhom.*
All together	*kulluhom sawa.*
Alone	*waḥdi, waḥdak, waḥdu, &c.*
Almonds	*lôz.*
Alter, *v.*	*ghayyar.*
Alum	*shabba.*
Always	*daiman, temelli.*
Amber	*kahrámán.*
American	*Melikánî.*
Anchor	*mursa* (European anchor, *khuttâf*).
Ancient	*qadîm, antîka.*
The ancients	*en nas el qoddâm.*
And	*wa, u.*
Angel	*malák*, pl. *malayka.*
Angry	*za'alán.*
Animal	*haiwán*, pl. *haiwanât.*
Ankle	*kholkhál.*
Another	*wahid tání.*
Answer	*gowáb.*
You are answerable for	*elzemak.*
Ant	*namla*, pl. *naml.*
Antiquities, curiosities	*antîka.*
Have you any antiquities?	*fî 'andak antîka?*
Ape	*qird*, pl. *qurûd.*
Apostle	*rasûl.*
It appears	*bayin.*
Appetite	*shahîya.*
Apple	*teffahah*, pl. *teffáh.*
Apricots (fresh or dry)	*mishmish.*
Arabic	*'Arabî.*
In Arabic	*bil 'Arabî.*
Arab (*i.e.* of the desert)	*Bedáwî*, pl. *Bedawîn* (*Shêykh-el-'Arab*, an Arab chief).
Arm (of man)	*drâh.*
Arms (weapon)	*silâh.*
Around (*see* Round)	
As	*zay.*
Ashes	*rumád.*
Ass	*homár*, pl. *hamîr.*
Ask, *v.*	*essál* (*sual*).
Ask for, *v.*	*etlub.*
At	*fi, 'and.*
Awake, *v. a.*	*sáhi.*

Awl	*makhruz.*
Awning (of a boat, &c.)	*tenda.*
Side-awning	*berdesôl*, pl. *berdesolât.*
Axe, or hatchet	*balta.*
Pickaxe	*qazma.*
Back	*dáhr*, *qafa* (of neck).
Back stream, eddy	*shîmiya.*
Bad (*see* Good)	*rádee*, *battál.*
A bag	*kîs.*
Travelling bag	*shenta.*
Bananas	*môz.*
Bank of a river	*barr*, *shatt.*
Barber	*mezayîn.*
Bark, *v.*	*hábháb.*
Bark, *s.*	*qîshr.*
Barley	*sha'îr.*
Barrel	*barmîl.*
Basket	*muqtaf*, *zambîl.*
—— (for hens)	*qafas.*
——, large	*sebet.*
Bason	*tisht.*
Slop-bason	*sultanîya.*
Bat (bird)	*watwát*, pl. *watawît.*
Bath	*hammám.*
Bathe, *v.*	*istahámma.*
Battle	*harb.*
Beads	*kharaz.*
Beads, string of, carried by the Moslems	*sibha.*
Beans (native)	*fûl.*
Bear, support, *v.*	*isnid*; (raise) *erfa'* (*see* Carry).
Bear, put up with, *v.*	*istahmil.*
The bearer	*ráfa'*, *hamlu.*
Beard	*daqn.*
His beard	*daqnu.*
Beat, *v.*	*idrob.*
Do not beat (the ass)	*mátidrobûsh* (*el homár*).
Beauty	*kuwása.*
Beautiful	*kwayyîs.*
Because	*'alashân*, *minshân.*
Become	*ibqa* (*yîgi*).
Bed	*fersh.*
Bedstead (native)	*serîr.*
Bee	*nâhla.*
Beef	*lahm baqarî.*
Beetle	*go'rán*, *khónfus.*
Before (time)	*qabl.*
Before (place)	*qoddám.*
Beg, *v.*	*ishhat.*
Beggar	*shahhát.*
The beginning	*el awwel.*
Behind	*warra.*
Believe, I do not	*ma-aseddek-shi.*
Bell	*geras*, *naqas* (church-bell).
Belly	*batn.*
This belongs to me	*deh betá'i.*
Below	*táht.*
A bench	*mástaba*, *dikka.*
Bend, *v.*	*etni*, *intenni.*
Bent (crooked)	*métni*, *mu'awwag.*
Besides	*ghayr*, *kheláf.*
——, except	*illa*, *il'.*
The best	*el ahsan.*
Better	*ahsan*, *akháyr.*
You had better do so	*ahsan ta'mel kida.*
Between	*bayn.*
Beyond	*ba'd*, *warra* (*i.e.* behind).
Bible	*kitâb el muqaddis.*
Big, bigger	*kebîr*, *akbar.*
Bill, account	*hesáb.*
Bird, small	*asfûr.*
——, large	*tayr.*
Bit, piece	*hetta.*
—— for a horse	*legám.*
Bite, *v.*	*'add*, or *'áód.*
Bitter	*murr.*
Black	*iswed*, f. *sóda.*
Blacksmith	*haddád.*
Blade	*siláh.*
Blanket	*herám*, *battanîya.*
Blind	*a'ma*, pl. *a'mián* (*see* Eye).
Blood	*dam.*
Blow, *v.*	*infukh.*
A blow	*derba.*
Blue (*see* Colours)	*azraq.*
Light blue	*azraq*, *fatîhh.*
Sky-blue	*samáwi.*
Blunt	*metallem.*
A wild boar	*hallûf.*
Boat	*felûkah*, *sandal.*
Boat, ship	*mérkeb*, *sefîna.*
Boatman	*nûtî*, *marákebi.*
Body	*gesm.*
Boil, *v.*	*ighli.*
Boiled (water)	*mughli.*
—— (meat)	*maslûq.*
Bone	*adma*, pl. *ádm.*

Book	*ketáb*, pl. *kutub.*
Boot	*gézma*, pl. *gezm.*
Borne, raised	*merfû'.*
Both	*'l-etnên.*
Bottle	*qezázah.*
——, earthen, for water	*qulla, dóraq.*
Bow	*qôs.*
Bow and arrows	*qôs u-nisháb.*
Bowl	*qûssa.*
Box	*sendûq*, pl. *senadîq.*
Boy	*weled*, pl. *ulâd.*
Donkey-boy	*hammár.*
Brain	*mólkh, demágh.*
Brandy	*'áraqî.*
Brass	*nahâs.*
Brave	*shugâ'.*
Bread	*'eysh.*
——, loaf of	*raghîf.*
——, bring some	*gib shwoyat 'eysh.*
Breadth	*'ardh.*
——, extent	*wása'.*
Break, *v.*	*ekser.*
Broken	*maksûr ;* cut (as a rope), *maqtû'.*
Breakfast	*fotûr.*
Is breakfast ready?	*el fotûr háder?*
Bring the breakfast	*hát el fotûr.*
Breast	*súdr.*
Breath	*nefes.*
Brick	*qáleb, tûb ahmar.*
Crude brick	*tûb-nay.*
Bride	*'arûsah.*
Bridge	*qantara, kubrî.*
Bridle	*legám.*
—— of a camel	*rusn.*
Bright	*lámi'.*
——, it is	*yilmi'.*
Bring, *v.*	*hát, gib.*
—— me (anything)	*gibli.*
Broad	*'arid.*
——, extensive	*wása'.*
Broom	*maqashsha.*
Brother	*akh.*
——, my, your, his	*akhûya, akhûk, akhû.*
Brother-in-law	*nesib.*
Brush	*forsha.*
Buffalo	*gamûsa.*
Bug	*baqqa.*
Build	*ebni.*
A building	*benâya.*
Bull	*tór.*
Burden or load (of camels)	*hemla.*
Burn, *v.*	*ehraq 'qûd* (kindle).
Burnt	*mahrûq.*
Bury, *v.*	*idfen.*
Buried	*madfûn.*
Business	*shoghl.*
Busy	*mashghûl.*
But, *adv.*	*láken.*
Butter, melted	*semn.*
——, fresh	*zibda.*
Buy, *v.*	*ishtérî.*
By, *pr.*	*be* (by leave, *bil ma'rûf*).
Cabbage	*kurumb.*
Cabin	*gamâra.*
——, inner	*khazna.*
Cable, rope	*hábl, lebân* (for towing).
Call, *v.*	*endah.*
It is called	*esmu.*
What is it called? What is his name?	*esmu áy?*
A calm	*ghalini.*
Camel (*see* Ship)	*gemel*, pl. *gemál.*
——, female	*náqa.*
——, for riding	*hegîn.*
Camphor	*kafûr.*
I can	*áqder.*
I cannot	*ma-aqdér-sh.*
Candle	*shem'a.*
Candlestick	*shema'dán.*
Cannon	*madfa.*
Cap, red	*tarbûsh.*
——, white skull	*taqiya.*
Capacious	*wása'.*
Captain (of a boat)	*rayyis, qubtán.*
Caravan	*qâfla.*
Care (diligence)	*igtehád.*
Take care of	*ehtárus.*
I don't care	*ma'alesh.*
Careful	*mu'tanî.*
Carpenter	*naggár.*
Carpet	*seggáda.*
——, large	*kelîm, bussát.*
Carry, lift, *v.*	*shil, érfa'.*
Carry away, *v.*	*shil, waddi.*
Carriage, cart	*'arabiya, 'araba.*
——, I want a	*'awz 'arabiya.*
——, open	*'arabiya maftûha.*
——, close	*'arabiya makfûla.*
Cartridge	*khartush.*

Cat	*qutta.*
Catch, *v.*	*elhaq.*
—— in the hand	*elqûf.*
Cattle	*baháyim.*
Cave	*maghárah.*
Ceiling	*saqf.*
The centre	*el wist* (middle).
Certainly	*malûm.*
Chain	*silsila*, pl. *selásil*, *ganzîr.*
Watch-chain	*katîna.*
Chair, stool	*kursi*, pl. *karási.*
Chamber	*óda*, pl. *óad.*
Charcoal	*fahm.*
A charm	*hegáb.*
Cheap	*rakhîs.*
Cheat, *v.*	*ghishsh.*
Cheek	*khadd.*
Cheese	*gîbna.*
Cherrystick pipe	*shibûk keráyz.*
Chicken	*farkha*, pl. *ferâkh.*
Child, boy	*weled*, pl. *ulád.*
Choose, *v.*	*naqqi.*
Christian	*Nusráni*, pl. *Nasára* (Nazarene).
Church	*kenîsa.*
Circle	*dâira.*
City, capital	*medîna.*
Civility	*ma'rûf.*
Clean, *v.*	*náddif.*
—— as a pipe	*sellik.*
Clean, *adj.*	*nadîf.*
Clear	*rayq.*
Clever	*sháter.*
Cloak	*bórnûs.*
Clock	*sa'a.*
Close, near	*qurâyyib.*
Close, *v.*	*iqfel.*
Closed, shut	*maqfûl.*
Closet	*khazna.*
Cloth	*gûkh* (*see* Linen).
Clouds	*gheym, saháb.*
Clover	*bersîm.*
Coachman	*usta, 'arbágî.*
Coals	*fahm hágar* (*i.e.* "stone charcoal").
A live coal	*nar* ("fire.")
Coarse, rough	*khishin.*
Coast	*sâhil.*
Cobweb	*'ankabût.*
Cock	*dîk.*
Cockroach	*sirsár.*
Coffee	*qahwa.*
——, raw	*bunn.*
—— -pot	*búkrag, ténneka.*
—— -cup	*fingán* or *fingál.*
Coins, small	*gidad.*
Cold	*bârid.*
I am cold	*ana berdân.*
The cold	*el berd.*
Collect, *v.*	*limm.*
College	*medrása.*
Colour	*lôn.*
Colours	*elwán, ashkál.*
black	*iswed*; f. *soda.*
white	*abîad*, f. *baýda.*
red	*ahmar*, f. *hamra.*
scarlet	*werdi.*
dark red	*ahmar dûda.*
purple-blue	*ûdi.*
purple	*menowîsh.*
primrose	*bumba.*
peach	*khókhî.*
green	*ákhder*, f. *khádra.*
dark blue	*azraq*, f. *zerqa.*
light blue	*genzárî.*
sky-blue	*semáwî.*
brown (complexion)	*asmar*, f. *samra.*
—— (coffee colour)	*bunnî.*
light brown	*kammûnî.*
yellow	*asfer*, f. *saffra.*
orange	*bortoqánî.*
dark colour	*ghámik.*
light	*fâtihh.*
Comb	*misht.*
Come, *v.*	*ta'ala.*
—— up, *v.*	*etla' fôq.*
—— here	*ta'ala hénna.*
I am (he is) coming	*ána* (*hua*) *gei.*
I came	*ána gayt.*
Compass	*bûsleh.*
Compasses	*bîkâr.*
Complain, *v.*	*ishki.*
—— of, *v.*	*ishtéki.*
Conductor, railway	*qumsâri.*
Content	*mabsût.*
Consulate	*bayt el Qónsol.*
Continent, land, shore	*barr.*
By contract	*bîl muqâwala.*
Convent	*dayr.*
Conversation	*hadît.*
Cook	*tabbákh.*
Cook, *v.*	*etbukh.*
Cooked meat	*tabîkh.*
Cooked, drest	*mestewwî.*
Coop, for poultry	*qafas.*
Copper	*nahás.*

Cord (*see* Rope)	*hábl.*
Cork, of a bottle	*fallîna.*
Corn, or wheat	*qamh.*
Indian corn, or maize	*dûra Shámi.*
Corner	*rukn.*
Corner, projecting, of a mountain	*qurna.*
It costs	*iswa.*
How much does it cost?	*bekám di?*
Cotton	*qutn.*
Cover, *v.*	*ghatti.*
Cover	*ghatti.*
Count, *v.*	*'idd, ihsib.*
Country	*beled*, pl. *bilád*, e.g. *bilád el Ingliz* (England).
A couple	*gôz, etnên* (two).
A couple and a half	*gôz wa nûs.*
Cousin	*ibn am*, f. *bint am.*
—— on mother's side	*ibn khal.*
Cow	*baqara*, pl. *baqar.*
Coward	*gabân.*
Cream	*qishta.*
A crack, fissure	*shaqq, sharkh.*
Cracked	*mashqûq.*
Crocodile	*timsáh*, pl. *temasîh.*
Crooked	*mu'awwag.*
Cross, *s.*	*selîb.*
Crow	*ghoráb.*
Cruel	*qâsi.*
Cultivate, *v.*	*ezra'* (*i.e.* sow).
Cup	*fingán* or *fingál.*
——, glass	*kubayya.*
Coffee-cup	*fingán* or *fingál.*
Coffee-cup stand	*zerf.*
Cure, *v.*	*tayyib.*
Becoming cured	*itîb.*
It is cured	*táb.*
Curious, wonderful	*'agîb, gharîb.*
Curtain	*setára.*
Custom-house	*gumrak.*
Cushion	*mekhadda.*
Cut, *v.*	*éqta'.*
Cut with scissors, *v.*	*qus.*
Cut, *part. p.*	*maqtû'.*
Dagger	*khánger.*
Damp, *a.*	*tári.*
——, *s.*	*tarâwa, rotûba.*
Dance, *v.*	*erqus.*
Danger	*khatar, khôf* (*i.e.* fear).
He dares not	*mayistagarîsh.*
Let him dare! / If he dares	*yistagri.*
Dark	*ghámik.*
Dates	*balah.*
Date-tree, palm	*nakhla*, pl. *nakhl.*
Daughter, or girl	*bint.*
Day	*yôm*, pl. *iyyám, nahâr.*
to-day	*el yôm, en nahár di.*
every day	*kûle-yôm.*
a day's journey from hence	*safar yôm min henna.*
from the day (or time) I came	*min nahár ma gáyt, min yôm in gayt.*
in those days	*fil iyyâm dôl.*
now, in these days	*dilwaqti.*
Sunday	*yôm* or *nahár el had.*
Monday	*yôm el etnên.*
Tuesday	,, *et talât.*
Wednesday	,, *el erba'.*
Thursday	,, *el khamîs.*
Friday	,, *el gûma'.*
Saturday	,, *es sebt.*
Dead, died, *a.*	*mayyit.*
Death	*el môt.*
Die, *v.*	*mût.*
He is dying	*beyemut.*
He died	*mât.*
Deaf	*atrush.*
A great deal	*ketîr gawi.*
Dear, in price	*ghâli.*
It is too dear	*ghâli biziyâda.*
My dear	*ya habîbi.*
to a woman	*ya habîbti, ya 'aini, ya 'iyyûni* (*i.e.* my eye, my two eyes); *ya rôhhi*, my soul.
Deep	*'amîq.*
Deny, *v.*	*inkir, wâti.*
Descend, *v.*	*inzel.*
Descent	*nezûl.*
The desert	*el gebel.*
The Devil	*es Shaytán, el Eblîs.*
Dew	*nada.*
Diamond	*almás.*
Different	*mukhtâlif.*
Difficult	*sa'ab, teqîl.*
Dig	*efhát.*
Dinner	*'asha* ("supper").

Directly	*qawám;*—in answer to a call, *há der!*
Dirty	*wisikh.*
Disgusted I am with it	*áqruf minnu.*
Dispute, *v.*	*itkhâníq.*
Distance	*bu'd.*
Distant	*ba'yyid.*
Divide, *v.*	*qassím.*
Divided	*maqsûm.*
Do	*'ámel.*
Do it so	*'ámel kida.*
I have nothing to do with it	*ana mâlish da'wa bû.*
I cannot do without it	*ma astaghnash 'annu.*
Doctor	*hakím.*
Dog	*kelb*, pl. *keláb.*
A dome	*qûbba.*
Donkey	*homár*, pl. *hamîr.*
Get me a donkey	*gibli homár.*
Donkey-boy	*hammár.*
Door	*báb* (*see* Gate).
Double, *v.*	*etni.*
Dove	*yemám, qimri.*
Draw, sketch, *v.*	*sauwer.*
Draw out (as teeth)	*eqla'.*
Drawers	*libás.*
——, chest of	*beshtukhta* (Turk).
Dress, *v.*	*elbes.*
Drink, *v.*	*ishrab.*
Drive, *v.*	*súq.*
Dromedary	*hegîn.*
Drop, *v.*	*naqqat.*
A drop	*nuqta.*
Drown, *v.*	*eghruq, ghérraq.*
A druggist	*agzagi.*
Dry	*náshef.*
Dry, *v. a.*	*nashshif.*
Duck, goose	*batta, wizza.*
Dust	*turób.*
Each	*kûl-e-wáhed* (every one).
Ear	*widn.*
Early	*bedri.*
Earth	*ardh.*
East	*sherq.*
Easy	*sahl.*
Eat, *v.*	*kul.*
Edge	*harf.*
—— of a sword, &c.	*had, harf.*
Egg	*bêd.*
Elbow	*kû'.*
Electricity	*kahrubâ'iya.*
Electric light	*nûr kahrubâ'i.*
Elephant	*fil.*
Else, there is nothing	*ma fish hága gháyru.*
Embankment	*gisr.*
Emerald	*zumurrud.*
Empty	*fádi, fârigh.*
Empty, *v.*	*ferregh.*
End, *s.*	*el ákher, el terf* (the last).
Engineer	*mahandis.*
English	*Inglîz.*
I am an Englishman	*ána Inglîzi.*
Enough	*bess, yikaffi.*
It is enough	*ikfi, yikfi.*
Enter, *v.*	*idkhol, khosh.*
Entering	*dákhil.*
Equal to	*ála qadd, yesawi.*
Equal to each other, alike	*qadd-e-ba'd, zaybá-'du.*
European	*Ifrangî* (*i.e.* Frank).
Even, level	*mesâwi.*
Evening	*mesa.*
Good evening	*mesa el khayr.*
Every	*kûl.*
Every one	*kûl-e-wáhid, kûllo-hom* (all).
Everywhere	*fi kûl-e-mátrah.*
Every moment	*kûl-es-sa'.*
Evil	*rádi.*
Exactly	*temám* (*i.e.* perfect).
Exactly like it	*zayu sawa.*
Examination	*imtihân.*
For example	*masalân.*
Excavate, *v.*	*efhát.*
Excavation	*fáht.*
Excellent	*'ázim.*
Excellency, your	*genábak, hadrétak* (your presence), *sa'adetak* (your highness), pl. *genábkum, hadretkum, sá'detkum.*
Except, *adv.*	*illa.*
Exchange	*bâdil, ghayyar.*
Excuse me, I beg pardon	*ma'alesh, mâtekhiznish.*
Eye	*'ain*, pl. *'iyyûn.*
Eyeball	*habbet el 'ain.*
Eyebrow	*hágeb*, pl. *howágib.*
Eyelash	*rimsh.*
Eyelid	*gifn.*
One-eyed	*a'war.*

Face	*el wishsh.*
Fair, tolerable	*menáseb.*
Faith (creed)	*shaháda.*
Fall, *v.*	*wuqa'.*
False (liar)	*kaddâb, mozauwer* (forged).
Family, his	*áhl bêtu, áhlu.*
Fan	*merwâha.*
Far, farther	*ba'yyid, ába'd.*
How far from this?	*qadd ay min hénna?*
Fat, *a.*	*semîn.*
Fat, *s.*	*shahm, dehn.*
Father, his, her	*ab* or *abu, abû, abûha.*
Fatigue	*ta'b.*
Fault, it is not my	*málish zemb, málish da'wa.*
Favour, kindness, do me the	*'amel ma'rûf.*
Fear	*khóf.*
Feather	*risha,* pl. *rish* (feather-brush).
Field	*el ghêi.*
Fig	*tîna,* pl. *tîn.*
Fight, *v.*	*eqtel, hâreb.*
——, *s.*	*qetál, harb.*
File	*mubred.*
Fill, *v.*	*émla.*
Find, *v.*	*élqa.*
Finger	*subâ'.*
——, fore-	*esh shâhed.*
——, middle	*subâ' el wustâni.*
——, fourth	*bayn el asâbi'.*
——, little	*khansur, khunser.*
It is finished	*khalás.*
Fire	*nar.*
Fire, live coal	*bussa, busset-nár, gumr.*
Fire (a gun)	*idrob* (*bunduqîya*).
The first	*el awwel.*
When first I came	*awwel ma gayt.*
At first	*awwelan.*
Fish	*samaka,* pl. *samak.*
Flag	*bandêra.*
Flat	*mebuttut.*
Flax	*kettán.*
Flea	*berghût.*
Flesh	*lahm.*
Flint	*sowán.*
Flour	*daqîq.*
Flower	*zahra, nauwár* (blossoms).
Flies, *s.*	*debbán.*
Fly-flap	*menashsha.*
Fly, *v.*	*tîr.*
Fog	*shabûra.*
Food	*akl.*
Fool	*magnûn.*
I am not so silly	*ána mûsh magnûn.*
Foot	*rigl.*
Footstep	*atar* or *asar.*
For	*minshân, 'ala-shân.*
Forehead	*qûra.*
——, lower part of	*gebîn.*
Foreign	*barrâni, gharîb.*
Forget, *v.*	*insa.*
I forgot	*ána nesît.*
Do not forget	*ma tinsâsh.*
Forgive me	*mátâkhiznish, má'lésh.*
Forgive, *v.*	*samâhh.*
Fork	*shôka.*
Formerly	*min zemán, min qabla.*
Fountain	*fesqîya, sebîl.*
Fox	*ta'leb.*
Free	*horr.*
Frenchman	*Franzawwi,* pl. *Franziya.*
Fresh, new	*gedîd.*
Fresh (fruit)	*tarî.*
Fresh water (sweet)	*móya hélwa.*
Friend	*sâheb, habîb, refîq* (*i.e.* companion).
From	*min.*
Fruit	*fowâka.*
Fuel	*weqîd.*
Full	*melián.*
Gallop, *v.*	*ermahh.*
Garden	*ginayna, bostán,* pl. *ginnâyin, bussatin.*
Gardener	*genayni.*
—— (who irrigates)	*khôli.*
Garlic	*tôm.*
Gate (door)	*bab,* pl. *abwâb.*
Gazelle	*ghazâla.*
Generous, he is	*idu maftûhh* (*i.e.* his hand is open).
Gentlemanly man	*rágel latîf, rágel zerîf.*
Gently	*be-shwoy-esh.*
German	*Nemsawwi.*
Get up	*qûm.*
Gift	*bakshîsh, hediya.*
Gilt	*medâhab.*
Gimlet	*berrima.*

Ginger	*genzabîl.*
Girl	*bint*, pl. *benát.*
Give, *v.*	*iddi, 'átee.*
Glad	*ferhán.*
Glad, to be, *v.*	*efrah.*
Glass	*qizâza, bannûr* (pane).
Glove	*guanti* (Ital.).
Glue	*ghira.*
Gnat (mosquito)	*namûsa*, pl. *namûs.*
Go, *v.*	*rûhh.*
Go fast	*emshi.*
Go slowly	*'ala mahlak.*
Go on	*yallah* (i.e. *ya Allah!*)
Go, get away, *v.*	*emshi.*
Go in, *v.*	*idkhul.*
Gone	*rahh.*
Going	*raihh.*
Going in, *p.*	*dakhel.*
Going in, *s.*	*dokhûl.*
I am going	*ána rei.*
He is gone	*huwa rahh.*
I went	*ána rohl.*
Go out, *v.*	*ekhrug, étla', étla' barra.*
Do not go out	*ma-tetla'sh barra.*
Goat, kid	*may'za*, fem. *'anza.*
God (our Lord)	*Alláh* (or *Rabbuna*).
A god or deity	*Ilah*, as *la iláh il' Alláh*, "there is no deity but God."
Gold	*dáhab.*
Good	*tayyib.*
—— morning	*nehárek sa'îd.*
—— night	*liltak sa'îda.*
Good for nothing	*ma-yeswash hága* (worth nothing), *ma-infásh* (fit for nothing).
Goose	*wizza*, pl. *wizz.*
Gradual, little by little	*shwoya be-shwoya.*
A grain (pill)	*habba.*
Grand	*'ázîm.*
Granite	*hagar aswán* (*i.e.* syenite).
A grave	*turba*, pl. *turob.*
Grease	*zafar, shahm.*
Great	*kebîr*, pl. *kubár.*
Greater	*akbar.*
Greatest	*el akbar.*
Greek	*Rûmi.*
Grind, *v.*	*ít-han.*
Groom	*seiyis.*
Grotto	*maghára.*
Ground, *s.*	*ardh.*
Guard, *s.*	*ghafîr*, pl. *ghúfara.*
Guide, *s.*	*khabîr, dalîl.*
Guilty, he is not	*má lûsh zemb.*
Gum	*samgh.*
Gun	*bunduqîya.*
Gunpowder	*barûd.*
Gust of wind	*shurd*, pl. *shorûd.*
Hair	*sha'r.*
Half	*nûs.*
In halves	*nûsayn.*
Halt, *v.*	*wuqaf.*
Hammer	*qadûm* (large), *shakûsh* (small).
Hand, *s.*	*îd, yed.*
Handkerchief	*mandîl.*
Happy	*ferhán, mabsût.*
Harbour	*mîna.*
Hard (difficult)	*sa'b, gámed, yábes.*
Hare, rabbit	*arneb.*
Harm, to do, *v.*	*dhurr, idurr.*
——, there is no	*ma fish darar, ma'alesh.*
In haste	*qawám, bil 'agl.*
Hat	*barnîta.*
Hatchet	*balta, qadûm.*
I have	*'andi.*
Have you?	*'andak?*
Hawk	*saqr.*
Hay	*dirîs.*
He, it	*huwa* (she, *hîya*).
Head	*rás, demágh.*
Heal, *v.*	*itayyib.*
Heap	*kóm.*
Hear, *v.*	*esma'.*
Heart	*qalb.*
Heat, *v.*	*sakhkhen, hammi.*
Heat, *s.*	*harára.*
Heaven	*semâ.*
——, paradise	*genna.*
Heavy	*teqîl.*
Hebrew	*'Ibri, Yahûdi.*
Heel	*ká'b.*
Height	*'ilw, ertifâ'.*
Hell	*gehennem.*
Herbs	*khodár.*
Here	*hénna.*
Here it (he) is	*ahû. áhu henna.*
Hide, *v.*	*khabbi.*
Hidden	*mistakhabbi.*
High	*'álee.*
Hill	*kôm, gebel, tel.*
Hinder, *v.* (stop)	*hôsh.*
His	*betá'-u*, fem. *betá'tu.*
Hold, *v.*	*emsik.*

Hole, in cloth, &c.	*kharq.*
Bored, pierced	*mahrûq.*
Hole, in wood, &c.	*khurm.*
His home	*báytu.*
At home	*fil bayt.*
Is the lady at home?	*es sitt fil bayt?*
Honest man	*rágel mazbût.*
Honey ("white," or "of bees")	*'asal abiad, 'asal en nahl.*
Hook (fish)	*sinnára.*
Hooka (pipe)	*shîsha, nargila.*
I hope, or please God	*Inshállah.*
Horn	*qarn*, pl. *qorûn.*
Horse	*hosán*, pl. *kheyl.*
Mare	*farás.*
Colt	*mohr.*
Horseman	*khayyál fáres.*
Hot	*hámi, sûkhn.*
—— weather	*harr.*
Hour	*sa'a.*
House	*bayt.*
What is that house called?	*esmu ay el bayt di?*
How	*kayf.*
How do you do?	*kaýfak, zaýak.*
How much (is the price?)	*be kám di?*
Hungry	*gy'án.*
Husband	*góz.*
Hyena	*dhab'.*
I	*ána.*
Ice	*telg.*
Idle	*kaslán.*
If	*izakán.*
Ignorant, novice	*ghashîm.*
Ill, *a.*	*'ayyán.*
It is impossible	*ma yumkinsh, mûsh mûmkin.*
In, within	*gûwa;* at, *fi.*
Incense	*bokhûr.*
Indigo	*nîla.*
Infidel	*káfer*, pl. *kuffár.*
Ink	*hibr.*
Inside	*gûwa, fi qalb.*
Instead	*bedál.*
Interpret, *v.*	*tergem* (translate).
Interpreter	*tergumán.*
Intoxicated	*sakrán.*
Iron	*hadîd.*
Irrigate, *v.*	*isqi, irwi.*
Is there? there is	*fi.*
There is not	*ma fish.*
Island	*gezîra.*
Jackal	*shakâl.*
Jar (filter)	*zîr.*
Jessamine	*yâsmîn.*
Jew	*Yahûdi.*
Journey	*safar.*
Joy	*farahh.*
Joyful	*ferhán, mabsût.*
Judge	*qádi.*
Keep, take care of	*istalam.*
Keep, hold, *v.*	*emsik.*
Kettle	*ghallâya.*
Key	*muftáh.*
Kick, *v.*	*erfus.*
Kidney	*kilwa*, pl. *kilâwi.*
Kill, *v.*	*mawwet.*
Killed (dead)	*mát.*
Kind, a	*sáhib ma'rûf, kerîm.*
King	*mélek, soltán.*
Kiss	*bosa.*
Kitchen	*matbakh.*
Knee	*rukba.*
Knave	*ebn harám.*
Knife	*sikkîn*, pl. *sekakîn.*
Who knocks?	*min daqq?*
Knot	*'oqqda.*
Know, *v.*	*'aref.*
I do not know	*ma'arafsh.*
Ladder	*sellim.*
Lady	*sitt* (mistress).
O lady, madam	*ya sitt.*
Lake, pond, pool	*birka.*
Lame	*a'rag.*
Lamp	*lamba.*
Land	*ardh barr* (opp. to sea).
Lantern	*fanûs.*
Large	*kebîr, 'arîd.*
Lark	*qumbara.*
The last	*el ákher.*
Last year	*'âm en-awwel, es-sana 'lli fatet.*
It is late	*el waqt ráh.*
Laugh, *v.*	*idhak.*
Laughter	*déhek.*
Law, justice	*shari'a.*
Lay, *v.*	*russ.*
Lazy	*kaslán.*
Lead, *s.*	*rusâs.*
Learn, *v.*	*it'allim.*
Leather	*gild.*

Leather, common	*gild horr.*
——, morocco	*sikhtián.*
——, calf	*ikwâri.*
Leave, *s.*	*ezn, egáza.*
Without leave	*min ghayr egáza.*
Leave, *v.*	*khalli, fút.*
Leaven	*khamîr.*
Leech	*'alaqa.*
Leek	*korrát.*
Left, *a.*	*shemál.*
Go to the left	*shemâlak.*
Leg	*rigl.*
Lemon	*laymûn.*
Lend, *v.*	*sellef, éslif.*
Length	*tûl.*
Lengthen, *v. n.*	*itwel.*
——, *v. a.*	*tawwel.*
Lentils	*'ads.*
Leopard	*nimr.*
Less	*asgher* (smaller), *qalîl.*
Let go *or* alone, *v.*	*seyeb, khalli.*
Letter	*harf*, pl. *horûf.*
——, epistle	*maktûb, gawab.*
Level	*mesâwi.*
Level, *v.*	*sáwi, sallah* (set right).
Liar	*keddáb.*
Lie	*kidb.*
Lie down	*erqud.*
Liberated	*mo'tûq.*
Life	*'omr, hyât.*
Lift, *v.*	*shil, erfa'.*
Light, *a.*	*khafîf.*
——, *s.*	*nûr.*
—— colour	*maftûhh.*
Light the candle	*walla' esh shem'a.*
Lightning	*berq.*
As you like	*'ala kayfak, zay matrîd.*
Like, *a.*	*zay, mitl, kayf.*
I like (it pleases me)	*yi'gebni, ahibb.*
I should like	*fi khátri, biddi.*
Lime	*gîr.*
Lime (fruit)	*laymûn hélw.*
Linseed	*bizr kettán.*
Lion	*asad, sába'.*
Lip	*shiffa.*
Listen, *v.*	*istinit.*
Listen, hear	*esma'.*
Little, small	*soghayyar.*
Little, not much	*shwoya.*
Live, *v.*	*'îsh.*
Liver	*kibda.*
Load	*hemla.*
Loaf of bread	*raghif 'êsh.*
Lock	*kâlûn.*
Padlock	*qifl.*
Lock, *v.*	*ékfel.*
Lofty	*'âli.*
Long	*tawwîl.*
Look, *v.*	*shûf.*
Loose, *a.*	*wása'.*
Loosen, *v.*	*seyeb, hill* (*see* Undo).
At liberty	*meseyeb.*
Lose, *v.*	*dhayya'.*
Love	*hôbb.*
Love, *v.*	*hibb.*
Low	*wáti.*
Luggage	*'afsh.*
Luggage ticket	*boliza.*
Lupins	*tîrmis* (Copt.).
Machine	*áleh, mákina.*
Mad	*magnûn.*
Male	*dakar.*
Female	*unseh.*
Make, *v.*	*'ámel.*
Made	*ma'mûl.*
Mallet (large)	*bârya.*
Man	*rágel*, pl. *regál, nâs.*
Mankind	*insán, beni Adam* (sons of Adam).
Manufactory	*wersha, ma'mal.*
Many	*ketîr.*
Marble	*rokhám.*
Market	*sûq, bazár.*
Marry, *v.*	*itgawwiz.*
Mast	*sári.*
Master	*sîd, sîd.*
Mat, *s.*	*hasîra*, pl. *husr.*
Matches	*kabrît.*
Matter, what's the?	*khabar-áy, gara-áy.*
—— with you?	*má'lak.*
——, it does not	*ma'alesh.*
Mattrass	*mertâba.*
Measure (of weight)	*mizán.*
—— (of length)	*qiyás.*
—— (of capacity)	*kayyal.*
Meat	*lahm.*
Meat-preserver	*nemliya.*
Meet, *v.*	*qâbil.*
Medicine	*dawa.*
Merchant	*tágir.*
Metals, mine	*má'dan*, pl. *má'aden.*
Middle	*wist.*
Middle-sized	*wistáni.*
Milk	*leben.*

Mill (water)	*tahûn.*
Minaret	*madna.*
Mine, of me	*betá'i*, f. *betá'ti.*
Minute, *s.*	*daqîqa*, pl. *daqayyiq.*
Mix, *v.*	*ekhlet.*
Mixed	*makhlût.*
Moist	*tári.*
Monastery	*dayr.*
Money	*felûs.*
My money is gone	*fulûsi rahh, ana sirift fulûsi kûllu.*
Monkey	*nesnás.*
Monk	*ráhib*, pl. *rohbán.*
Mouth	*shahr*, pl. *shohûr, éshhûr.*
Moon	*qamar* (masc.).
New moon	*hilâl.*
Full moon	*bedr.*
Morning	*subh, sabáh.*
Dawn	*fagr.*
Sunrise	*téla't eshshems.*
Forenoon	*dâha.*
Midday	*dôhr.*
Afternoon	*'asr.*
Sunset	*múghreb.*
1½ hour after sunset	*'isha.*
Evening	*mesâ, 'ashîya.*
Good morning	*naháraik sa'îd, sabâhh el khayr, sabâhh-kum bil-khayr.*
Morrow	*bâkra.*
the day after	*ba'de-bâkra.*
Mosque	*gâma', músged* (from *séged*, "to bow down").
At most, at the utmost	*naháitu.*
Moth (of clothes)	*'itt'a.*
Mother	*umm.*
Mother-of-pearl	*sadaf.*
Move (shake), *v. n.*	*hizz.*
Move, *v. a.*	*qawwim.*
Mountain	*gebel*, pl. *gebâl.*
Mount, ascend, *v.*	*etla' fôq.*
——, ride, *v.*	*éckab.*
Mouth	*fumm, hanak.*
Much, more	*ketir, aktar.*
Mud	*wahl.*
Mug	*kúz.*
Musk	*misk.*
Musquito	*namûsa*, pl. *namûs.*
—— net	*namusîya.*
You must	*lázem, lazemlek.*
Mustard	*khardel.*
Mutton	*lahma dhâni.*
My	*betá'i ; betá'i*, fem., as, *farás betá'ti*, my mare.
My son	*ibni.*
Nail	*musmâr.*
Nail, *v.*	*sammer.*
Naked	*'arián', malt.*
Name	*esm.*
What is your name?	*esmak ê?*
Napkin	*fûta.*
Narrow	*deyyik.*
Near, nearer	*qurayyib' aqrab.*
Neat, elegant	*zerîf.*
It is necessary	*lázem, ézem.*
Neck	*raqaba.*
Necklace	*'ukd, kharaz* (beads).
Needle	*ibra*, pl. *ubar.*
Negro	*'abd* ("slave").
Neighbours	*girán*, sing. *gâr.*
Neither (one nor the other)	*wala wáhed wala et-tâni.*
Net	*shabeka.*
Never	*ebadan.*
Never mind, *v.*	*ma'leysh.*
New	*gedid.*
News, have you any?	*'andak khabar ê?*
Newspaper	*gurnâl*, pl. *garanil.*
Next	*et-tâni, 'ala-gembu* (at its side).
Next month	*es-shahr ellî gai.*
Night	*layl*, pl. *layâl.*
Good night	*liltak sa'ida.*
Nitre	*sebakh.*
No, nor	*la, wala.*
Noble, prince	*amîr*, pl. *ómara.*
Noise, don't make a	*matza'aqsh.*
North	*shemâli, báhari.*
Nose	*munkhar, anf.*
Not	*mûsh.*
Not so	*mûsh kiddi.*
Nothing, none	*ma fish hága.*
For nothing	*balâsh.*
Now	*delwâqti* (*see* Day).
A great number	*ketir gâwi.*
Number, *v.* (count)	*âhseb, 'edd.*

The Numbers. *El a'dâd.*

1, *wáhed.*	3, *teláta.*
2, *etnên.*	4, *arba'.*

5, *khâmsa.*
6, *sitta.*
7, *sé'ba'.*
8, *temánya.*
9, *tis'a.*
10, *'ashera.*
11, *hadásher.*
12, *etnásher.*
13, *telatásher.*
14, *arbátásher.*
15, *khamastásher.*
16, *sittásher.*
17, *sé'b'atásher.*
18, *temantásher.*
19, *tis'atásher.*
20, *'ásherîn.*
21, *wáhed wa 'ásherîn,* &c.
30, *telatîn.*
40, *arba'în.*
50, *khamsîn.*
60, *sittîn.*
70, *seba'în.*
80, *temanîn.*
90, *tis'aîn.*
100, *mîya.*
101, *mîya wa wáhed.*
120, *mîya wa 'asherîn.*
1000, *elf.*
1100, *elfe wa mîya.*

Nurse — *dáda* (Turk.), *mordha'a.*
Nut — *benduq, gôza* (walnut).
Oar — *maqdâf,* pl. *maqadîf.*
Oath — *yamîn.*
The ocean — *el bahr em melh.*
The Mediterranean — *el bahr el abiad* (*i.e.* the white sea).
Offended (hurt), do not be — *ma - takhodshi 'ala khátrak.*
Often, many times — *ketîr nóba, kam nóba!* (*i.e.* how many times!), *ketîran.*
Oil of olives — *zayt-zaytûn.*
——, sweet — *zayt-hélwa.*
——, lamp — *gaz* (petroleum).
——, train — *zayt-hár.*
——, lettuce — *zayt-kháss.*
Old, ancient — *qadîm, min zemán.*
Old in age — *'agúz.*
On, upon — *foq, 'ala.*
One — *wáhed.*
The very one — *bizátu.*
Once — *marra wáhda.*
Onion — *basal.*
Open, *v.* — *eftáhh.*
Open, *p. p.* — *maftûhh.*
Opening — *fát-hah,* applied also to the 1st chapter of the Qorán.
Or — *au, wala.*
Oranges — *bórduqân.*
Order, command, *v.* — *umur.*
Order, *s.* — *amr.*
Ostrich — *na'áma.*

The other — *et tâni.*
Another — *wáhed tâni, wáhed ghayr, gháyru.*
Oven — *fûrn.*
Over — *fóq.*
Overplus — *ziáda.*
Over and above — *zeiyid.*
Overturn, *v.* — *eqleb.*
Overturned — *maqlûb.*
Overtake, *v.* — *elhaq.*
Our — *betá'na.*
Out — *barra.*
Outside — *min barra.*
Owl — *búma.*
Owner — *sáhib.*
Oxen — *tirán* (*see* Bull).

Padlock — *qifl.*
Pail — *gardal, sutl, dilwa.*
Pain — *waga'.*
Paint, *s.* — *bûya.*
Paint, dye, *v.* — *esbugh, lawwen, darab bûya.*
A pair — *gôz.*
Palace — *serâya.*
Palm, date tree — *nakhla.*
Pane (of glass) — *luhh qizáz.*
Paper — *waraq;* (leaf of) *waraqa, ferkh.*
Parsley — *baqdunis.*
Part, piece — *hetta.*
Partridge — *higl.*
Pass, *v. n.* — *fût;* v. a. *fawwet.*
Passport — *tezkera, assabort.*
——, I have no — *ma 'andîbsh tezkera.*
Patient — *sáber.*
Be patient — *tawwel bálak, úsbur.*
He is patient — *rohu tawîl.*
Pay money, *v.* — *edfa' felús.*
Pardon, security — *amán.*
Peace be with you — *salâm 'aleyk,* pl. *'aleykûm.*
Pear, prickly, *or* Cactus — *tîn shôk.*
Peas — *bisilla.*
Peasant — *felláh.*
Peel — *qishr.*
Pen — *qálam.*
Lead pencil — *qálam rosás.*
People — *nás.*
Perfect — *temám.*
——, entire — *saha, kámel.*
Perhaps — *yumkin.*
Persia — *'Agem.*
Persian — *'Agemi, Farsi.*
A piastre — *qirsh,* pl. *qroosh.*

Pickles	*turshî.*
Picture	*sûra*, pl. *taswira.*
Pig	*khanzîr.*
Pigeon	*hamáma*, pl. *hamám.*
Pilgrim	*hag, haggi.*
Pill	*habba.*
Pin	*dabbûs.*
Pipe	*shibûk, 'ud.*
Pipe, mouth-piece	*fumm, mubsem.*
Pistol	*tabanga.*
A pit	*bîr.*
What a pity!	*ya khosára!*
Place, *s.*	*mátra.*
Plank	*lokh.*
Ship-plank	*siqâla.*
Plate	*sáhn*, pl. *suhûn.*
Play, *s.*	*l'ib.*
Play, *v.*	*il'ab.*
Please God	*Inshállah!*
Plough	*mihrát.*
Ploughing	*hart.*
Pluck, snatch, *v.*	*entish.*
Pocket	*gayb.*
Poison	*simm.*
Point, end	*terf.*
Pole, punting	*midra*, pl. *midâri.*
Pomegranate	*rummán.*
A poor man	*meskîn, faqîr.*
Post, the	*bosta.*
Postage	*ugret el-bosta.*
Postage stamp	*waraqet el-bosta.*
Post-cards	*tazâker bosta.*
Post-office	*makhall el-bosta.*
Pottery	*fokhár.*
Potsherd	*shaqfa*, pl. *shaqf.*
A pound	*rotl.*
Pour out, *v.*	*subb, kubb.*
Power	*qudra.*
Pray	*selli.*
I pray you	*fi 'ardak, min fadlak.*
Prescribe, *v.*	*wusif.*
Presently, *see* Soon.	
Press, *v.*	*dûs.*
——, squeeze, *v.*	*'usur.*
Pretty	*kuwayyis.*
Price	*temen.*
——, what is the	*be kám di.*
Agree about price of	*ifsel.*
Prison	*habs, sign.*
Produce of the land	*mahsûl el ardh.*
Profit	*makseb.*
Pronouns, Personal:	
I	*ana.*
Thou	*enta*; fem. *enti.*
He	*huwa.*
She	*hîy.*
We	*ihna.*
Ye *or* You	*entum.*
They	*humma.*
Pronouns, Possessive:	
Mine	*betâ'i.*
Thine	*betá'k.*
His	*betá'u.*
Hers	*beta'ha.*
Ours	*betá'na.*
Yours	*betá'hum.*
Theirs	*betá'hum.*
Property, possessions	*milk*, pl. *amlâk.*
Prophet	*nebi.*
Provisions	*zowáda, akl wa sherba.*
Pull, *v.*	*shid.*
—— out, *v.*, pull off (clothes)	*eqla'.*
Punishment	*giza.*
On purpose	*makhsûs*; (in a bad sense) *bilámed*; *biz zûr* (compulsorily).
Push, *v.*	*zuqq.*
Put, *v.*	*hott.*
Put away, hide, *v.*	*hawwish, khabbi.*
Pyramid	*haram*, pl. *ahrâm.*
Quail, *s.*	*simmán.*
What quantity?	*qaddê* (*i.e.* how much)?
Quarrel, *v.*	*itkhâniq, 'ámel kalám.*
A quarter	*rub'.*
Quench (fire), *v.*	*itfi.*
Quickly	*qawám, bil'agl.*
Quiet	*sákit.*
Raft	*ramûs.*
Rag	*sharmúta.*
Ragged	*mekhill.*
Railway	*sikka hadid.*
Rain	*natar.*
It rains	*tenattar, tishti.*
Raise, *v.*	*erfa', shil* (remove).
Raised	*merfû'.*
Ramrod	*harbi, kabbás* (piston).

Rare, strange	*gharîb.*
Rascal	*ibn harám.*
Rat	*far*, pl. *firân.*
Rat-trap	*masyáda (betâ' el-firân).*
Raw	*nayy.*
Razor	*mûs.*
Reach, *v.*	*tûl, eîhaq.*
Read, *v.*	*eqra.*
Ready	*hâder.*
Real	*sahéh, haqîqî.*
Really, truly	*min háqq.*
Receive money	*ekbud felûs.*
Reckon, *v.*	*ahseb.*
Recollect, *v.*	*iftekr.*
Reed, *s.*	*bûs.*
Relate, tell, *v.*	*ihki.*
Remember, *v.*	*khalli fi bálak.*
I remember, *v.*	*fi báli.*
Remove it from hence	*shîl min henna.*
Reply, *v.*	*rudd.*
Reply, *s.*	*gawáb, radd.*
Return, *v.*	*erga'.*
——, give back, *v.*	*regga'.*
Ribs	*dhulû'.*
Rich	*ghani.*
Riches	*ghina.*
Rid, *v.*	*khallus.*
Ride, *v.*	*érkab.*
Riding	*rokûba.*
A rifle	*bunduqîya, shesh-kháneh.*
Right, *a.*	*dughri.*
—— (hand)	*yemîn.*
——, go to your	*yemînak.*
Rim	*harf.*
Ring (annulus)	*halaqa.*
Finger ring	*dibleh, khâtim*
Rinse, *v.*	*mûsmus.*
Rinse it out	*mûsmusu.*
Rise, *v.*	*qûm.*
River	*nahr ; bahr (i.e.* sea; applied to the Nile).
Road	*derb, sikka, tarîq.*
Roast meat	*kebâb.*
Robber	*harámi.*
It rolls (as a boat)	*yitmérgah.*
Roof	*saqf.*
A room	*óda.*
Root	*qidr.*
Rope	*habl*, pl. *hibâl,*
Rose	*werda.*
Rose-water	*moya-werd.*
Roses, attar of	*'itr el werd.*
Round, *a.*	*medawwer.*
Around	*hawaláyn.*
Rouse, *v.*	*qawwem.*
Royal	*soltáni.*
Rudder	*daffa.*
Ruins, remains; *see* Temple	*birba, kharába.*
Run, *v.*	*igri.*
Run, as a liquid	*khórr.*
Rust	*suda.*
Sack	*zekîba, kîs.*
Saddle (of horse)	*serg.*
—— (donkey)	*berda'a.*
—— (dromedary)	*ghabît* (obsolete), *makhlûfa.*
—— (camel)	*shâghir, hawîya* (pad for loads).
—— bag	*khorg.*
Sail, *s.*	*qal', qomásh (i.e.* cloth).
Sailor (of a boat)	*nûtî.*
Saint	*qaddîs, mâri* (title as *Mâri Girgis,* St. George).
For sale	*lel-bai'.*
Salt, *a.*	*máleh.*
Salt, *s.*	*melh.*
The same	*bardu,* pl. *bardohum.*
Sand	*raml.*
Sandal	*na'l.*
Sash, girdle	*hezám.*
Saw, *s.*	*minshár.*
Say, *v.*	*qul, kallim.*
——, what do you?	*betqul ê?*
School	*medrasa*, pl. *medâris.*
Scissors	*maqas.*
Scold, *v.*	*khâniq.*
Scorpion	*'agrab.*
Scribe	*káteb.*
Sea	*bahr, bahr el melh.*
See, *v.*	*shûf.*
A seal, impression	*khitm.*
Search, *v.*	*fettesh.*
Search, inspection	*teftîsh.*
A second of time	*táni.*
The second, the other	*et-táni.*

Seeds	*bizr.*
Seek for	*dawwar 'ala.*
Send, *v.*	*érsel, b'at.*
Send for	*b'at l.*
Separate one from the other	*ifrid.*
Servant	*khaddám.*
Serve, *v.*	*ikhdem.*
Sew, *v.*	*khayyat.*
Shade, *s.*	*dill.*
Shadow	*khiyâl.*
Shave, *v.*	*ahliq.*
Sheep, *pl.*	*ghanam.*
Ram	*kharûf.*
Ewe	*na'ga.*
Sheet, *s.*	*milâya.*
Shell	*wada'a.*
Shield	*daraqa.*
Shine, *v.*	*ilma'.*
Ship	*mérkeb*, pl. *merâkib.*
Shirt, *s.*	*qamîs*, pl. *qomsán.*
Shoe	*merkûb*, pl. *marâkîb.*
—— (of a horse)	*nâ'l.*
Shop	*dokkán*, pl. *dekakîn* (*see* Trader).
Short	*qusayyar.*
Small shot	*rashsh.*
Shoulder	*kitf.*
Show me	*warrîni.*
Shut, *v.*	*iqfel.*
Shut (the door)	*iqfel (el báb).*
Shut, bolt (the door)	*ûkk (el báb).*
Shut, *p. p.*	*merdû, maskûk, maqfûl.*
Sick, ill	*'aián.*
Sick, to be (vomit)	*istafragh.*
Side	*gemb.*
Sieve	*mankhul.*
Silk	*harîr.*
Sight, *s.*	*shôf, nadr.*
Silent, *a.*	*sâkit.*
Be silent, *v.*	*oskut.*
Silver	*fodda.*
Single	*mâfrud, ferd.*
Sing, *v.*	*ghanni.*
Sir!	*ya sidi!*
Sister	*okht.*
My sister	*okhti.*
His sister	*okhtu.*
Sit, *v.*	*wuq'ud, gilis.*
Size	*kobr.*
Skin, *s.*	*gild.*
Water-skin	*qirba.*
Sky, heaven	*samá.*
Skylight (of a boat)	*tambûsha.*
Slave	*'abd*, pl. *'abîd.*
Female	*gárya.*
Sleep, *s.*	*nôm*, v. *nâm.*
Sleeping	*nayim.*
Slowly	*be-shwoy-esh.*
Sly	*makkâr.*
Small, *see* Little	*soghayyar.*
Smaller	*ashghar.*
Smallest	*el ashghar.*
Smell, *v.*	*shem.*
Smell, *s.*	*rîhha.*
Smoke, *s.*	*dokhkhán.*
Smoke, *v.*	*ishrob dokhkhán.*
Smooth, *v.*	*efred*; adj. *nâ'im.*
Snake	*ta'bán, hanesh.*
Horned asp	*hei bil-qorún.*
Cobra	*nâsher.*
Snare	*fakhkh.*
So	*kida.*
Soldier	*'askari*, pl. *askar, 'askarîya.*
Some of it	*shwoya minnu.*
Something	*hága, shay.*
Some few things	*bá'd shay.*
Sometimes	*ahyánan.*
Son	*ebn, weled.*
Song	*ghinwa, dor.*
Soon	*ba'de-shwoya, kamân shwoya.*
I am sorry	*ana ma'zûr.*
Sound, voice	*hess, sôt.*
Sour, acid	*hámid.*
South	*qibli.*
—— wind	*merisi.*
Sow, *v.*	*ezra'.*
Speak	*itkellem.*
Can you speak English?	*ta'araf titkellem bil Inglizi?*
Spear	*harba.*
Spider	*'ankabût.*
——'s web	*'ankabût.*
Spill, *v.*	*kubb.*
A spirit	*'afrit*, pl. *'afarit, ginna*, pl. *ginn.*
A good spirit (*see* Angel).	
Split, chipped, *p. p.*	*maflûq, mushrûm.*
Spoilt, it is quite	*tellef, rah khosára.*
Spoon	*ma'laqa*, pl. *ma'âliq.*
Square	*morubba'.*
Stable, *s.*	*istabl.*
Stand up	*qûm.*
Star	*nigma*, pl. *nigûm.*

Station, railway	*mahatta.*
Station-master	*nâzir el-mahatta.*
Stay, wait	*usbûr.*
Steal, *v.*	*esraq.*
By stealth	*bil-duss.*
Steamer	*babûr, merkeb en-nar.*
Steam-launch	*raffâs.*
Steel	*sulb.*
Stick	*'asâya,* (club) *nabbût.*
Stick of palm	*gerîd.*
Stick, *v.*	*ilziq.*
Sticking	*lázeq.*
It has stuck	*lazaq.*
Stuck, *p. p.*	*malzûq.*
Still, *adj.*	*sákit.*
——, yet	*lissa.*
Sting, *v.*	*uqruss.*
He is stingy	*îdu másek.*
Stirrup	*rekáb.*
——, hold the	*imsik er rekáb.*
Stone	*hágar.*
Stop	*waqqif; usbûr,* (to a coachman) *'andak.*
Stop up, *v.*	*sidd.*
Stopped, closed	*masdûd.*
Straight	*dughri.*
String	*dubára.*
Strong	*shedîd.*
Straw	*tibn.*
Strawberries	*shilêk.*
Street	*shâri',* pl. *shawâri'.*
Strike	*idrob;* he struck, *darab.*
Stumble, *v.*	*'ater.*
Suck, *v.*	*muss.*
Sugar	*sukkar.*
Sulphur	*kabrît.*
Summer	*seyf.*
Sun	*shems* (fem.).
The sun has set	*esh shems ghábet.*
Support, *v.*	*esned.*
He supported	*sanad.*
Supported, *p. p.*	*masnûd.*
Swell, *v.*	*wurem.*
Swollen	*warim.*
Swear, testify, *v.*	*ishhad, ihlif.*
—— at, abuse, *v.*	*ishtem.*
Swallow, *v.*	*ebla'.*
Sweet	*helw.*
Swim, *v.*	*'ûm.*
Sword	*sayf.*
Syria	*barr esh Shám.*
Table-cloth	*fûta es soffra.*
Table	*soffra.*
Table, Egyptian	*kursî.*
Tack (in sailing)	*idrob bólta.*
Tail	*dêl.*
Tailor	*khayyát, térzi.*
Take, *v.*	*khod.*
Take away, *v.*	*shîl.*
Take in, cheat	*ghishsh.*
Talk, *v.*	*itkellem, it-haddet.*
Tall	*tawîl.*
Tamarisk	*tarfa.*
Tax	*firda* (on income), *kharâg* (on land), *'awâyid* (customs).
Tea	*shai.*
Teach, *v.*	*'álim.*
Tear, *v.*	*éshrit, shermat.*
Telescope	*naddára.*
Tell, *v.*	*qul, ihki.*
Temple	*birba.*
Tent	*khêma.*
Tent-peg	*watad.*
Than	*min, 'an.*
Thank you	*katter khêrak.*
Thank God	*el hamdu lilláh.*
That	*dik-hâ, da.*
Then	*ba'dén.*
There	*henák.*
They, their	*huma, betâ'hum.*
Thick	*tekhîn.*
Thief	*harâmî.*
Thigh	*fakhd, werk.*
Thin	*rufaiyya'.*
Thing	*hága, shay.*
Things	*ashyâ.*
I think, suppose	*azûn, tekhmîni.*
Third	*tálit,* (a third) *tilt.*
This	*di.*
Those	*dôl.*
Thirst	*'attash.*
Thirsty	*'atshán.*
Thorn	*shôka.*
Thou	*enta,* fem. *enti.*
Throw, *v.*	*érmi.*
Thumb	*suba' el kebîr.*
Thunder	*ra'd.*
Ticket	*tezkera, bilieto.*
——, luggage	*boliza.*
——, storage	*tezkéret el-buda'a.*
Tie, *v.*	*erbot.*
Tight, drawn	*mashdûd.*
Time	*waqt.*
Tin	*safiya.*
Tin-plate	*luhh es-safiya.*
Tired	*ta'bán.*
To	*ila.*
Toast (bread)	*'ésh meqammer.*

Tobacco	*dokhkhán* (*i.e.* smoke).
Together	*sawa sawa.*
To-morrow	*bukra.*
——, the day after	*ba'de bukra.*
Tongs	*kammâsha*, (for the fire) *mâshik.*
Tongue	*lisán.*
——, hold your	*eskut.*
Tools	*'edda.*
Tooth	*sinn*, pl. *esnán.*
Top	*râs, ghatá* (cover).
Torch	*mash'al.*
Torn	*meshermet.*
Touch, feel, *v.*	*hassis.*
Do not touch that (put not your hand on it)	*matehót-shi îdak 'ala di.*
Tow	*mesháq.*
Towel, napkin	*fûta, bashkîr.*
Tower	*burg.*
——, citadel	*qal'a.*
Town	*beled*, pl. *belád.*
Large town	*bender.*
Trade	*san'a, tigâra.*
Trader	*táger.*
Railway train	*qatr*, pl. *quturát, babûr.*
Traveller	*mesaffer*, pl. *-în.*
——, European	*sawwáh*, pl. *-în.*
Tree	*shegera.*
Trouble	*ta'b.*
Trousers	*bantalón, lebás* (drawers).
—— of women	*shintiyán.*
True	*sahîh, dughrî.*
Try, prove, *v.*	*garreb.*
Tub	*mastilla.*
Turban	*'emma.*
Turk	*Turki, Osmánli.*
Turn, *v.*	*dawwer.*
Turquoise	*farûsi.*
Twice	*marratên, nobatên.*
Twist, *v.*	*ibrum.*
Ugly	*wâhesh.*
Umbrella	*shemsîya.*
——, open the	*eftahh esh shemsîya.*
Uncle	*'amm.*
—— (mother's brother)	*khâl.*
Under	*taht.*
Understand, do you?	*fehemt?*
Undo, untie, *v.*	*fukk, hill.*

Until	*lihad, hatta.*
Up, upon, over	*fôq.*
Upper	*foqáni.*
Use, it is of	*yinfa'.*
———— no	*ma yinfá'sh.*
Used, worn, secondhand	*mesta'mel.*
Usury	*ribâ.*
Valley	*wady.*
Value, price	*temen.*
Vapour, steam	*bokhár.*
Vegetables (green)	*khodár.*
Very	*qawi;* very large, *kebîr qawi.*
Violet	*benefsig.*
Virgin	*'adhra.*
Virgin Mary	*Sitta Máryam.*
Vocabulary	*qâmûs.*
Voyage	*safer.*
Vulture	*rakhama.*
Wages	*'ogra.*
Waist	*khasr.*
Wait, stop, *v.*	*usbur.*
—— for me	*istennáni.*
—— for him	*istennu.*
Wake, *v. a.*	*sahhi.*
——, *v. n.*	*is-hi.*
Walk, *v.*	*imshi.*
Take a walk	*itfessihh.*
Walking	*máshi.*
Wall	*haita.*
—— (round a town)	*sûr.*
Walls	*hitán.*
Want, I, *v.*	*ána 'awz, arîd* (wish).
Want, I do not	*ana mûsh 'awz.*
——, what do you?	*'awz-êy; êsh terîd* (what would you like?).
I want nothing	*mûsh 'awz hága.*
War	*harb.*
Warm	*sukhn.*
Lukewarm	*dáfi.*
Warn, *v.*	*nabbih 'ala.*
I was	*kont, ana kont.*
He, it, was	*kan.*
She was	*kanet.*
We were	*konna.*
You were	*kontum, kontu.*
They were	*kánu.*
Wash, *v.*	*ighsel.*
A watch	*sâ'a.*
Water, *s.*	*máya.*

Water, *v.*	*irwi, isqi.*
——, sprinkle	*rushsh.*
——, fresh	*móya helwa.*
——, spring of	*'ayn* (eye).
——, torrent of (in the desert)	*sayl.*
——, basin of (in a rock)	*kháraza, mesâq.*
——, small basin of	*mesáyq.*
—— basin or natural reservoir, when filled up with sand or gravel	*temîla.*
——, well of	*bîr.*
——, reservoir (built)	*hód.*
——, pool of rain water	*magára.*
——, river or stream	*nahr.*
——, channel or conduit	*migra.*
Water-melon	*battîkha.*
Way	*sikka, darb.*
We	*ihna.*
Weak	*batlán, dha'if.*
Week, one	*guma 'wáhed.*
Weigh, *v.*	*wuzen.*
Weight	*toql, wazn.*
Well, *s.*	*bîr.*
Well, good	*tayyib.*
I am well, thank you	*ana tayyib, kattar khêrak.*
Wet	*mablûl.*
Wet, *v.*	*bîll.*
What	*ê, êsh.*
What do you say?	*betqûl-ê, teqûl-ê?*
—— is this?	*d'ê di?*
What's the matter?	*khabar-ê, géra-ê?*
What's the price of this?	*bekám di?*
What is this worth?	*eswa-ê di?*
What are you doing?	*betá'mel-é;* by the Bedaween, *eysh tesawwi?*
What o'clock is it?	*es sâ'a kám?*
Wheat	*qamhh.*
A wheel	*'agala.*
When	*lemma, êmta* (interrog.).
At the time that	*waqte ma.*
Where?	*fên* (by the Arabs, *awwáyn*)?
Where are you going?	*enta rei fên?*
Where did you come from?	*enta gêt min én?*
Which?	*anhú?*
That which	*elli.*
Whip of hippopotamus' hide	*korbág.*
White	*abiad,* fem. *baýda.*
Whitening	*tabâshîr* (chalk).
Why?	*lay? lêsh?*
Who	*mîn.*
Who is that?	*da mîn? min di?*
Who said so?	*mîn qâl kida?*
The whole	*el kul, kullu.*
Whose	*betá' min.*
Wicked	*harám.*
Widow	*'âzba, ermela.*
Widower	*'ázeb.*
Wife	*marâ, goza, horma.*
I will, *v.*	*arîd.*
Wind, *s.*	*rîhh, hówa.*
North wind	*tayyáb.*
Window	*shibbák.*
Wine	*nebîdh.*
Wing	*genáh.*
Winter	*shitâ.*
Wipe, *v.*	*emsah.*
Wire	*sîlk.*
I wish, *v.*	*biddi, fi khátri, arîd.*
I had wished	*kán fi khátri.*
With	*ma, wayya.*
Within	*guwa.*
Witness	*sháhed.*
Wolf	*dîb.*
Woman	*mara, horma,* pl. *niswán, harîm.*
O woman (calling to a poor woman), respectfully	*ya sitt.*
I wonder at	*astá'geb.*
I wonder if, *i.e.* wish to know	*ya tara, ya hál tara.*
Wonderful	*'agîb.*
Wood	*khashab.*
Firewood	*hatab.*
Wool	*sûf.*
Word	*kilma,* pl. *kalám.*
Work, *s.*	*shoghl.*
Work, *v.*	*ishtéghil.*
World	*dunya.*

Worm	*dûda*, pl. *dûd.*	Yesterday	*embárih.*
Worth, it is	*éswa.*	The day before yesterday	*awwel embárih.*
Wound, *s.*	*garhh.*	Yes	*aiwa, na'am* (="I beg your pardon").
Wounded	*magrûhh.*	Not yet	*lissa.*
Write, *v.*	*iktib;* writer, *kâteb.*	You	*enta;* fem. *enti;* pl. *éntum.*
He wrote	*katab.*	Young	*soghayyer.*
Writing	*ketâba.*	Young man	*shâb, geda'.*
Written	*maktûb.*	Your	*betá'k.*
Yard, court	*hôsh.*	Youth	*shebâbbîya.*
Year	*sana*, pl. *sinîn.*		

The months—European: (1) *Yenâir*, (2) *Febrâir*, (3) *Mars*, (4) *Abrîl*, (5) *Mayo*, (6) *Yûnia*, (7) *Yûlia*, (8) *Aghostôs*, (9) *Sebtember*, (10) *Oktober*, (11) *November*, (12) *Dizember.*

Coptic: (1) *Ṭûba*, (2) *Amshîr*, (3) *Baramhât*, (4) *Barmûda*, (5) *Bashons*, (6) *Baûna*, (7) *Ebib*, (8) *Misra*, (9) *Tût*, (10) *Bâba*, (11) *Hatûr*, (12) *Kiâhk.* *Iyyam en-nesi*, the intercalary days at the end of Misra or August.

The Mohammedan year is lunar, the months beginning with the new moon, and being—(1) *Moḥarrem*, (2) *Safar*, (3) *Rabî' el-awwel*, (4) *Rabî' et-tâni*, (5) *Gemâd el-awwel*, (6) *Gemâd et-tâni*, (7) *Regeb*, (8) *Sha'bân*, (9) *Ramaḍhân*, (10) *Shawwâl*, (11) *Zul-Qâda*, (12) *Zul-Ḥigga.*

Patriarch, *Batrak;* priest, *qassîs* (*qusus*); deacon, *shammâs;* archpriest, *qummuṣ;* bishop, *usquf* (*asâqfa*); archbishop, *rayyis asâqfa;* reverend, *abûna;* sacrament, *sirr* (*asrâr*); baptize, *'ammid*, *naṣṣar;* baptism, *ta'mîd*, *tanṣir;* eucharist, *qorbân;* liturgy, mass, *qaddâs;* sacramental wine, *abârka;* creed, *imân*, *mazhab;* paternoster, *abâna ellâzi;* make the sign of the cross, *rasham* (*yirshim*); altar, *mazbaḥ.*

Mainyard, *qâriya;* lower extremity of the mainyard, *muqdim;* mainsail of a dahabîya, *trankît;* small sail, *belekôn;* pennant, *ṭarrâda;* rope attaching the mainsail to the upper deck (yard-brace), *messîn* (*mesasîn*); rope attached to the extremity of the mainsail, *moqaddama;* bow-rope (for anchor), *berayyis;* towing-rope, *libân;* thick rope for the cataract, *sebersîna;* sheet-rope, *shâghûl;* rope fastening the mainmast to the ship, *'ayyâr* (*'ayyayir*); belaying-pin, *shem'a;* rowlock, *ishkirmat;* fender, *firmîla* (*firmilât*); walking-board (round the house of a dahabîya), *mamsha;* ship-plank, *ṣiqâla;* upper deck, *dhaḥr*, *kuelṭa* or *korṭa;* lower deck, *balât;* rowing-seat, *bank;* space below the lower deck, *damas;* punting-pole, *midra* (*medâri*); loose sail, *madârek*, *erga' fi;* furl sail, *limm;* tie up, *elqa'* (*fi*); starboard the helm, *hêlak;* port the helm, *ṣallah*, *qarrib;* raise the braces (said when the captain wants to go slowly in sailing up), *râba' em-mesasîn;* go backwards (in sailing down), *îmu;* go slowly (in sailing down), *shâr 'alêk;* go fast, *mâshi;* pull, *liwa;* let go, *rayyaḥ;* completed, *salâma*, *dora;* awning, *tenda;* put up the awning, *ifrid et-tenda;* side-awning, *berdesôl* (*berdesolât*); awning over the windows of a dahabîya, *sitâra;* balcony at the back of a dahabîya, *kabâna;* back-room of a boat, *khazna;* an eight days' wind, *kharga;* a corner of the river, *qîyâm;* a straight piece of the river, *bîrka;* deep water, *shab'âua;* shallow water, *'âli;* uneven bottom, *ḥadab;* sand-bank, *ṭamîya;* small dahabîya, *qârib.*

Prime Minister, *nâzir en-nuzzâra;* Minister of War, *nâzir el-ḥarbîya;* Financial Adviser, *mustashâr em-malîya;* Judicial Adviser, *mustashâr el-haqqaniya;* Adviser for the Interior, *mustashâr el-dakhliya;* the Foreign Office, *diwân el-khargiya;* Public Works, *el-ashghâl* (*el-'umûmiya*); Public Instruction, *el-ma'arif el-'umûmiya;* Public Health Department, *maṣlaḥet eṣ-ṣiḥḥa* (*el-'umûmiya*); Police, *el-bolîs*, *el-zabṭiya;* the Prisons, *es-sugûn;* the

Museum, *el-asarât;* Office of the Inspector-General of Irrigation, *teftîsh 'umûm er-rai;* the Public Debt, *ed-dên el 'umûmî;* Primary School, *madraset em-mubtadiyân;* Preparatory School, *el-madrâsa et-tag-hizîya;* Polytechnic School, *madrasat em-mahandiskhâna;* School of Law, *madraset el-ḥuquq;* School of Medicine, *madraset eṭ-ṭibb;* Agricultural College, *madraset ez-zira'a;* the Mixed Tribunals, *em-magâlis em-mukhtaliṭa;* the Native Courts, *emmaḥâkim el-ahlîya;* Court of Appeal, *meḥkamet el-istînâf;* the Ecclesiastical Commission, *idâret 'umûm el-awqâf;* Commander-in-chief, *Sirdar;* Lieutenant-General, *farîq;* Brigadier-General, *liwa;* Colonel, *mîralâi;* Major, *binbâshi;* Captain, *yuzbâshi;* Lieutenant, *mulâzim;* Sergeant, *shawîsh;* Head-man (of a village), *'omda.*

Come here, *ta'âla hina;* go away, *emshi rûḥ;* buy a railway-ticket, *iqṭa' tezkéra;* what is the fare? *el-'ugra kam?* where is the luggage-office? *maḥall maktab el-'afsh fên?* first, second, third-class, *daraga awwala, tânya, tâlita;* when does the train start for Cairo? *yesâfir el qatr ila Masr (betâ' Masr) emta (fi ê waqt)?* how long do we stop here? *kam waqt nuqaf (nistanna) hina?* what is the name of this? *di, ismo (isméha) ê?* come with me, *ta'âla wayyâya;* where is my bag? *esh-shenta betâ'i fên?* I do not smoke, *mashrobshi dokhkhân;* please shut (open) the window, *ta'mil ma'rûf iqfil (iftaḥ) el-qizâza;* take the clothes to be washed, *waddi el-hudûm lil-ghasîl;* too dear, *ghâli biziâda;* yield a little, *zid shwoya;* change this sovereign for me, *iṣrif-li el-gina-di;* what wages do you want? *'aiz kam 'ugra?* that will do, *ṭayyib;* have you any certificates? *fî 'andak waraq esh-shahadât?* I will take you by the month, *akhdak bil shahr;* go and see if there are letters for me at the post-office, *rûḥ shûf izakan (inkan) li gawabât fi maḥall el-bosta;* take care of the things, *khalli bâlak 'ala el-ḥagât;* I am busy (engaged), *ana mûsh fâdi;* call me early, *saḥḥîni bedri;* light the candles, *walla' esh-sham';* wait for me, *uṣbur-li;* how far is it? *qadd ê ba'yyid?* have you any antiquities? *fî 'andak antikât?* is there an ancient monument here? *fî birba hina?* tie up the rudder, *urbut ed-daffa;* start, *sâfir;* the boat is aground, *em-merkeb tiballaṭ;* it is his fault, *ez-zemb 'alêh;* why do we stop here? *'alashan ê (lê) nistanna hina?* the boat is knocking against the dahabîya, *el-filûka betiḍrob ed-ḍahabîya;* good morning, *nehârek sa'yyid* (to a Christian), *es-salâm 'alêk* (to a Mohammedan; answer, *nehârek sa'yyid umbârek, u'alêk es-salâm;* how do you do? *zayyak* (or *ṭayyibîn* or *esh-ḥâlek*)? well, thank God, *el-ḥamdu lillâh, ṭayyib;* greeting, *salamât;* welcome, *marhâba;* please sit down, *tefaḍḍal (uq'ud);* thank you, *kattar khêrak* ("may [God] increase your goods"; answer, *u-khêrak*); good-bye, *'al Allâh* (or *khatrâk*); it is unfortunate, *ya salâm!* when drinking coffee at another's house, *qahwa daîman;* answer, *dâyimet ḥayyetak;* I hope you will return safely, *Inshallâh tirga' bis-salâma.*

Those who wish to learn the language of the country should use the following books: *A Grammar of the Modern Egyptian Dialect of Arabic*, by K. Vollers, translated by F. C. Burkitt (University Press, Cambridge, 1895); *The Egyptian Travelling Interpreter*, by Gabriel Sacroug (Cairo, 1874); *Vocabulary English-Arabic*, by Col. G. T. Plunkett (Cairo and London, 2nd edit., 1896); *An Arabic-English Vocabulary of the Colloquial Arabic of Egypt*, by Socrates Spiro (Cairo and London, Quaritch, 1895). For those who wish to study the language scientifically, Spitta-Bey's *Grammatik des arabischen Vulgardialectes von Aegypten* (Leipzig, Hinrichs, 1880) is indispensable.

SECTION II.

ALEXANDRIA AND THE WEST OF THE DELTA.

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✲ ALEXANDRIA.

LANDING AT ALEXANDRIA.—(See *Introduction* for the Voyage to Alexandria, and Directory.)

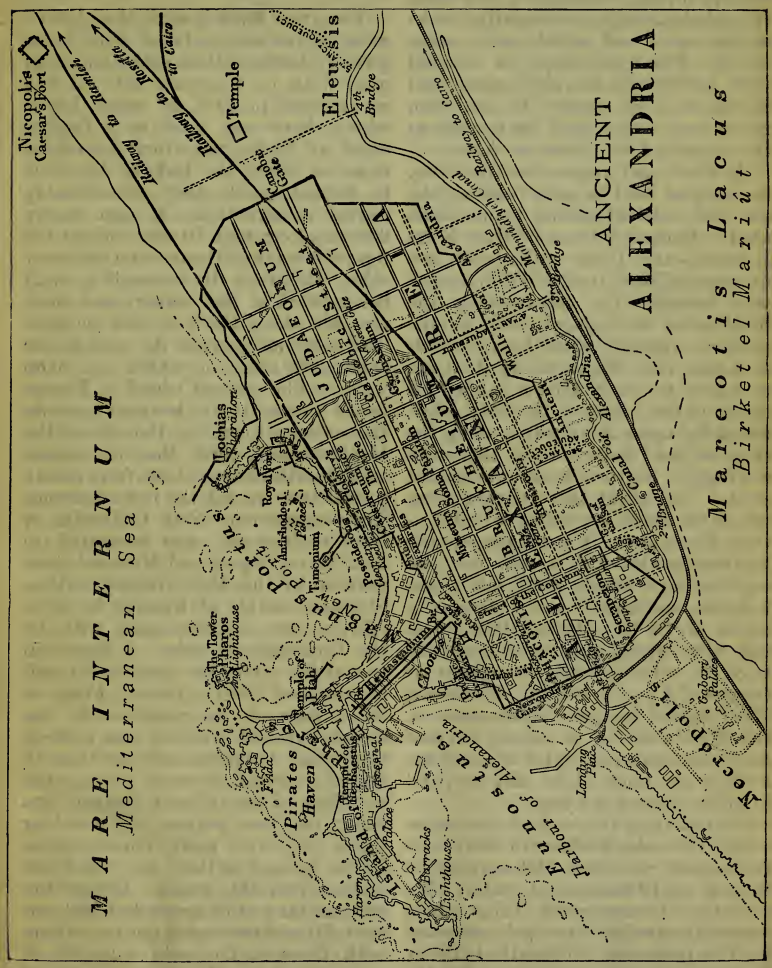
Approach from the Sea.—From whichever side it is approached the coast of Egypt is so exceedingly low that the highest parts only begin to be seen at the distance of about 18 miles, and the line of the coast itself is not discernible till within 13 or 14. The first objects perceived are the lighthouse at the extremity of the Râs-et-Tîn ("Cape of Figs"), and the palace beyond, Pompey's Pillar, the several forts, the range of low hills to the W. crowned with windmills, the masts of the shipping in the harbour, and the breakwater.

The bay of Alexandria was originally about 6½ English miles long, lying within a line of reefs and islands running S.W. and N.E., at an extreme distance of 1½ m. from the shore. Alexander's Heptastadium divided it into two unequal parts, of which the eastern portion formed the ancient Grand Harbour, called now the "New Port," and is only used by native craft, on account of its being shallow and rocky. The western portion, 15 m. long, includes the modern port, called anciently the "Eunostos Harbour," and now the West Harbour, which by the addition of the fine breakwater built in 1871–3, is 2 m. in length. At Eunostos Point, the extreme end of Râs-et-Tîn, on E. or left side on entering, is the lighthouse built by Mohammed Ali, with a 20-second revolving light, 180 ft. above sea-level, and visible 20 miles off, placed in it by Ismaïl Pasha.

The West Harbour is divided into two unequal portions by a mole 3700 ft. long, projecting at right angles from the ancient foreshore in the direction of Râs-et-Tîn point. The inner portion containing the quays and permanent moorings for both war and mercantile vessels is ½ m. in length with an average depth of 30 ft. The outer portion, 1½ m. in extent, has an average depth of 60 ft. This depth, however, is confined to that

ALEXANDRIA
FOR
MURRAY'S HAND BOOK.
BARRACKS
PALACE DE RÂS ET-TÎN
HAREM
BRITISH MILITARY HOSPL
Eunostus Pt.
Lighth. Rev. ev 20 secs
BATHS
BREAKWATER
ARSENAL
Workshops
Rue Râs et-Tîn
GOVERNOR'S PALACE
EASTERN
OR
GREAT HARBOUR
NOW CALLED
THE NEW PORT
Zaptieh (POLICE STATION)
Men of War Moorings
WESTERN OR
EUNOSTUS HARBOUR
ARSENAL DOCK
(Disused Dock)
FLOATING DOCK
Laundry
Stage
Rue de la Douane Quay
JETTY
RAILWAY
BATHS
Green Light
NOW CALLED
THE OLD PORT
Sailing Ships
QUAYS
CUSTOM HOUSE
MOLE, 1100 yards long
JETTY, 300 yards long
JETTY
NEW RAILWAY LINE OF
CAFFARELLI OR NAPOLEON
Franciscan Church & School
Rue Rosette
Rue de la Porte de Soury
Railway Sta.
Porte de Soury
Rue Cherif Pacha
Rue Alatrine
Rue Rosette
Rue Rosette
Rue Rosette
Boulevard de Ramleh
Cemetery
Rhedive Hotel
RAMLEH RAILWAY STATION
Locks
Marc el Charqia
COTTON MARKET
Windmills
Gabari
Railway to Mex
Goods Rly from Cairo & Upper Egypt
Passenger Railway to Cairo & Rosetta
London: John Murray, Albemarle Street
ENVIRONS OF ALEXANDRIA
MEDITERRANEAN SEA
Pharos
Ft Silsilah
East Harbour
Rail Sta.
ALEXANDRIA
Râs et-Tîn
West Harbour
Large Breakwater
Goods Station
Uvon Kubeh
Ouarwatine
El Kamania
BIRKET EL MARIÛT
(Lacus Mareotis)
Mex

portion which lies between the foreshore and a line drawn from the end of the mole to the end of the breakwater. The large area between this line and the breakwater has only a depth of from 12 to 20 ft. The **Breakwater** forms a conspicuous feature immediately on entering the harbour. It starts 22 yards from Eunostos Point, bears S.W. for about 1220 yds.,



then nearly S.S.W. for 1980 yds., having a total length of 3200 yds.

The southern end carries a lighthouse 30 ft. above sea-level, and is about 1000 yds. from the shore, with 10 fathoms water between. Both the breakwater and the inner works of the new port were constructed by an English firm, Messrs. Greenfield and Co., during 1870–80. The breakwater

itself was commenced in the summer of 1871, and was practically finished in 1873. It is composed of nearly 27,000 blocks of concrete, or artificial stone, weighing 20 tons each, laid "*pierre perdue*," offering to the sea a rugged slope which effectually breaks up the waves and affords calm water inside. The inner slope is covered with 55,000 tons of rubble stone, and 85,000 tons of quarry blocks, from 2 to 6 tons each. It is 20 ft. wide at the top, and 10 ft. above sea-level.

As the vessel approaches the shore, the strip of land is seen between the sea and Lake Mareotis; upon which are the Forts and Lines of Mex, Forts Kamaria and Umm el-Kubeba; the quarries of Mex, from which the stone was brought for constructing the breakwater and quays; and, at the western extremity of the bay, the forts of Adjmi and Marabout, in the little cove near which Napoleon landed his troops in the night of 1st July, 1798, marching upon Alexandria along the strip of land before us in the early morning. Farther to the westward stretch for miles the quarries from which the stone was taken to build ancient Alexandria. The entrance to the harbour is closed by a reef, the passage through which until lately was tortuous, unlighted, and had only a depth of 25 ft. During 1891–95 it has been straightened and deepened to 30 ft., with a width throughout its length of ½ m. of 300 ft. Its axis is also aligned by two lighthouses on the Mex shore ½ m. apart, so that large steamers can enter or leave the Port at any hour, night and day, and at all seasons of the year.

On rounding the end of the breakwater, the outer **Harbour** of 1300 acres is entered, of which 800 acres have from 5 to 10 fathoms of water. We see the honeycombed hill, which formed the ancient Necropolis, crowned by the numerous windmills built by Napoleon for grinding corn for the garrison; and the new great harbour mole, stretching about 1000 yds. from the southern shore, with the shipping lying at anchor inside, or alongside the 2½ m. of stone quay, which can accommodate 25 steamers. A new stone jetty, 800 ft. in length by 75 ft. in width, which will accommodate 4 more steamers, is in course of completion (1896).

The great **Mole** is more than 100 ft. wide at the top, is faced with large quarry blocks on the seaside, and with quay walls on the inner side: it was constructed in 40 ft. of water, below which there was mud to a further depth of 30 ft., into which the rubble stone, of which the body of the mole is formed, sank very considerably during construction. A spur nearly 300 yds. long and 70 yds. wide at the top projects from the mole on the inner side. Railways in connection with the network of the country and roads are laid along the mole and the spur. The water area inside the mole is 500 acres, 250 acres of which are deep water. The ancient island of Pharos forms the northern boundary, while the modern town, on the site of the Heptastadium, with the warehouses on the south-eastern shore, form nearly a semicircle round the inner harbour. The conspicuous Fort Caffarelli, or Kôm en-Nadoura, was converted in 1882 into a Signal and Meteorological Station by the Port Administration. Ships are visible at from 20 to 25 m. off, and are communicated with by the International code. A time-ball was at the same time established, and is dropped daily twice. *First*, at mean noon in the meridian of the Great Pyramid, when a gun is fired, this being universal railway time in Egypt. *Second*, at mean noon in the meridian of the Signal Station, this being for the purpose of enabling ships to rate their chronometers. There is an excellent view of Alexandria from this point. Beyond the mole, as far as the Arsenal of Mohammed Ali, are more new quays, making with those of the mole a length of more than 2 m. The rise and fall of the sea in this part of the Mediterranean being but trifling, the inner harbour has all the advantages of a tidal dock without the labour, danger, or loss of time attending the use of

gates. A considerable area of valuable land (about 70 acres, including mole and quays) has been added by the new works. The reclamation between the quays and the old foreshore was made partly from the dredging for deepening the harbour, but mainly with material brought by railway and by sea from the quarries at Mex.

The East or New Harbour, as already mentioned, is now only used by native sailing vessels, such as fruiterers' and fishing-boats, but from the end of the 15th cent. until Buonaparte's expedition in 1798 it was the only Port which European ships were permitted to use. When the British quitted Egypt finally in 1803, a stipulation was made that both East and West Harbours should be open to commerce. It was not, however, until the Mahmûdîya canal was constructed that the West Harbour came into general use, and the Custom House remained in the East Harbour until 1830. A great improvement in the shore of the East Harbour, now notorious for its foul odours arising from the numerous open sewers which pour into it from all parts of the town, is about to be carried out. A sum of about 260,000*l.* is to be spent by the municipality in the construction of a huge collecting sewer, 2 m. in length, around the shore of the East Harbour, from the Pharos to Chatby, emptying itself east of Silsila Point (ancient Lochias). To protect this collecting sewer-pipe about 100 metres of the sea all round the bay are to be reclaimed, and a sea-wall, having a minimum depth of water of 8 ft. on its sea-side, is to be constructed. A fine Boulevard, 130 ft. in width and 2 m. in length, will be left free on the town side of the wall for promenade, public gardens, &c., and the remaining space utilised for building purposes. Twelve thousand pounds per annum have already been set aside as interest and sinking fund to carry out this great and important work for the sanitation and embellishment of the city.

Landing.—Since the completion of the new quays, passenger steamers come alongside a spacious quay in close proximity to the New Custom House, where public carriages and omnibuses from the Hotels are to be obtained. The carriage takes the passenger and baggage to the inspection-room of the Custom House, and will be found waiting at the further door. The charge for a carriage to the town, or railway station, for 2 or 3 persons is P.T. 5 or 6, luggage extra; and for omnibus P.T. 5 each person, luggage included. Though passports are not required by English people, they are sometimes asked for, and it is better to be provided with one, *visé* by the Turkish Consulate in London or at the port of embarkation. All luggage will be examined at the Custom House, which is now in charge of English officials. A heavy duty is charged on cigars, and there is great difficulty in passing guns and gunpowder.

The New Custom House is on the New Quay, from which a good street leads to the Place Mohammed-Ali, which may be regarded as the centre of the town. This road, though easier, is not so picturesque as the way from the Old Custom House, which was near the Arsenal at the N.E. corner of the harbour. The latter way lies through the narrow and irregular streets of the native quarter, in which the houses appear as if thrown together by chance, without plan or order; and few have even that Oriental character which is so interesting at Cairo. Here and there, however, the lattice-work of the windows and a few Saracenic arches give the streets a picturesque appearance; and in the longer but more interesting road through the bazaars, which can only be followed on foot, the stranger will be struck with many a novel and Eastern scene.

Description of Alexandria.

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a. History and Topography, Ancient and Modern.—Alexandria was founded B.C. 323 on the site of a small town called Rhakôtis, by the great conqueror after whom it received its name.

Its commodious harbour and other local recommendations rendered it a convenient spot for the site of a commercial city, and its advantageous position could not fail to strike the penetrating mind of the son of Philip. It promised to unite Europe, Arabia, and India, to be the rival or successor of Tyre, and to become the emporium of the world.

The Mediterranean was not much used by the Pharaohs for maritime purposes connected either with war or commerce, until the enterprise or the hostility of strangers began to suggest its importance. Even then the jealousy, or the caution, of the Egyptians forbade foreign merchants to enter any other than the Kanopic, of all the seven branches of the Nile; and Naukratis was to them what the factories of a Chinese port were so long to European traders. Ships of war, however, were fitted out upon the Mediterranean, as well as on the Red Sea, even in the age of the XVIIIth Dynasty; and in after-times an expedition was sent against Cyprus by Apries, who also defeated the Tyrians in a naval combat.

After his conquest of Syria, Alexander advanced into Egypt, and, by the taking of Memphis, secured to himself the possession of the whole country. While at Memphis he conceived the idea of visiting the temple of Jupiter Ammon in the African desert; and with this view he descended the river to the sea. He then followed the coast westward from Kanopus until, his attention being struck with a spot opposite the Isle of Pharos, he stopped to examine its position and the advantages it offered as a naval station, and lost no time in making arrangements for the building of a new city. It had been occasionally used as a refuge for ships at a very remote period, and Homer had mentioned it as a watering-place at the time of the Trojan war.

According to Strabo, the Egyptian kings, seeing that it was a spot frequented by foreigners, and particularly by Greeks, and being averse to the admission of strangers (who were then frequently pirates), stationed a garrison there, and assigned to them as a permanent abode the village of Rhakôtis, which was afterwards part of Alexandria.

Pliny, in speaking of the foundation of Alexandria, says it was "built by Alexander the Great on the African coast, 12 miles from the Kanopic mouth of the Nile, on the Mareotic Lake, which was formerly called Arapotes. Dinochares, an architect of great celebrity, laid down the plan, resembling the shape of a Macedonian mantle, with a circular border full of plaits, and projecting into corners on the right and left; the fifth part of its site being even then dedicated to the palace." This architect is better known by the name of Deinokrates, and is the same who rebuilt the famous temple of Ephesus, after its destruction by Eratostratos, and who had previously proposed to Alexander to cut Mount Athos into a statue of the king, holding in one hand a city of 10,000 inhabitants, and from the other pouring a copious river into the sea.

Ancient Alexandria was divided into sections, among the principal of which were the—

(*a*) *Regia*, or Royal City, afterwards called Bruchion. It was walled in, and occupied a fourth or even a third part of the city. In it stood the royal

palaces and public buildings. It was situated on the mainland between the Lochias and the Heptastadium.

(*b*) *Rhakôtis*, chiefly inhabited by Egyptians; it was situated "above the ships' magazines."

(*c*) The *Jews'* Quarter. E. of Lochias.

(*d*) The *Nekropolis*, or city of the dead. It lay to the extreme W. of the city, and contained "gardens, tombs, and establishments for embalming bodies."

(*e*) *Nikopolis*, which was E. from the Kanopic gate, and was practically a suburb of Alexandria.

The area of ancient Alexandria, with its three suburbs, Nekropolis, Nikopolis, and Eleusis, is said to have equalled 25 sq. k., and to have contained 500,000 souls. It was adorned with the arts of Greece and the wealth of Egypt; its schools of learning far outshone anything that Heliopolis had ever boasted of, and Thebes and Memphis in their palmiest days had never presented so much luxury and magnificence.

There are many accounts, among the classic writers, of Alexandria and its buildings. The following extract from Strabo presents a picture of the town when in the height of its glory. Writing in 24 B.C., the historian says:

"Part of the palace is called the Museum. It has corridors, a court, and a very large mansion, in which is the banqueting-room of those learned men who belong to it. This society has a public treasury, and is superintended by a president, one of the priesthood, whose office, having been established by the Ptolemies, continues under Cæsar.

"Another portion of the palace is called *Sôma* ('the body'), which contains within its circuit the tombs of the kings and of Alexander. For Ptolemy, the son of Lagos, took the body of Alexander from Perdiccas, while on its removal from Babylon; and having carried it to Egypt, buried it at Alexandria, where it still remains. But it is no longer in the same coffin; for the present one is of glass, and the original, which was of gold, was stolen by Ptolemy surnamed Cocces (Κοκκης) and Parisactos (Παρεισακτος), though his immediate fall prevented his benefiting by the robbery.

"On the right as you sail into the great harbour are the island and tower of Pharos; on the left, rocks and the promontory of Lochias, where the palace stands; and as you advance on the left, contiguous to the buildings at the Lochias are the inner palaces, which have various compartments and groves. Below them is a secret and closed port, belonging exclusively to the kings, and the Isle of Antirhodus, which lies before the artificial port, with a palace and a small harbour. It has received this name as if it were a rival of Rhodes. Above this is the theatre, then the Poseidium, a certain cove sweeping round from what is called the Emporium, with a temple of Neptune. Antony, having made a mole in this part projecting still further into the port, erected at its extremity a palace, which he named Timonium. This he did at the end of his career, when he had been deserted by his friends, after his misfortunes at Actium, and had retired to Alexandria, intending to lead a secluded life there and imitate the example of Timon. Beyond are the Cæsareum and emporium (market), the recesses, and the docks, extending to the Heptastadium. All these are in the great harbour.

"On the other side of the Heptastadium is the port of Eunostos; and above this is an artificial or excavated one, called Kibôtos (the basin), which has also docks. A navigable canal runs into it from the lake Mareotis, and a small portion of the town extends beyond (to the W. of) this canal. Further on are the Nekropolis and the suburbs, where there are many gardens and tombs, with apartments set apart for embalming the dead. Within (to the E. of) the canal are the Serapeum and other ancient fanes, deserted since the erection of the temples at Nikopolis, where also the amphitheatre and stadium are situated, and where the quinquennial games are celebrated; the old establishments being now in little repute. The city, indeed, to speak briefly, is filled with ornamental buildings and temples, the most beautiful of which is the Gymnasium, with porticoes in the interior, measuring upwards of a stade. There, too, are the courts of law and the groves; and in this direction stands the Panium, an artificial height of a conical form, like a stone tumulus, with a spiral ascent. From its summit the whole

city may be seen, stretching on all sides below.

"From the Nekropolis a street extends the whole way to the Kanopic Gate, passing by the Gymnasium. Beyond are the Hippodrome and other buildings, reaching to the Kanopic canal. After going out (of the city) by the Hippodrome, you come to Nikopolis, built by the sea-side, not less than three stades distant from Alexandria. Augustus Cæsar ornamented this place, in consequence of his having there defeated the partisans of Antony, and captured the city in his advance from that spot."

Such was the Alexandria of the Ptolemies and Cæsars, but at the commencement of the 3rd cent. its splendour and renown began to wane, and all that we know of its history from that period is nothing but a sad picture of decay. Constant revolts—arising sometimes from political, sometimes from religious causes—necessitated severe measures of repression, which gradually brought about its ruin. But notwithstanding the disasters to which it had been exposed, especially in the reigns of Aurelian and Theodosius, and the destruction of many of its most magnificent public buildings, it must still have been a wonderful city when 'Amru took it, in A.D. 641, after a siege of 14 months; for that general, in his letter to the Khalîf Omar, informing him of the conquest he had made, says that he had found there 4000 palaces, a like number of baths, 400 places of amusement, and 12,000 gardens, and that one quarter alone was occupied by 40,000 Jews.

The commerce of Alexandria, which was the great source of its wealth, had been declining for some time, but after this great conquest it decreased so rapidly, and the city consequently shrank so much in size and importance, that towards the end of the 9th cent. Ahmed-ibn-Tûlûn pulled down the old walls, and built new ones of an extent more adapted to the city's diminished limits. What little prosperity it still enjoyed was put an end to by the discovery of the Cape route to India; and the conquest of Egypt by the Turks gave the final blow. In 1777 the traveller Savary estimated the Turkish population of Alexandria at only 6000 souls, living in miserable dwellings, built on the Heptastadium, the width of which had been gradually increased by the *débris* of the ancient city. The Arab part of the modern city still occupies the same site. In the early part of the present century, Alexandria and its neighbourhood was the scene of the conflict between France and England for supremacy in the East. Soon after Mohammed Ali began to rule Egypt he turned his attention to the restoration of its ancient capital, more especially with a view to the formation of a navy. New buildings sprang up in every direction, the Frank quarter was developed, and such an impulse given to the place in every way by him and his successors, that at the present day the population is reckoned at 240,000 souls. For the trade of Egypt itself, so rapidly increasing in importance and extent, it must ever remain the most natural and commodious emporium.

The construction of the breakwater and other improvements in the harbour of Alexandria have had the effect of increasing its commercial importance. Up to 1882 its trade steadily improved, but the rebellion of Arabi caused a temporary check to its progress. The massacre of a number of Europeans in Alexandria on the 11th of June, 1882, was the first serious act in the drama. This was followed by preparations on the part of the Egyptians to make the forts by raising earthworks on which guns were mounted and pointed at the English fleet—more defensible, and, under the actual circumstances, this could only be taken as a direct menace to the English fleet, which was lying in the harbour. During this time, *i.e.* between the 11th June and the first week in July, all the Europeans, numbering some 60,000, left the city for Europe, with the exception of perhaps 300, who from one cause or another elected to remain, some on steamers outside the harbour, others in the town. Admiral Sir Beauchamp Seymour obtained permission from the English Government to open fire on the forts if he considered it necessary to do so, and on the 9th July he sent an ultimatum to the Egyptian authorities to the effect that if the work going on in certain forts was not stopped, he would attack the forts. No satisfactory reply having been sent, the English fleet steamed out of Alexandria on the 10th July,

and opened fire, which lasted 10 hrs., on the forts the following morning. The Egyptians returned the fire with considerable vigour, but their guns were for the most part silenced before evening. The American men-of-war were the last to leave the harbour and the first to return, and rendered valuable service in garrisoning Alexandria with their bluejackets and marines. The French fleet was withdrawn by order of their Government, and took no part in the operations. On the next day the Egyptian garrison was withdrawn from Alexandria to Kafr Dowâr, and the city was handed over by Arabi to convicts who were released from the Arsenal and set fire to the European buildings by throwing petroleum into the lower stories.

It is sometimes supposed that it was the fire of the English fleet which set fire to Alexandria, but this is an error. The guns of the ships were aimed solely at the forts, and very few shells fell into the town.

It was some time after the fire before Alexandria gained its former position, but the payment of 4,000,000*l.* by the Egyptian Government as indemnities to those whose property was destroyed and the English occupation have restored its former prosperity.

b. Population, Ancient and Modern.—According to the account of Alexandria given by Polybius, the inhabitants were, in his time, of three kinds: 1, the Egyptians, or people of the country, a keen and civilized race; 2, the mercenary troops, who were numerous and turbulent, and who, having arms in their hands, were more ready to govern than to obey; and, 3, the Alexandrians, not very decidedly tractable, for similar reasons, but still better than the last; for, having been mixed with and descended from Greeks who had settled there, they had not thrown off the customs of that people. This part of the population was, however, dwindling away, more especially at the time when Polybius visited Egypt during the reign of Ptolemy Physkon; who, in consequence of some seditious proceedings, had attacked the people on several occasions with his troops, and had destroyed great numbers of them. The successors of Physkon administered the government as badly or even worse; and it was not till it had passed under the dominion of the Romans that the condition of the city was improved.

The Alexandrians continued, even under the Romans, to manifest their turbulent character: and Trebellius Pollio tells us they were "of so impetuous and headlong a disposition, that on the most trifling occasions they were enticed to actions of the most dangerous tendency to the republic. Frequently, on account of an omission of civilities, the refusal of a place of honour at a bath, the sequestration of a ballad, or a cabbage, a slave's shoe, or other objects of like importance, they have shown such dangerous symptoms of sedition as to require the interference of an armed force. So general, indeed, was this tumultuous disposition that, when the slave of the then Governor of Alexandria happened to be beaten by a soldier, for telling him that his shoes were better than the soldier's, a multitude immediately collected before the house of Æmilianus, the commanding officer, armed with every seditious weapon, and using furious threats. He was wounded by stones; and javelins and swords were pointed at and thrown at him."

The letter of Hadrian also gives a curious and far from favourable account of this people in his time; which, though extending to all the Egyptians, refers particularly to the Alexandrians, as we perceive from the mention of Serapis, the great deity of their city: "Hadrian Augustus to the Consul Servian, greeting:—I am convinced, my friend Servian, that all the inhabitants of Egypt, of whom you made honourable mention to me, are trifling, wavering, and changing at every change of public rumour. The worshippers of Serapis are Christians, and those who call themselves followers of Christ pay their devotions to Serapis; every chief of a Jewish synagogue, every Samaritan, each Christian priest, the mathematicians, soothsayers, and physicians in the gymnasia, all acknowledge Serapis.

The patriarch himself, whenever he goes into Egypt, is obliged by some to worship Serapis, by others Christ. The people are, of all others, the most inclined to sedition, vain and insolent. Alexandria is opulent, wealthy, populous, without an idle inhabitant. They have one god (Serapis), whom the Christians, Jews, and Gentiles worship. I could wish that the city practised a purer morality, and showed itself worthy of its pre-eminence in size and dignity over the whole of Egypt. I have conceded to it every point; I have restored its ancient privileges, and have conferred on it so many more, that when I was there I received the thanks of the inhabitants, and immediately on my departure they complimented my son Verus. You have heard, too, what they said about Antoninus: I wish them no other curse than that they may be fed with their own chickens, which are hatched in a way I am ashamed to relate. I have forwarded to you three drinking-cups, which have the property of changing their colour."

Just as in former times, the inhabitants are in appearance and character a mixed race. There are natives of the coast of Barbary and all parts of Egypt, Turks, Albanians, Syrians, Greeks, Jews, Copts, and Armenians, and many settlers from Europe.

The population of Alexandria, which from half a million or more in the days of the Ptolemies and the Cæsars had diminished at the end of the last century to 6000, has been very rapidly recovering its numbers under Mohammed Ali and his successors. It now amounts to upwards of 240,000, of whom about 60,000 are Europeans, chiefly Greeks, Italians, French, and English.

c. PRINCIPAL ANCIENT BUILDINGS. —The **Pharos**, once one of the seven wonders of the world, was the well-known tower or lighthouse, whose name continues to be applied to similar structures to the present day. It was a square building of white marble, several stories high; each successive story diminished in size towards the top, and had a gallery running round it supported on the outer circle of the story beneath: the staircases inside were of such a gentle incline that horses and chariots could easily ascend them; a peculiarity of which the round tower of the Castle of Amboise in France presents a similar instance. The cost is said to have been 800 talents, which, if reckoned in Attic money, is about 155,000*l.* sterling, or double that sum if computed by the talent of Alexandria. It was built by order of Ptolemy Philadelphos, and bore the following inscription:—"Sostratos of Knidos, the son of Deixiphanes, to the Saviour Gods, for those who travel by sea."

The Pharos itself stood on a rock close to the N.E. extremity of the island of the same name, with which it communicated by means of a wall, near the position of the large castle, now known as Fort Pharos. The island was joined to the shore by a large causeway, called, from its length of seven stadia ($5\frac{1}{4}$ m.), the **Heptastadium.**

The causeway was similar to that of Tyre; and though, by connecting the island with the shore, it formed a separation between the two ports, it did not cut off all communication from one to the other, two bridges being left for this purpose, beneath which boats and small vessels might freely pass. As the Heptastadium served for an aqueduct as well as a road to the Pharos, it is probable that the openings were arched; and the mention of these passages satisfactorily accounts for the difference of name applied to the causeway by ancient writers; some, as Strabo, calling it a mole, and others a bridge, connecting the Pharos with the town. The form of the Heptastadium is no longer perceptible, in consequence of the modern buildings having encroached upon it. It might now be represented by a line drawn from the Rue Anastasi on the N. side of the Signal Station Hill to where the Arsenal St. and Râs-et-Tîn Palace St. meet. The Pharos is supposed to have been destroyed by earthquake in 1203 A.D. Its ruins are still visible beneath the sea on a clear, calm day beyond the present Fort Qait Bey, from which a light was displayed from 1517-1841, when the Râs-et-Tîn lighthouse was finished.

The **Museum**, situated in the Bruchium quarter, founded by Ptolemy Soter, was a noble institution, which tended greatly to the renown of Alexandria; and from which issued those men of learning who have so many claims on the gratitude and admiration of posterity. It was to this school of philosophy that the once renowned college of Heliopolis transferred its reputation; and that venerable city, which had been the resort of the sages of Ancient Greece, ceded to Alexandria the honour of being the seat of learning, and the repository of the "wisdom of the Egyptians." Science, literature, and every branch of philosophy continued to flourish there for many a generation; foreigners repaired thither to study and profit by "the instruction of every kind for which its schools were established;" and the names of Euclid, Eratosthenes, Hipparchus, Ctesibius, and the elder and younger Herôn, Clemens, Origen, Athanasius, Ammonius, Theôn, and his daughter Hypatia, shed a brilliant lustre over the Greek capital of Egypt.

To its strictly secular character as a Greek philosophical institution, entirely unconnected with either the ancient Egyptian or Christian religions, may perhaps be attributed the fact that, notwithstanding the wild farrago of nonsense which at one time encumbered the speculations of Alexandrian philosophy, its schools of astronomy, geology, physic, and various branches of science, maintained their reputation till the period of the Arab conquest.

According to Strabo, it was a very large building, attached to the palace, surrounded by an exterior peristyle, or corridor, for walking; and it is probable that the philosophers frequently taught beneath this covered space, as in the stoa of Athens, or in the grove of Academus. It is difficult now to point out with any precision its exact site, but it probably stood on a spot exactly opposite to the Khedivial Hotel. When the foundations were dug for a building in 1884, these ruins were visible, but are now covered up with the new buildings.

Attached to the Museum was the famous **Library**, also founded by Ptolemy Soter, and to which so many additions were made by his successor, Ptolemy Philadelphos, that already at the death of the latter it contained no less than 100,000 vols. No pains were spared in adding to this collection. A copy of every known work was reputed to be deposited there, and it was amongst them that the Septuagint translation of the Bible, made by order of Ptolemy Philadelphos, was placed. All books brought into the country were seized, and sent to the Library; and, as soon as they had been transcribed, the *copies* were returned to the owners, the originals being deposited in the Library. Ptolemy Euergetes even went so far as to borrow the works of Æschylus, Sophocles, and Euripides from the Athenians, and only returned the copies he had caused to be transcribed in as beautiful a manner as possible, presenting them, in lieu of the originals, 15 talents, or about 2906*l.* sterling.

The library of the Museum was unfortunately destroyed during the war of Julius Cæsar with the Alexandrians. For, in order to prevent his aggressors cutting off his communication with the sea, being obliged to set fire to the Egyptian, or, as Plutarch says, his own, fleet, the flames accidentally caught some of the houses on the port, and, spreading thence to the quarter of the Bruchium, burnt the library, and threatened destruction to the whole of the Museum and the adjoining buildings. The Museum itself escaped, but the famous library, consisting of 400,000 volumes, which had cost so much trouble and expense for ages to collect, was lost for ever with its priceless literary treasures, and also many works more or less valuable whose existence may even be unknown to us.

The **Serapeum**, or **Serapeion**, was founded by Ptolemy Soter, as reported by Plutarch and others, for the reception of the statue of Serapis, a foreign deity whose worship was introduced from Sinope. It stood in that part of the city which had formerly been occupied by Rhakôtis, the predecessor of Alexandria, and was embellished with such magnificence that Ammianus Marcellinus pronounces it unequalled by any building in the world, except the Capitol at Rome. It appears not only to have contained the temple of the deity, but to have consisted, like the Museum, of several distinct parts,

such as a library and peristylar halls, adorned with beautiful works of art.

The Serapeum existed long after the introduction of Christianity into Egypt, as the last hold of the Pagans of Alexandria, and it continued to be their chief resort until it was finally demolished by order of Theodosius, A.D. 389, when the votaries of the Cross entirely subverted the ancient religion of Egypt. The building and its destruction are thus described by Gibbon. The temple of Serapis, "which rivalled the pride and magnificence of the Capitol, was erected on the spacious summit of an artificial mound, raised one hundred steps above the level of the adjacent parts of the city; and the interior cavity was strongly supported by arches, and distributed into vaults and subterraneous apartments. The consecrated buildings were surrounded by a quadrangular portico: the stately halls, the exquisite statues, displayed the triumph of the arts; and the treasures of ancient learning were preserved in the famous Alexandrian library, which had arisen with new splendour from its ashes."

But in progress of time the animosity of the Christians was directed against this edifice; "the pious indignation of Theophilus" could no longer tolerate the honours paid to Serapis; "and the insults which he offered to an ancient chapel of Bacchus convinced the Pagans that he meditated a more important and dangerous enterprise. In the tumultuous capital of Egypt, the slightest provocation was sufficient to inflame a civil war. The votaries of Serapis, whose strength and numbers were much inferior to those of their antagonists, rose in arms at the instigation of the philosopher Olympius, who exhorted them to die in defence of the altars of the gods. These pagan fanatics fortified themselves in the temple, or rather fortress, of Serapis; repelled the besiegers by daring sallies and a resolute defence; and, by the inhuman cruelties which they exercised on their Christian prisoners, obtained the last consolation of despair. The efforts of the prudent magistrate were usefully exerted for the establishment of a truce, till the answer of Theodosius should determine the fate of Serapis. The two parties assembled without arms in the principal square; and the imperial rescript was publicly read. But when a sentence of destruction against the idols of Alexandria was pronounced, the Christians set up a shout of joy and exultation, whilst the unfortunate Pagans, whose fury had given way to consternation, retired with hasty and silent steps, and eluded, by their flight or obscurity, the resentment of their enemies. Theophilus proceeded to demolish the temple of Serapis, without any other difficulties than those which he found in the weight and solidity of the materials; but these obstacles proved so insuperable that he was obliged to leave the foundations, and to content himself with reducing the edifice itself to a heap of rubbish; a part of which was soon afterwards cleared away, to make room for a church, erected in honour of the Christian martyrs. . . . . The colossal statue of Serapis was involved in the ruin of his temple and religion. A great number of plates of different metals, artificially joined together, composed the majestic figure of the deity, who touched on either side the walls of the sanctuary. The huge idol was overthrown and broken to pieces; and the parts of Serapis were ignominiously dragged through the streets of Alexandria."

The **Library** of the Serapeum was scarcely less famous than that of the Museum. Of the 700,000 volumes of which the Alexandrian library as a whole consisted, 300,000 were lodged in the Serapeum. This number included the 200,000 volumes belonging to the kings of Pergamos, and presented to Cleopatra by Mark Antony. It was to prevent the increase of the Pergamos library that Ptolemy Epiphanes forbade the exportation of the Egyptian papyrus on which the volumes contained in it were written, whereupon "the copiers employed by Eumenes, king of Pergamos, wrote their books upon sheepskins, which were called Charta Pergamena, or parchment, from the name of the city in which they were written. Thus our own two words, *parchment* from *Pergamos*, and *paper* from *papyrus*, remain as monuments of the rivalry in bookmaking between the two kings."

The collection in the Serapeum was also exposed to severe losses, at a subsequent period, during the

troubles that occurred under the Roman empire, when many of the books are supposed to have been destroyed, particularly at the time when the Serapeum was attacked by the Christians; and Orosius says he was at that time a witness of its empty shelves. We may, however, conclude that these losses were afterwards in some degree repaired, and the number of its volumes still further increased; though later contributions were probably not of the same importance as those of an earlier period: and Gibbon goes so far as to suppose that, if the library was really destroyed by 'Amr, its contents were confined to the productions of an age when religious controversy constituted the principal occupation of the Alexandrians. "And," adds the historian, "if the ponderous mass of Arian and Monophysite controversy were indeed consumed in the public baths, a philosopher may allow, with a smile, that it was ultimately devoted to the benefit of mankind." But, notwithstanding the injuries sustained by the Serapeum during those tumults which ruined so many of the monuments of Alexandria, which converted every public building into a citadel, and subjected the whole city to the horrors of internal war, many, doubtless, of the ancient volumes still remained within its precincts; and the Khalîf Omar will for ever bear the odium of having devoted to destruction that library whose numerous volumes are said to have sufficed for six months for the use of the 4000 baths of this immense city.

It is related of John the Grammarian, the last disciple of Ammonius, surnamed Philoponus from his laborious studies of grammar and philosophy, that having been admitted to the friendship of 'Amr, the lieutenant of the Khalîf Omar, he took advantage of his intimacy with the Arab general to intercede for the preservation of the library of the captured city, which "alone, among the spoils of Alexandria, had not been appropriated by the visit and the seal of the conqueror. 'Amr was inclined to gratify the wish of the grammarian, but his rigid integrity refused to alienate the minutest object without the consent of the khalîf; and the answer of Omar, inspired by the ignorance of a fanatic, 'If these writings of the Greeks agree with the Book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed,'" doomed them to destruction. Such was the sentence said to have been pronounced by the impetuous Omar. The Moslems, however, to this day, deny its truth; and Gibbon observes, that "the solitary report of a stranger (Abu'l-pharagius), who wrote at the end of 600 years, on the confines of Media, is overbalanced by the silence of two annalists of a more early date, both Christians, both natives of Egypt, and the most ancient of whom, the patriarch Eutychus, has amply described the conquest of Alexandria." But the admission of some Arab writers, cited by the learned De Sacy in his notes on Abd el-Latîf, seems to confirm the truth of Omar's vandalism; the authorities of Makrîzi and Abd el-Latîf are of considerable weight, notwithstanding the silence even of contemporary Christian annalists; and whilst we regret the destruction of this library, we may wish that the capture of Alexandria had happened half or a whole century later; when, instead of destroyers, the Arabs assumed the character of preservers of ancient literature. The Serapeum stood in all probability on the hill which is now crowned by Pompey's Pillar. (See p. 192.)

The **Cæsareum** was commenced by Cleopatra in honour probably of Mark Antony. It received the name of Cæsareum in honour of the Emperor Augustus, during whose reign it was finished. It was also called the Sebasteum, or temple of Augustus, and was dedicated to his worship. Philo of Alexandria in 60 A.D. described the temple as being of unparalleled splendour, "facing a secure harbour, filled with votive offerings consisting of pictures and statues of gold and silver, and surrounded by a vast enclosure containing priestly residences, a library, sacred grove, propylæ, and large apartments open to the air, all richly ornamented."

The Cæsareum became a Christian Cathedral in the reign of Constantine (324–337 A.D.), was burnt by the troops of Constantius II., restored in 365 A.D., and completely destroyed by the Pagans during the reigns of Valentinian and Valens. Athanasius rebuilt it in

368 A.D., and it continued to be the cathedral church of the Patriarch of Alexandria until the Arab invasion in 640. In 727 the Cæsareum again became a Christian church, and in 912 A.D. was entirely destroyed by fire.

It was on the steps of the Cæsareum that Hypatia was murdered in 415 A.D. The site of the **Cæsareum**, or temple of Cæsar, was close to the spot now occupied by the Ramleh Rly. Stat. Near this spot was the palace of the kings on the point called Lochias, on the left of the great harbour, which is the same as the headland behind the modern Pharillon. The foundations were discovered in 1874, and "showed that its longitudinal axis lay in a line from the eastern extreme of the house nearest the Stat. on the sea-side of the B. de Ramleh towards the Jewish Synagogue."

Within the precincts of the Cæsareum stood the two obelisks known as "Cleopatra's Needles," brought from Heliopolis and erected there in 13 B.C., one of which is now on the Thames Embankment (1877), London, and the other in the Central Park (1880), New York.

The **Tombs of the Kings**, also, stood in this district, in an enclosed space called the "**Sôma.**" Here the Ptolemies were buried, as well as the founder of the city, whose body, having been brought to Egypt and kept at Memphis while the tomb was preparing, was taken thence to Alexandria, and deposited in the royal cemetery.

Alexander's Tomb probably occupies the site over which now stands the Mosque of Saïd Pasha or "Nebbi Daniel" at Kôm el-Dikk (see p. 197). As it is the Viceregal family burying-ground, it is impossible that excavations should be carried on there and the supposition proved.

The **Nekropolis** on the W. was the only contiguous suburb of the city. It extended from the sea to Lake Mareotis. It is now known as Gabâri (p. 200), 3½ kils. from Pompey's Pillar, but probably originally extended to Mex.

The **Panium**, or Temple of Pan, described by Strabo as an artificial height, in the shape of a top, resembling a stone mound, with a spiral ascent, and commanding a view of the whole city, is probably now represented by Fort Kôm el-Dikk.

The **Gymnasium** stood near the street which extended from the western or Nekropolis Gate to that on the Kanopic or eastern side; which were distant from each other 40 stadia, the street being 100 ft. broad. It had porticoes of granite columns covering an immense space. Two large *streets* were a few years ago clearly traced, as well as the spot where they intersected each other at right angles. One of these was probably the street mentioned by Strabo as running from the Mareotic or Sun Gate to the sea; the other, though not the corresponding cross main street, was one of some consequence, as is proved by the columns and the remains of buildings that could then be seen throughout its course.

Outside the modern walls, and at the extreme N.E. corner of the old city, was the Jews' quarter, or *Regio Judaeorum*, separated from the Bruchium by its own wall: and though not so extensive as some would lead us to suppose, it was inhabited by a large population, governed by its own Ethnarch, and enjoying great privileges granted at various times by the Cæsars. Its site was between the palaces and the modern tomb of Shêkh Shaktbek, and near this is the Jewish cemetery at the present day.

Where the ROSETTA GATE stood until 1886 is the eastern entrance of the large walled Saracen *circuit* which lies to the N.W. and S.E. of the modern town. This wall was entirely remodelled in 1811 and again in 1845, but its direction was not changed. Between 1830 and the present day, large portions of it have been removed towards the W. and N.W. to make room for the Great Square, the cotton shoonas at Miniet el-Bassal, &c. &c., and the vast ditches have been filled in and built over. The site of the old Kanopic Gate lay very much farther to the E. than the modern entrance on that side. Indeed the circuit has been so much diminished that the latter stands on what was once part of the street leading to the Kanopic Gate, whose site was about half a mile further to the eastward. The wall of the

ancient city, on that side, passed under the lofty mounds occupied by the French lines before the battle of Alexandria; and the remains of masonry, its evident line of direction, and the termination of the mounds of the town in that part, sufficiently show its position.

The four principal **Gates** of Alexandria were the Kanopic on the E., the Nekropolis Gate on the W., and those of the Sun and Moon at the two ends of the street that ran from the sea to the lake. Looking up the latter street, the ships in the Great Harbour were seen beyond the Gate of the Moon on one side, and those in the Mareotic port on the other; the two streets intersecting each other at right angles. None of the ancient circuit wall now remains except a portion of its foundations near the sea end of the French lines of 1801, and even the old Arab wall has been entirely removed to make way for the increasing size of Alexandria.

The Island of *Antirhodus*, the *Poseidium*, the *Timonium*, the *Emporium*, the ports of *Eunostos* and *Kibôtos*, and the *Nekropolis* have been described in Strabo's account given at pp. 172 *et seqq.* The Island of Antirhodus, the Timonium and pier leading to it, have completely disappeared.

d. Modern Alexandria.—**Climate.**—The temperature of Alexandria is kept tolerably cool even in summer, the thermometer seldom ranging above 86° Fahr., by the N.W. winds from the sea, but at the same time there is a moisture and dampness in the air produced by the same cause, especially at night, which is very trying to many constitutions; and many persons prefer the hotter but drier climate of Cairo. In the early months of the year a great deal of rain generally falls all along the Egyptian coast.

Commerce and Industry.—The importance of the commerce of Alexandria in ancient times has been already spoken of. At the present day its carrying trade is very considerable. The principal articles of export are—cotton (principally to England), cotton seed (ditto), beans (ditto), corn, sugar (England and France), gums (principally to England), coffee (ditto France), ivory, wool, linseed, and mother-of-pearl.

Among the principal articles of import are—manufactured goods and machinery (principally from England), wood (principally from Turkey, Austria and Italy), coal (principally from England), oils (ditto England, Italy, Turkey, and France), wines and liqueurs (ditto France), raw silk, salt provisions and vegetables, fruits, and several kinds of marble and stone.

The principal native industries of Alexandria are embroidery in gold and silk, weaving of cotton stuffs for native use, manufacture of pipe-stems, tobacco, arms, &c., native saddlery, dyeing, &c. The principal European industries are the manufacture of Italian paste, starch, soap, gas, candles, oil, &c.

The **sea defences** of Alexandria were greatly enlarged by the late Khedive Ismaîl Pasha, who armed them with heavy modern rifled artillery. They have acquired a great additional interest since they were bombarded by the English in 1882.

The forts may be considered as divided into three sections:—

1st. The defences of Pharos and Râs-et-Tîn.

2nd. The defences of the Large Harbour.

3rd. The defences of the Eastern or Small Harbour.

1st. The defences of the Island of Pharos consist of—

Fort Pharos or Qait Bey.

Fort Adda.

Fort Râs-et-Tîn and the Lines of Râs-et-Tîn.

2nd. The defences of the Large Harbour consist of—

A line of works reaching from Alexandria to Mex.

The Fort and Lines of Mex.

Fort Marsa el-Kanat.

Fort Marabout.

Fort Adjmi.

3rd. The defences of the Eastern Harbour—

Fort Silsila.

Quarantine Battery.

There were 37 rifled guns and 213 smooth-bore guns mounted at the time of the bombardment.

e. Sights in and around Alexandria.—A **Preliminary drive** may be arranged as follows. Starting from the Great Square, drive to the Ramleh Railway Station, passing by the English Church, the Bourse, the Telegraph Offices, and the English Consulate. Then make for the road to the Rosetta Gate, passing the Zizinia Theatre on the left of that road, and the fortress of Kôm el-Dikk on the right. On issuing from the Rosetta Gate, before taking the road to the right down to the Mahmûdîya Canal, the cemeteries may be visited, and it may be remembered that on the ground lying between them and the shore, extending as far as the "Roman Tower," stood the most splendid part of the old quarter—the Bruchium—comprising the Palace of the Ptolemies, the Museum, the Sôma, the Gymnasium, &c. Driving along the canal, the Municipal Gardens and those of the Villa Antoniadis may be visited. Turning back and keeping by the side of the canal, a broad road is reached leading to Alexandria, and, after following it a short way, Pompey's Pillar comes in sight. From this spot a direct return may be made to Alexandria, the drive having occupied about 2½ or 3 hours; or if there is time, the route may be continued to the bridge over the canal, and thence to Gabâri, the Catacombs, and Mex. This will occupy 2 or 3 hours more according to the point reached.

The drive to the Pharos, the Arsenal, the Palace of Râs et-Tîn, and the remains of the Forts near Râs et-Tîn, will occupy about 2 hours.

Streets, Public Places, and Buildings.—Street nomenclature at Alexandria is of a very motley character; Arabic, French, English, Italian, and other names, having been given apparently according to the caprice of individuals. Lately, the Government has given names to the principal places and streets, and in some instances these names have been written up, but it is very common to find people still calling them by the old name, *e.g.* the large square which used to be called the *Place des Consuls* is now properly named the *Place Mohammed Ali*, but English people generally call it the *Grand Square*. This square is the European centre of Alexandria. At the N.E. corner is the English church. The Court of the International Tribunals is a large building on the W. side. The square suffered very much in 1882, and was almost completely destroyed, but is now almost entirely rebuilt with "okelles" or blocks of superb edifices. The other principal open space is the *Square Ibrâhîm*, or, as it is usually called, the *Place Ste. Katharine*, from the Roman Catholic church which occupies the S.E. side of it. On the same side is Abbat's Hotel.

Among the principal streets of Alexandria are the *Rue Shérif Pasha*, a handsome and well-built street leading from the Place Mohammed Ali to the Cairo railway station. In it are the houses of many of the principal merchants; and in the afternoon it presents a gay and animated appearance, there being a constant stream of carriages to and from the drive to San Stefano, now a fine macadamised road. Parallel with this street are the *Rue Mohammed Tewfik* and the *Rue de la Mosquée d'Attarine*, both leading to the *Boulevard Ismaïl*. The Rue de la Mosquée d'Attarine continues from the other side of the Square Ibrâhîm to the Rue Anastasi. From the S. side of the Place Mohammed Ali the *Rue des Sœurs*, or, as it is called by the natives, *Sikkeh Binât*, extends to the bridge over the canal; and the *Rue Anastasi* leads to the open space in which is Fort Napoleon. Both these streets pass through some of the lowest parts of the town. The *Rue Râs et-Tîn* is a long, winding street, leading from the W. end of the Place Mohammed Ali to the Palace of Râs et-Tîn: from it branch off the streets leading to the harbour. From the N. side of the Place Mohammed Ali a number of short streets lead down

to the sea. Most of the English business houses are in this part; and one of the streets was called Gracechurch Street, but has now received officially the name of the *Rue de l'Église Anglaise*, from the English church whose west end faces it. Crossing these streets is the *Boulevard de Ramleh*, formerly called the *Rue de l'Obélisque*, following the bend of the Great Harbour up to the Ramleh railway station. The English Consulate and Telegraph offices are the continuation of this street, called *Rue du Télégraphe*. The road leading to the Rosetta Gate is called the *Boulevard Rosetta*. At the town end of it are some handsome houses and the Zizinia Theatre. It has been thought better to give the names of the streets here and in the map in French, as, wherever they are written up, it is usually in that language, and if known at all they are more likely to be so under their French title than under any other.

f. Present Remains of Ancient Alexandria. — Of the magnificent city described by Strabo it may be said that hardly a vestige remains. Two striking relics existed till quite lately close to the Ramleh Rly. Stat., viz. the obelisks, commonly called **Cleopatra's Needles**, of which one had fallen, and the other remained erect; but the former has been removed to England, and the other has gone to America (see p. 185). They stood originally at Heliopolis, but were brought to Alexandria in the 18th year of Augustus, *i.e.* 13 B.C., and set up in front of the temple of Cæsar, or the Cæsareum, by Barbarus the prefect, and Pontius his architect. One account indeed assigns the erection of this temple to Cleopatra, to commemorate the birth of her son by Julius Cæsar; and if this story were true, it would explain the origin of the traditional name. Both obelisks are of red granite of Syene, the one (that in England) 68 ft. 6 in. high, the other 67 ft.; the diameter of each at the base is 7 ft. 7 in. They were originally mounted on bronze feet in the form of crabs. Among the hieroglyphs carved on them are the names of Thothmes III., Ramses II., and Seti II., his successor. The fallen obelisk was given by Mohammed Ali to the English, who were desirous of removing it as a record of their successes in Egypt, and of the glorious termination of the campaign of 1801. The Pasha even offered to transport it free of expense to the shore, and put it on board any vessel or raft; but the project was abandoned, its mutilated state, and the obliteration of many of the hieroglyphs by exposure to the sea-air, seeming to render it unworthy the expense of removal. Accordingly it lay on the ground, generally completely covered with *débris*, till 1877, when two private individuals, Sir Erasmus Wilson and Mr. John Dixon, undertook to bring it over, the latter undertaking to provide the mechanical means, and the former offering to give 10,000*l.* towards the expense. It was encased in an iron cylinder where it lay, and then rolled into the sea. After being fitted with a rudder, deck-house, cabin, &c., in the harbour of Alexandria, it started on its voyage in the winter of 1877, in tow of a steamer. Owing to rough weather, the "Cleopatra" was abandoned by its tug in the Bay of Biscay. It was found, however, after some days, and taken into Ferrol, whence it was safely towed to London in January 1878, and in October of the same year the obelisk was put up on the Thames Embankment. The Americans have since succeeded (in 1880) in removing the companion obelisk by means of a steamer purchased from the Egyptian Government for that purpose.

Pompey's Pillar is the most striking monumental relic of Alexandria. It stands near the Mohammedan burial-place on an eminence which was probably the highest ground of the ancient city. It consists of a capital, shaft, base, and pedestal, which last reposes on substructions of smaller blocks, once belonging to older monuments. On one is the name of the first Psammetikhos. Its substructure was evi-

dently once under the level of the ground, and formed part of a paved area, the stones of which have been removed (probably to serve as materials for more recent buildings), leaving only those beneath the column itself, to the great risk of the monument. The total height of the column is 98 ft. 9 in., the shaft is 73 ft., the circumference 29 ft. 8 in., and the diameter at the top of the capital 16 ft. 6 in. The shaft of beautiful red granite, highly polished, is elegant and of good style, but the capital and pedestal are of inferior workmanship and unfinished, and it is probable that, while the column itself was of an early period, the capital was added at the time when the pillar as it stands was erected as a monument in honour of the Emperor Diocletian. The Greek inscription which it bears shows that it was intended to serve this purpose, and at the same time explains how it came to be called Pompey's Pillar; for if the last word but two be read aright, the column appears to have been erected under the care of Pompeius, prefect in 302. The inscription runs thus :—

ΤΟΝ ΤΙΜΙΩΤΑΤΟΝ ΑΥΤΟΚΡΑΤΟΡΑ
ΤΟΝ ΠΟΛΙΟΥΧΟΝ ΑΛΕΞΑΝΔΡΕΙΑΣ
ΔΙΟΚΛΗΤΙΑΝΟΝ ΤΟΝ ΑΝΙΚΗΤΟΝ
ΠΟ[ΜΠΗΙ]ΟΣ ΕΠΑΡΧΟΣ ΑΙΓΥΠΤΟΥ

It is probable that this column silently records the capture of Alexandria by the arms of Diocletian in A.D. 296, when the rebellion of Achilleus, who had usurped for 5 years the imperial title and dignities, had obliged him to lay siege to the revolted city, and the use of the epithet ἀνίκητον, "*invincible*," applied to the emperor, is in favour of this opinion. This memorable siege lasted eight months; when "many thousands of the citizens perished in the promiscuous slaughter, and there were few obnoxious persons in Egypt who escaped a sentence either of death or at least of exile."

On the summit is a circular depression of considerable size, intended to admit the base of a statue, as is usual on monumental columns; and at each of the four sides is a cramp, by which it was secured: and, indeed, in an old picture or plan of Alexandria, where some of the ancient monuments are represented, is the figure of a man standing on the column. It is recorded that during the French occupation (1798–1801) the Cap of Liberty was exhibited at the top of the column, and the cramps may have been to support the staff. An Arab tradition pretends that it was one of four columns that once supported a dome or other building; but little faith is to be placed in the tales of the modern inhabitants. Makrîzi and Abd el-Latîf state that it stood in a *stoa* surrounded by 400 columns, where the library was that Omar ordered to be burnt; which (if true) would prove that it belonged to the Serapeum.

In the hollow space to the S.W. of this column is the site of an ancient *circus*, or a stadium; from which the small fort, thrown up by the French on the adjoining height, received the name of the "Circus Redoubt." The outline of its general form may still be traced.

Excavations have, in spite of many difficulties, been perseveringly carried on in the hill upon which stands Pompey's Pillar. Among the first objects found by Dr. Botti were the torso of a fine Serapis in black granite, and part of a small black granite pyramid, with inscription to Serapis and the other gods of the same temple on behalf of the health of the Emperor Hadrian. W. of the column is a subterranean passage, which once was lined with blocks of Mex limestone, a few of which are yet *in situ*. In the walls are niches of various sizes, the object of which is unknown. Faintly inscribed with a stylus on the outside wall can be traced the following Greek *graffiti*: "Act of devotion of Dorothy and all her family," and "Act of devotion of Ammonius." Immediately S.E. another and longer subterranean passage has been discovered, which runs immediately beneath the column. This also contains niches throughout its length.

Rufinus, who assisted in the barbarous destruction of Alexandria by

the early Christians, says that all the lower part of the Serapeum was vaulted, which lower part was divided up into vast corridors and square chambers separated from each other, in which many and secret functions were carried on. It is evident that the excavators are on the track of the foundations of the Serapeum, the site of which has long been thought to be close to Pompey's Pillar.

The Catacombs, or Christian tombs, may be visited at the same time as Pompey's Pillar, from which they lie a short distance S.W. P.T.2 may be given to the keeper, who will have to be fetched. The most interesting tombs are those on the W. of the slope discovered by Dr. Botti, the director of the Museum, in 1893. The first chamber is approached by a zigzag path. The entrances to the ten adjoining chambers are marked by columns, and have remains of carving. Over one is a cross. Out of the main chamber lead three others, the first in a straight line, the second at rt. angles, and the fourth at rt. angles to the third. In No. 3 are tombs on shelves, and in No. 4 are fifty more, some showing early Egyptian painting. Many skulls and bones were found in the chambers. In the tombs on the S. slope of the hill are two sarcophagi.

The Cisterns constructed beneath the houses for storing the supply of water with which the city was furnished by the Kanopic canal are not the least remarkable of the remains of ancient Alexandria. These cisterns were often of considerable size, having their roofs supported by rows of columns, vaulted in brick or stone. Reservoirs of the same kind are also found in the convents that stand on the site of the old town; and several wells connected with them may be seen outside the walls, in going towards the Mahmûdîya Canal. They show the direction taken by the channels that conveyed the water to the cisterns in the town. One set of them runs parallel to the eastern exit of the Mahmûdîya Canal, another is below the hill of Pompey's Pillar, and another a little less than half-way from this to the former line. It was by means of these cisterns that Ganymedes, during the war between Julius Cæsar and the Alexandrians, contrived to distress the Romans, having turned the sea-water into all those within the quarter they occupied: an evil which Cæsar found great difficulty in remedying, by the imperfect substitute of wells.

g. The Mahmûdîya Canal.—This canal was begun by Mohammed Ali in 1819, and opened on Jan. 20, 1820. It received its name in honour of the Sultan Mahmûd II. The cost is said to have been 300,000*l.*; and 250,000 men were employed about one year in digging it, of whom 20,000 perished by accident, hunger, and plague. It commences at the village of Atfîh, on the Rosetta branch of the Nile, and has a total length of 50 m., with an average width of about 100 ft. A part of its course is identical with that of the ancient Kanopic branch of the Nile, and the old canal of Fûa, which was used in the time of the Venetians for carrying goods to Alexandria, and existed, though nearly dry, in Savary's time, A.D. 1777. The right bank of the Mahmûdîya Canal is bordered for some distance with the houses and gardens of the wealthy inhabitants of Alexandria.

h. Mosques, Churches, Convents.—There are no *Mosques* at Alexandria which in themselves contain anything worth seeing, but the site of the ancient *Mosque of* 1001 *columns* is still clearly indicated by portions of the exterior walls of the original quadrangular building, which, after being used by Buonaparte as a cavalry stable, and by the British in 1801–2–3 as an artillery park, was converted into a Military Hospital by Mohammed Ali. In 1885 it was purchased from the Egyptian Government, and, a road having been made through the centre of the quadrangle, the sea-side portion was utilised for the erection of a church, and the remainder for schools,

both belonging to the Franciscan Order.

The site of a mere scrap of the great quadrangular *Mosque of St. Athanasius* is now indicated by a small mosque at the junction of the Rue Attarine with the Rue Rosetta.

Near the new barracks, N.E. of the town, is a small *mosque*, into which Sir Ralph Abercromby was carried when he received his death-wound. Quite close to the mosque some remains of the ancient Roman road to the Cæsareum may be seen.

The **Mosque of Nebbi Daniel**, which contains the tomb of Saîd Pasha and many of the Khedive's family, is only interesting as being the reputed site of the tomb of Alexander the Great. It is situated on the W. side of Kôm el-Dikk. No Christian is admitted to the tomb chamber.

The *Coptic Convent* is dedicated to St. Mark, whose body the Copts pretend to possess, though it is well known that it was carried off clandestinely by the Venetians, as stated by Leo Africanus, as well as by Daru and other historians. The old mosaics of St. Mark's at Venice also record this fact, and the inscription over the scene there represented does not hesitate to admit that the body was "stolen" by the two Venetian captains "Rusticus and Tribunus" (called in the Venetian histories Rustico of Torcello and Buono of Malamacco), assisted by the monk Staugius and the priest Theodoros, who had charge of the sanctuary of St. Mark in Alexandria. This happened during the dogeship of Giustiniano Partecipazo, about A.D. 828; and the mosaic was put up in the new church at Venice. (See Sir G. Wilkinson's account of this mosaic, 'Jour. Archæol. Assoc.,' vol. vii. p. 258.)

The *Latin Church* is another modern building, with no pretensions to architectural beauty; and the same may be said of all the other ecclesiastical edifices belonging to the different religious persuasions.

In the churchyard of the **Armenian Church**, which is close to the Church of the Lazarists on the way to Pompey's Pillar, are the **tombs of the Boghoz** family.

The **Church of St. Saba,** which adjoins the Greek Hospital, is the ancient Greek Church of Alexandria, dating, it is said, from the 8th or 9th cent., but nothing certain is known about its origin. It contains memorial tablets to several British officers who fell or died in 1801 at Alexandria.

i. The ÆGYPTO - GRÆCO - ROMAN MUSEUM is in a new building, opened in 1895, which adjoins the Municipal Palace, containing the new Public Library of 7000 to 8000 volumes. The Museum was erected for the preservation of antiquities belonging to the Greek, Roman, and early Coptic periods, but also contains a few Egyptian objects. It has lately been enriched by valuable donations of jewels, gold ornaments, &c., from the collection of the late Sir John Antoniadis, and of coins from Mr. Glymenopoulo.

The Museum is open daily from 9–12 and 3–5, except on Fridays and Saturdays, when it is open from 9–12 only.

Entrance P.T.2, except Friday and Sunday, when it is P.T.1.

The excellent catalogue of the old Museum has not yet been adapted to the collection in its new quarters. Therefore, among the most interesting objects mentioned below, the positions of only a few are indicated. The more essentially Egyptian exhibits are in the last room to the l. on entering. Here is a colossal red granite statue of a king of the XIXth Dynasty, holding by his side a standard, and wearing a rather unusual head-dress. In the glass cases in the room to the rt. are smaller Egyptian objects. In the first room to the l. on entering is a sarcophagus lid in porphyry; in the cases along the wall several Coptic tomb-stones. In the entrance is a fine torso (of Hercules?) found in Alexandria. In *Salle* A (to the rt.), immediately on entering, is a group of 5 Greek heads in marble, all of which

are interesting. In the centre of the room is a beautiful white marble colossal arm. Near it is a charming unfinished head in black granite of a young king, one of the Ptolemies. No. 1514 is a good bust of a young man, nose restored. 1775. Head of a lady with hair dressed in the Egyptian style. 1743. A sleeping Cupid. In glass wall-case, F, No. 485, is a head of Alexander the Great. 482. Venus. In this case, also, there are several terra-cotta heads, showing different styles of head-dress. In *Salle* B is a seated statue of Zeus. Serapis, in white marble, found when digging was going on in the Rue Shérif Pasha. 1772. Perseus or Bellerophon on a winged horse. Alexandrian School. 1774. Bust of Minerva. In *Salle* C is a collection of Roman coins found in Alexandria, several stelæ, statue of a man and woman standing hand-in-hand, stamped amphoræ handles, and a cast of the Rosetta stone. *Salle* D: B. Colossal votive foot in white marble, terminating in bust of Serapis. H. Part of a marble sarcophagus. L. An interesting portion of a great candelabrum. R. Head in limestone, with eyes of obsidian and ivory. *Salle* E: A limestone head of Jupiter, possibly the work of Lysippus. 15. Relief, representing a winged griffin and an angel. 23. Relief, representing Minerva, Jupiter, Serapis, and Hercules, an ex-voto. 25. Relief, representing Isis and Hercules, marble. 26. Limestone, Isis and Osiris reclining. I. Perhaps the most charming object in the Museum: A woman's head in marble, with close-fitting cap with chin-strap—found in Alexandria. J. Fine funerary bas-relief in limestone of about 4th cent. B.C.: Stratonikê lying on her death-bed.

In the courtyard of the Museum are several sarcophagi.

j. The Harbour and the "Mahroussa."—These can be seen in about 1½ hrs. For boats, either sailing or rowing, see Directory. An order to view the Khedive's yacht, the "Mahroussa," if it is lying in the harbour, may be obtained from the Governor of Alexandria; and Egypt's only admiral, Hussên Pasha, is most courteous to visitors. It is the largest steam yacht afloat, and is fitted up in magnificent style. The panels of the saloon are inlaid and painted; and the Khedive's bedroom is upholstered in rich white satin. The Harbour is a delightful place for a pleasure sail, the prevailing wind being favourable for a sail to the end of the breakwater and back again.

k. Drives, Excursions.

South.—A pleasant drive can be made along the *Mahmûdîya Canal.* The drive presents no object of interest except the villas and gardens by the side of the canal, which, however, are well worth seeing for the beauty and luxuriance of the shrubs and flowers, and there are pretty views to be obtained from the high ground at the farthest end of the canal. The gardens belonging to the Municipality are open on Fridays and Sundays, and the *Villa Antoniadis* is open to the public on Tuesdays, Thursdays, and Saturdays.

West.—On the other side of the town a visit may be paid to *Gabâri.* The road lies along the Rue des Sœurs and across the Mahmûdîya Canal. A gateway on the l. leads up a desolate-looking avenue. The land is utilised as most valuable market gardens. Good quail shooting may be obtained in the neighbourhood during the arrival from and departure to Europe of these birds. There is a good view over Lake Mareotis.

The Excursion to **Mex**, the **Saltworks**, and **Catacombs** may be accomplished in half a day. It may be done in three ways, by train and donkeys, by carriage, or by boat. A *boat* may be obtained by applying at the Port Police Station on the Marina Gedîm; but the excursion can only be done in this way when it is calm, otherwise landing is impossible. The *carriage* road is bad, but it is possible to drive

to the Saltworks and Catacombs, though the excursion cannot then be extended to Adjmi. The excursion by *train* and *donkeys* is best done by taking donkeys in the train—an ordinary proceeding—to Jardin Gabâri Stat. After visiting the Catacombs and Saltworks the return may be made by riding across the quarry hills and skirting the shores of Lake Mareotis. But the pleasantest way is to combine this excursion with a *visit to Adjmi.* Trains leave the Moharrem Bey Stat. at 6, 8, 10.15 A.M., 12.30 P.M., and every 2 hrs. after. Donkeys must be taken. Tickets should be taken to Menazel Stat. Thence it is a very pretty ride of 2½ m. to Adjmi, either along the sandy shore or across a kind of moor. It was in this bay that Napoleon landed his troops on July 1st, 1798, five days after which Alexandria fell. From *Fort Marabout*, taken by Lord Charles Beresford in 1882, there is a fine view of the harbour. Thence, the ride to the *Saltworks* at Mina el-Gedid is 3½ m. The works belong to Government, and salt is made here for all Egypt, so that it is a much cheaper commodity than when none was obtained except by importation. The great chimneys seen from here are those of the pumping station for the purpose of keeping down the level of Lake Mareotis, the waters of which would otherwise flood the country. On the way to the Catacombs, the quarries, whence the stone for the Breakwater (p. 164) and quays was taken, are passed. Tourists who are interested in military matters should visit the forts in order to see the effects produced by shell-fire. The forts have been little touched since the day of the bombardment, but some of the guns have been removed.

The *Catacombs* attest the greatness of Alexandria more than any of its other remains. The entrance to them is close to a spot once covered with the habitations and gardens of the town, or suburb of the city, which from the neighbouring tombs was called the Nekropolis. The extent of these Catacombs is remarkable; but the principal inducement to visit them is the elegance and symmetry of the architecture in one of the chambers, having a Doric entablature and mouldings, in good Greek taste, which is not to be met with in any other part of Egypt. Tapers and, if the traveller intends to penetrate far into them, a rope, are necessary; and if he wishes to take measurements of the mouldings, a ladder.

The *Baths of Cleopatra*, a little farther on, are merely excavations, perhaps tombs, at the water's edge, below the level of the sea, which from their appearance and situation have been called baths.

From thence the ride back into Alexandria is through the Gabâri gate.

The Excursion to **Lake Mareotis**, 15 m., requires a whole day, starting not later than 9 o'clock; for as it should be done in March when the wild-flowers are out, the return should be made by 6 P.M. Lunch must be taken. A carriage should cost about 16s., P.T.80; donkeys, 4s., P.T.20 for the day. Leaving Alexandria by the Gabâri Gate, the route leads by Said Pasha's single line railway on a narrow embankment with the lake on either side. Then through green fields bright with yellow daisies, poppies, asphodels and iris, to the ruins of Said Pasha's palace, where lunch should be taken. Near the palace the wild-flowers are magnificent, the ranunculus growing as large as tulips. The Roman quarries, 2 m. further on, may be visited. It was probably from them that the emperors brought much of the material for their palaces, &c. The Arab Tower, 7 m. further on, is too far away to come into a day's excursion.

North.—A not uninteresting excursion may be made to the **Palace of Râs et-Tîn** (the necessary order can be obtained from the Governor of Alexandria at the Gouvernorat), and the site of the ancient Pharos. The way lies from the Place Mohammed Ali along the Rue Râs et-Tîn, and through a native quarter near the

East Harbour; it then traverses a sort of quay along a low fortification that lines the western side of that harbour. At the end of this quay is the *Pharos*, already described. Returning, and leaving on the rt. an advanced fort, called *Fort Ada*, the axis of the old Isle of Pharos is traversed to the opposite peninsula. The Palace of Râs et-Tîn occupies the western extremity of the peninsula of that name. It was built by Mohammed Ali. There is nothing very remarkable except the view from the balcony, which is extensive and interesting. There is a handsome staircase of Carrara marble, and a large audience-hall. The *harîm*, which cannot be visited, is a separate building facing the sea. The ancient *Point Eunostos*, now *Râs et-Tîn Point*, on which stands the modern lighthouse, is half a mile farther on. The forts should also be visited. To the rt., after leaving the palace on the return home, is the **Arsenal**, near the new lighthouse, chiefly interesting as a record of Mohammed Ali's ambition, and of the great efforts he made to establish his power in Egypt and defy the authority of the Porte. It is now closed, as Egypt has no longer a fleet. Part of it is used by the Khedivial Postal Steamers, and part as a timber dock and depôt for the port of Alexandria. The driver may be told to return either by the Rue Râs et-Tîn, which is here bordered by some rather good houses in the Arab style, or by the quays and streets leading from the Arsenal.

East.—A very pleasant afternoon excursion may be made to *Ramleh* either by rail or road. See Section on Ramleh, p. 207.

The **Colossal Heads** unearthed by Mr. Harris 50 years ago, and rediscovered in 1895, may be visited by taking the train from the Ramleh Station at Alexandria to Sidi Gaber, from which station they lie in an open marshy field about 500 yds. S.W. One head has the form of Osiris and the other of Isis. They are on the site of the ancient temple of Ceres and Proserpine. They are supposed to represent Cleopatra and Antony deified.

Excursion to **Hadra.**—The first station on the line to Cairo (Moharrem Bey Stat.) is Hadra, some distance from the old *Kanopic Gate* of Alexandria. Here in 1886 near the village were found some tombs much resembling *columbaria*. They belonged to Greek mercenaries and pilgrims. Several urns were found intact, closed by stones in the shape of a simple tablet or a painted stela. These cinerary urns, now many of them in the Museum, are of a fine terra-cotta with long handles at the neck ornamented with bands of flowers and leaves painted in black or red, and having inscriptions. Later excavations made in 1894–95 produced no results of any value, the tombs having evidently been already rifled.

Excursion to **Abukîr** (see p. 213). This place is best visited from Alexandria, since no sleeping accommodation is found there, nor conveniently at Rosetta. Take the morning train (8.30) from the Ramleh Stat. to Abukîr (9.21), changing at Sidi Gaber; having previously ordered donkeys from Ramleh to be in readiness at the Stat.

Abukîr Stat., a small village famous for the victory of the English fleet under Nelson, recorded in our annals as the "Battle of the Nile." The principal details of this famous battle are too well known to need more than a brief recapitulation here. On the 1st of August, 1798, Nelson discovered the French fleet, under Admiral Bruéys, at anchor in the form of a curve round the head of Abukîr Bay. The number of men-of-war on both sides was equal, but the French had some smaller vessels besides, and a decided superiority in men and guns. Although it was already late in the day, Nelson determined to attack at once, by the plan of sailing through the middle of the line and surrounding half the fleet before the other half could come to its support. The battle lasted until daybreak, and ended in the total defeat of

the French, with the loss of 14 vessels out of 17. The decisive moment of the action was the blowing up of the French Admiral's ship *L'Orient.*

It was at this point that Sir Ralph Abercromby landed on the 8th March, 1801, in command of the English army which finally drove the French out of Egypt.

The English expedition in 1882 anchored in Abukir Bay on their way from Alexandria to the Suez Canal, Lord Wolseley being anxious to make the Egyptians think that he proposed to land at this point.

A little to the E. of Abukir are some ruins which perhaps mark the site of **Kanopus**, which, according to Strabo, was 120 stadia (between 13 and 14 English miles) from Alexandria, by land. It stood on the W. of the Kanopic mouth, between which and that town was the village of Heracleum, famed for its temple of Hercules. Kanopus had a temple of Serapis, who was the deity worshipped there with the greatest respect. Many other temples also stood at Kanopus, as well as numerous spacious inns for the reception of strangers, who went to enjoy its wholesome air, and, above all, the dissipation that recommended it to the people of Alexandria; famous, or rather infamous, as it was, in the time of the Greeks and Romans, for the most wanton amusements. The immorality of the place was notorious, and it is this which led Seneca to say, "No one in thinking of a retreat would select Kanopus, although Kanopus might not prevent a man from being virtuous." The degraded state of public morals in that town appears to have been confined to the period after the foundation of Alexandria; and the Kanopus we read of was a Greek town.

The jars called Kanopic, into which were put such interior parts of the human body as could not be embalmed, and which had on the lids the heads of the four genii of the dead, were so called from this town.

The famous trilingual stone, discovered at Sân (the ancient Tanis), and thence called by French savants "La Pierre de Sân," is known to English Egyptologists as the "Decree of Kanopus," from its containing, in Greek, hieroglyphic, and demotic characters, the text of a decree promulgated by Ptolemy Euergetes in the year B.C. 237, at Kanopus, which was at that time the religious capital of the country. The stone is in the Museum of Egyptian Antiquities at Giza (Cairo). There is a plaster cast in the British Museum, and also in the Aberdeen University Museum.

There are some modern forts on the shore of the Bay of Abukir, and a lighthouse on the promontory. In digging the ditches of these forts some interesting antiquities were discovered, which are now in the Museum at Alexandria.

Ride N. towards the sea. On the rough ground among the low sand-hills will be found the remains of Roman mosaic pavement, fragments of painted plaster, and traces of walls. A little further on, still among the mounds, are broken fluted columns, made of red granite, and a broken black granite statue with hieroglyphs on the back. Close to these may be traced the ground-plan of a building, thought by Daninos Pasha to have been the temple of Zephyrion. There are also the ruins of extensive Roman baths. Fragments of marble, painted plaster, tesselated pavement, and smashed pottery strew the ground. Proceeding over the hill to the shore, *Cleopatra's Baths* are reached. The so-called baths, though at times under water, are distinctly traceable, and on the shore immediately above them is some Roman brickwork, evidently part of a room, the interior of which has been stuccoed with very fine cement. A group of what at first sight appears to be rocks, near the water's edge, proves on examination to be red granite sphinxes, which have been broken and thrown into the sea. This is a good place for a picnic. The shore is of fine sand strewn with shells, many of them minute in size but of beautiful colours. The sandy slopes of the mounds are covered in the spring-time with wild flowers. Ride back to San Stefano—passing on the way Montaza, the country seat of the Khedive—where lunch or tea can be procured at the

Casino, and return to Alexandria by train.

The Excursion to **Rosetta** (see p. 213) may be made on Sunday from Alexandria, as on that day, and that day only, in the week, the trains fit in for going and returning.

✱RAMLEH.

l. This very pleasant suburb of Alexandria is conveniently reached by the *Ramleh Rly.*, the Stat. of which is at the end of the B. Ramleh and near the New Harbour. It may be called a desert settlement, is very healthy, and the climate particularly good for kidney complaints. From the middle of November and through December the gardens are lovely, and again after a rather rainy January the wild-flowers in February are most luxuriant. Not until the end of June is the temperature more than agreeably warm. There is a special water supply from the Nile for Ramleh. The Stats. on the Ramleh Rly., which are only about a mile apart, are Ibrâhîmîya, Sidi Gaber, Bulkeley, Fleming, Bacos, Seffer, Sydney O. Schutz, and San Stefano. The last-named, on the sea, is a favourite resort of Alexandrians, there being a fine hotel with casino and baths. Most of the English community whose business lies in Alexandria, and many other Europeans, live at Ramleh, so that the place consists mostly of pretty villas and charming gardens.

Trains run every hour (Sundays every ½ hr.) from the Ramleh Rly. Stat.; and once or twice a day on the Abukîr-Rosetta line. There is also a line *viâ* Nouzha to Mex, skirting the shores of Lake Mareotis.

Ramleh is in direct communication with Cairo by rail *viâ* Sidi Gaber Junction.

By Road.—The road for driving lies out of the Rosetta Boulevard. Immediately on the l. after issuing from the Town are the different *Christian Cemeteries.* The road runs for half a mile over the mounds of the ancient city, when it crosses the old wall, on which the French lines were raised, and descends into a plain, first cultivated by order of Ibrâhîm Pasha. Here was the ancient Hippodrome, now the brand-new suburb called "Ibramîya," and, a few yards further E., we come upon the green and pretty racecourse, polo, cricket, and tennis grounds of the "Alexandria Sporting Club," established about six years ago by the British garrison and principal residents of all nationalities under the patronage of H.H. the Khedive, who attends all the principal race meetings with the other members of his family. A little to the rt., after crossing a reservoir by a causeway, the road turns off to the Mahmûdîya Canal.

About ¾ of a mile from the old wall granite blocks and remains of columns mark the site of some important building. A little beyond this and nearer the sea were some old catacombs, in which were some devices painted on the stuccoed walls and ceilings. Here too was found a marble sarcophagus with the head of Medusa, and other ornamental sculpture. In some of the catacombs inscriptions have been found of Christian times, probably about the 4th century; and it is evident that they were used as places of sepulture for Christians as well as Pagans.

About 2 m. beyond the French lines, or 3 from the Rosetta Boulevard, is a Roman Station, called *Cæsar's*, or the *Roman Camp.* It marks the site of **Nikopolis,** or Juliopolis, where Augustus defeated the partisans of Antony; and is the spot where, 1832 years after, the English and French armies engaged. The Camp, the site of which is now occupied by the huts of the British regiment stationed at Alen, was destroyed by the Khedive Ismaîl to make way for an immense, flimsy, but picturesque Palace, from which the Camp obstructed the sea-view; the stones of the ancient walls were used in the new foundations. The Palace, after being used as a British Military Hospital, has, in its turn, been entirely removed during

the past year (1895), two out-buildings alone being retained as officers' quarters and mess-room. The Camp resembled the Myos Hormos, and the fortified stations or *hydreumas* in the desert; but was stronger, larger, and better built. It was nearly square, measuring 291 paces by 266 within, the walls being from 5 to 5½ paces thick. It had four entrances, one in the centre of each face, 15 paces wide, defended by round or semicircular towers, 18 paces in diameter, or 12 within. On each face were 6 towers, distant from each other 33 paces; those of the doorway excepted, which are only 15 paces apart. Those at the 4 corners were larger than the others, having a diameter of 22 paces. Its N.W. face stood very near the sea in the present gardens of the palace, where a mosaic pavement was recently visible; and a short way from the S.W. gate are the remains of the aqueduct that supplied it with water; probably part of the one seen to the north of the Mahmûdîya, about 8 miles from Alexandria. It has been entirely excavated; and the extensive system for supplying it with water, the wells, reservoirs, and baths, have been laid open. The water was raised from the principal well by a water-wheel with pots (as at the present day). It is now brackish. The wells are 33 feet deep. The Prætorium, or commandant's house, had a large mosaic, now almost destroyed, with various ornamental devices, and a half figure of Bacchus, holding in one hand a bunch of grapes, in the other a crook, the attribute of Osiris. Near the sea, outside the N.W. corner of the station, is another bath, and a long channel cased with stone, which seems to have supplied the bath with fresh water. The walls of the station were of stone, with the courses of flat bricks, or tiles, at intervals, usual in Roman buildings; and the whole was constructed on a scale worthy of the grandeur of the early part of the Empire. In one place was an inscription put up to M. Aurelius by the Tribunes of the 2nd Legion, called "Trajana fortis," in the same 8th year of which so many of his coins remain. There was also a block of marble which had probably served as the pedestal to a statue, with an inscription recording that it had been set up to Septimius Sevērus, in the 11th year of his reign, by the decurions and privates whose names are given in two columns below the dedication. Many, however, of these interesting remains have now completely disappeared.

Returning to the carriage, the drive may be continued to San Stefano. The sea-shore here is strewn with beautiful shells, and there is very good sea-bathing.

m. Flora of Alexandria.—Taking a range of 20 m. E. and W. of Alexandria, including Lake Mareotis and the parallel of its southern limit, there is a fertile field of exploration for the botanist, containing some 800 phanerogamous plants, or considerably more than one-half the total Flora of Egypt, as far as the First Cataract. It includes also, in abundance, the only fern found in Egypt, viz. the common maiden-hair (*Adiantum capillus-Veneris*, L.). Nearly all the plants will be found described (in Latin) in Boissier's 'Flora Orientalis,' in five vols. with supplement, but no special descriptive Flora of Egypt has yet been published. Professors P. Ascherson and G. Schweinfurth of Berlin, however, have this work in hand, and have already published a catalogue (1887), with supplement of later date.

Although flowering plants interesting to the botanist may be found at all seasons of the year within the above limits, around Alexandria the flowering season *par excellence* may be said to begin at the end of December or the beginning of January, after the autumn and winter rains; and the precocity and abundance of flowers depends in a great measure on whether the rains have begun early (beginning of November) and on the amount which has fallen. The average annual rainfall at Alexandria is from 11 to 12 in.

There are few flowers to be found in January; but, between Alexandria and Crab's Tower (20 m. W.), may be found *Narcissus tazzeta* and *Anemone coronaria;* the latter, always of the pale blue or white varieties, is a weed of cultivation in Bedâwin barley-fields, irrigated only by rain. Two or three species of *Bellevalia* may also be found in the same situations. At the end of January the fragrant stock (*Matthiola acaulis*) begins to cover the waysides at Mex, and scent the air at sunset. Soon afterwards the tiny crucifer (*Malcolmia pygmæa*), with purple flowers and radiating foliage, covers the desert, followed by the equally small brilliant yellow pea-flower (*Trigonella maritima*) and the pretty desert rattle with butterfly-shaped yellow flowers with purple eye (*Hypecoum Ægyptiacum*); the beautiful dyer's alkanet, like a large forget-me-not, but of every shade from sky-blue to rose-colour and pale yellow (*Alkanne tinctoria*); the blue salvia (*Salvia lanigera*) and the parti-coloured dwarf toad-flax (*Linaria hælava*); the desert rest-harrow, a shrubby plant with conspicuous yellow flowers (*Ononis vaginalis*); the desert catch-fly (*Silene succulenta*) with white or pale pink flowers; the ice-plant, so well known in English gardens (*Mesembryanthemum crystallinum*), with large glistening leaves of a purple hue when young, and starry white flowers, gives quite a character to the Ramleh desert in early spring, with its smaller, cylindrical-leaved congener (*M. nodiflorum*), the only two species of this genus found in Egypt. By the first week in March not only is the desert brilliant with a vast number of pea-flowers and composites, but what may be called the "weeds of cultivation"—such as the Star of Bethlehem, grape-hyacinth (of many kinds), poppies, the crown-marigold (much resembling the English corn-marigold, but with cut leaves), a pretty ragwort (*Senecio coronopifolia*), with many others—give a brilliantly gay appearance to the vast barley-fields on either side of the road to Mariût. There, too, may be found in plenty, even on stony ground, the Asiatic buttercup (*Ranunculus Asiaticus*), with yellow, scarlet, or parti-coloured flowers, larger than poppies; a vast number of milk vetches (*Astragali*); Trigonella; yellow or scarlet Adonis; the large many-flowered *Iris Sisyrinchum*, and its exquisite, dwarf, single-leaved variety; the corn-flag (*Gladiolus segetum*), and a very pretty cornflower (*Amberboa crupinoides*), of sky-blue colour; a frequent shrub, too, is the handsome Jerusalem sage (*Phlomis floccosa*), with large bright yellow flowers. The above may suffice to give an idea of some of the most conspicuous features of the Alexandrian flora; but many of the most beautiful desert flowers are scarcely noticed by the casual visitor, and it is not until he seats himself on the sand, under the shade of an umbrageous palm, say, in the desert between Alexandria and Abukîr, that he begins to realise how many exquisite little plants have escaped his notice during his donkey ride, and now lie around him, modestly awaiting their turn for admiration. A not uncommon desert shrub, near what is called the Mandara oasis, 2 or 3 m. from Ramleh, is interesting as being mentioned in Holy Scripture. This is the *Rœtama Rœtam*—a white-flowered broom, which when not, as is too frequently the case, devoured by goats, grows to the height of many feet. Many British plants and numerous South European ones are to be found in the swampy ground at Gabâri, near the shore of Lake Mareotis.

ROUTE 1.

ALEXANDRIA TO ROSETTA, BY RAIL, ABOUT 40 MILES.

One train daily to Rosetta, leaving Alexandria at 3 P.M., arriving at Rosetta 6.55 P.M. On Sunday the train leaves Alexandria at 7.45 A.M., arriving Rosetta 10.15. Return train, on Sunday only, leaves Rosetta 5.10 P.M., arriving Alexandria 7.35 P.M. Fares, P.T.34 and P.T.15. Return, P.T.51 and P.T.25. Station the same as for Cairo, at the Moharrem Bey Gate.

The line follows almost exactly that of the old road to Rosetta, which as far as Ramleh has been already described. At *Sidi Gaber* Stat., the Cairo line turns off to the rt.

Ramleh Stat., ½ m. from the town.

El-Mandara Stat., on the neck of land which separates the lake of Abukîr from the Mediterranean.

Montaza Stat., where the Khedive has built a summer residence, and made a small harbour.

Abukîr Stat., a small village famous for the victory of the English fleet under Nelson. (See p. 204.)

El-Maadiya Stat., the "Ford," or "Ferry," by which *Lake Edku* communicates with the sea, and which is supposed to be the old Kanopic branch. The Kanopic was the most westerly, as the Pelusiac was the most easterly, of the mouths of the Nile. Some ruins still mark the site of the city of Hercules, to whose temple the slaves of Paris fled when he was forced by contrary winds to take refuge in the Kanopic branch of the Nile. The temple still existed in the time of Herodotos, and even of Strabo.

Edku Stat., a village on a sandhill near the lake.

Crossing a dreary waste of sand, the line reaches

Rosetta (in Coptic, *Ti-Rashit;* in Arabic, *Rashid*). Pop. 16,660. The town is situated on the W. bank of the Nile, near its mouth. This branch of the river was formerly the Bolbitine, and a hill called *Abû Mandûr*, about 1½ mile to the S. of the modern town, is supposed to mark the site of the ancient town of *Bolbitinum.* Rosetta was founded by one of the khalîfs about A.D. 870. For a long time it was one of the most important commercial towns of the country, and at the beginning of the present century it still had a population of about 25,000. This has now diminished to 16,660, and a great proportion of the houses is deserted and in ruins. As a port Rosetta has been completely eclipsed by Alexandria, and very little trade is now carried on. Its former flourishing condition is shown by the style of building, which is very superior to that of other Egyptian towns. In the various open spaces lie numerous columns of granite and marble. The columns at the doors, the neatness of the wooden windows, and the general appearance of their walls, are particularly striking. It has several mosques, khans, and bazaars, and is surrounded by a wall with loopholes, which might serve to protect it against a band of Arabs, but would offer little resistance to artillery. The northern gate has two small towers at its side, of a form by no means common in Egypt; and between this and the plain are the most extensive gardens. The situation of Rosetta, the beauty and extent of its gardens, and the supposed salubrity of its air, made it formerly a favourite summer resort of Cairenes and Alexandrians; and though not frequented now in the same way, it still retains the same natural advantages, and may be regarded as one of the prettiest and most agreeable towns in Egypt. Some large forts have been built to protect the mouth of the Nile, and there is a very fine lighthouse at the mouth of the river.

Rosetta is but little known in history. In 1807 it was the scene of the unsuccessful attempt of the English to restore the authority of the Mamelukes, which ended in the disastrous retreat of the English army. It is equally barren of antiquities. Here

and there a few hieroglyphs may be seen in single stones built into mosques and private houses; and fragments of granite and basalt are lying about. But it has acquired a special archæological celebrity from the celebrated trilingual stone—known as the "**Rosetta Stone**"—found by the French in 1799 while digging the foundations of a fort, a short distance lower down the river. This tablet contains a decree made by the priests of Egypt in honour of Ptolemy Epiphanes in the year B.C. 196. It is written in the Greek, hieroglyphic, and demotic characters; and it was from a comparison of the Greek letters and the hieroglyphs on this stone that Champollion and Young were enabled first to decipher the old Egyptian writing. Unfortunately the stone was but a fragment, and the search for the upper part of it has hitherto been unsuccessful. The same decree is found at Philæ, without the Greek text, on a granite rock in the Great Temple. The stone is preserved in the British Museum.

ROUTE 2.

ALEXANDRIA TO PORT SAÎD AND SUEZ, BY WATER.

By steamer, Messageries, Austrian Lloyd, Russian, or Egyptian, in 15–18 hrs. to Port Saîd.

From Port Saîd the Suez Canal can be traversed either as far as Ismaîlîya and thence to Cairo by rail, or to Suez and thence to Cairo by rail. (See Rte. 5.)

ROUTE 3.

ALEXANDRIA TO SUEZ, BY RAIL.

Passengers change at Benha. Leave Alexandria, 9 A.M. or 4.15 P.M., arr. Benha, 11.45 A.M. or 6.51 P.M.; leave Benha, 12.28 P.M. or 7.40 P.M., arr. Suez, 6.35 P.M. or 5 A.M. For the first part of the route, see Rte. 4, as far as *Benha.*

Leaving Benha, and passing through a fertile and richly cultivated country, which, however, offers nothing worthy of interest, *Zaqaziq* (p. 240), a distance of 20 m., is reached. Here the train stops ½ hr., and there is a good refreshment room. For the remainder of the route, see pp. 240–245.

Suez. (See p. 245.)

ROUTE 4.

ALEXANDRIA TO CAIRO, BY RAIL, 128 MILES.

Six trains daily from the Moharrem Bey Stat.: 3 of them express; at 7 and 9 A.M. and 4.15 P.M., taking about 3½ hrs., the others over 6 hrs. As the times of these and of ordinary trains are liable to alteration, travellers should consult the local timetables. Refreshments may be obtained at Tanta and Benha. The first and second class carriages are good, the third dirty. If the traveller has much luggage, he had better send it to the station with a commissionnaire some time before the train starts.

The Rly. between Alexandria and Cairo was the first ever made in the East. It was constructed in 1855,

and, with the continuation from Cairo to Suez now done away with, was the alternative proposed by Stephenson for the Maritime Canal across the Isthmus of Suez (see p. 260).

On leaving the Stat., the line first traverses some gardens, passing

Hadra Stat., 3 m. (see p. 204), and

Sidi Gaber Stat., 1 m., where the line to Rosetta branches off. On the rt. the line skirts the Lake Mareotis, stretching far away out of sight. In winter, after the rising of the Nile, the water reaches in many places to the embankment, but in the late spring and summer there is a wide expanse of swampy marsh, as treacherous to the foot as it is disagreeable to the eye and unpleasant to the nose. Flocks of aquatic birds may often be seen feeding close to the Rly.; but should the traveller, encouraged by their apparent tameness as he looks at them from the carriage window, attempt on some other occasion to try his chances with the gun, he will find them very wary and unapproachable.

The line passes through the defences thrown up by Arabi in 1882 when he withdrew the Egyptian army from Alexandria, and prepared to resist the advance of the English. The farm buildings of Kafr Dawâr were connected by earthworks, and a double line of defence constructed, covering the Rly. and Mahmûdîya Canal. The first line was about 1200 yds. in length. Batteries for rifled guns were built at intervals. The lines were not attacked by the English, and were surrendered after the collapse of the Egyptian army at Tel-el-Kebîr.

Kafr Dawâr Stat., 14 m., a favourite rendezvous of Alexandrian sportsmen. Wild boar are often found in the neighbourhood.

Five miles to the north-west are some mounds called **Nishu**, supposed to be the remains of *Schedia*; they contain confused remains of stone and brick, among which are two fragments of stone (apparently parts of the same block), bearing the names of Ramses II., and some capitals and fragments of late time. The most remarkable object is a series of massive walls in an isolated mound, 300 paces to the south-eastward of these fragments, which were evidently cisterns, like those in Italy and at Carthage. They are of Roman time, built of stone, with horizontal courses of the usual flat bricks or tiles at intervals, and buttresses projecting here and there, to give them greater strength; the whole originally covered with a casing of stucco. The walls, which are now 15 ft. high, were about 16 in number, of which 12 may be still distinctly seen, and the spaces between them were about 215 ft. long and 27 ft. broad, being considerably larger than the second cisterns of Carthage, and only inferior in number and in length (but not in breadth) to the great ones there, which are 110 paces long by 10, and consist of 16 spaces or cisterns. The extremity of each gallery or cistern is rounded off, and we may suppose that they had also the usual arched roofs. A canal or branch of the river appears to have run through the level space, about 750 ft. broad, between them and the town. The distance of Nishu from Alexandria agrees exactly with that given by Strabo from Schedia to that city, which he calculates at 4 schœnes, or nearly 14 English miles. Schedia was so called by the Greeks from the barrier, or bridge of boats, that closed the river at this spot, where duties were levied on all merchandise that passed; and the name of Nishu, applied to the neighbouring mounds and the modern village, may be derived from the Egyptian *nishoi*, signifying "the boats." The mounds of Nishu are in four almost parallel lines, the two outer ones about 250 ft., the centre two about 756 ft. apart. They contain no traces of building; they appear to be entirely of earth, though of very great height, and were probably the result of excavations made in deepening the river, or the neighbouring canal, which, from the low space separating the two centre mounds, appears to have passed between them. Schedia was a bishop's see in the time of Athanasius, as were Menelaïs and Andropolis.

Bordered by cotton-fields on one side and marshes on the other, the line reaches

Abû Homs Stat., 11¼ m. The Mah-

mûdîya Canal here turns eastward till it joins the Rosetta branch of the Nile at Atfîh.

Damanhûr Stat., 10 m. First station at which express stops. A large town, population 19,600: capital of the richly-cultivated province of *Behêra.* It occupies the site of the ancient Egyptian *Pa-Tahoth* and the Roman *Hermopolis Parva.* It has several cotton manufactories and a few respectable-looking houses, but otherwise presents the usual appearance of an Arab village; shapeless huts and houses of crude mudbricks, relieved sometimes in their bare monotony by the graceful outline of a few minarets, and the dome-like cupolas of a Mussulman cemetery; but only really picturesque when nestled in a grove of palms, like the hamlet on the right immediately after leaving the station. It was close to Damanhûr that Napoleon was nearly taken prisoner by the Mamelukes in 1798. On being expostulated with for exposing himself to such a risk, he replied, "*Il n'est point écrit là haut que je doive jamais être prisonnier des Mamelouks —prisonnier des Anglais, à la bonne heure.*" A fair called the Môlid esh-Shêkh Abû Rish is held here three times a year, following those of Tanta and Desûk, and presenting the same features.

Branch line to Er-Ramaniya, 12 m., $1\frac{3}{4}$ m. from Desûk.

A fair and festival (*Môlid*), in honour of Shêkh Ibrâhîm ed-Desûkî, the founder of the Bûrhamîya or Ibrâhîmiya dervishes, is held here, following those of Tanta and preceding those of Damanhûr.

Railway from Desûk to Tanta $46\frac{1}{2}$ m., one train daily each way.

From Damanhûr the railway passes through a richly-cultivated plain, unbroken by the slightest elevation to

Teh el-Barûd Stat., 16 m.

Junction with the Upper Egypt Rly., which follows the left bank of the Nile as far as, at present, Baliâna, a distance of about 460 m. from Alexandria.

About 6 m. to the W. of Teh el-Barûd is the site of the Greek city of Naukratis (Kôm Qa'if) discovered in 1884. Donkeys are not always to be had at Teh el-Barûd; but the first half of the walk is along a good road under an avenue of trees. After a village is reached, it leads through fields. This may be made a day's excursion from Cairo: see p. 503.

It had formerly been assumed by many writers that this city was situated on the Rosetta branch of the Nile, not far from the present town of Desûk; but it seems beyond question that the real site was close to the village of Nebîra on the canal which ran from Memphis to the mouth of the Nile. The accounts given by Herodotos and Ptolemy agree with this hypothesis, and, unless some future discovery should prove that Naukratis was elsewhere, we may take it as certain that this was the spot where the Greek colonists founded the town in the 7th century B.C. It appears to have been built at first of wood, and afterwards rebuilt of sundried bricks in the reign of Psammetikhos I., who had his capital at Saïs on the Nile, about 15 m. E. of the spot chosen for the site of Naukratis. It was probably about the same period that the great Temenos, which served as both temple and fortress, was built. The city steadily grew in prosperity until the epoch of the Persian conquest, when it appears to have commenced to decline. The foundation of Alexandria in B.C. 323 struck a serious blow at the greatness of Naukratis, but the latter continued to exist until the 2nd cent. A.D., after which it gradually sank into its present condition, *i.e.* a heap of rubbish mounds with a few huts scattered over them.

Of the five sacred foundations mentioned by Herodotos, four have already been identified, *i.e.* the Helleneion, the temples of Apollo, Aphrodite, and the Samian Hera; some interesting stelæ have been discovered, and a most important collection of Greek pottery and metal articles have been brought together.

A few miles beyond Teh el-Barûd we reach the Rosetta branch of the Nile, 65 m. from Alexandria. The

river is crossed by a fine iron bridge of 12 spans, resting on hollow iron piles. It opens for the passage of large vessels in a very ingenious manner. A part of the roadway, two spans in length, turns on a pivot on the piers supporting it until it is brought at right angles to the bridge, thus leaving two passages: the single pillars above and below the bridge serve to support the two ends of the part thus moved, and protect it from being injured by vessels driven against it. The cost of this bridge, which has a double line of rails, with a foot-path alongside, was 400,000*l.* Before its construction, trains were ferried over. It was here that Achmet Pasha, elder brother of the late Khedive, Ismaîl, and at the time of his death heir to the viceroyalty, was drowned in 1856. He was returning to Cairo from Alexandria at a Bairam festival, and as usual his railway carriage was pushed by natives on to the platform of the steam ferry. Either by accident or design the protecting bar at the opposite end of the platform was not in its place, and the carriage ran over the edges into the Nile.

Immediately on the S. side of the bridge is

Kafr-ez-Zayyât Stat., 10½ m., 1 hr., 50 min. by express from Alexandria. Trains stop here 15 min.

Excursion to Sâ el-Hagar ("Sa of the Stone") or ruins of **Saïs.** This can be done by boat, which can be hired for about P.T. 100, and will take, if the wind is favourable, 3 hrs.; or by donkeys in about 5 or 6 hrs. The latter mode has the advantage that it is independent of wind. About a mile from the river to the N. are the lofty mounds of the ancient **Saïs**, in old Egyptian *Sa*, whose remains give its name to the modern village. These remains are now confined to a few broken blocks, some ruins of houses, and a large enclosure surrounded by massive crude-brick walls about 70 ft. thick, and of very solid construction. Between the courses of bricks are layers of reeds, intended to serve as binders; and hieroglyphs are said to have been met with on some of the bricks, which may perhaps contain the name of the place, or of the king by whom the walls were built. These walls enclose a space measuring 2325 by 1960 ft.; the N. side of which is occupied by the lake mentioned by Herodotos, where certain mysterious ceremonies were performed in honour of Osiris. As he says it was of circular form, and it is now long and irregular, we may conclude that it has since encroached on part of the *temenos* or sacred enclosures, where the temple of Neith and the tombs of the Saïte kings stood. The site of the temple appears to have been in the low open space to the W., and parts of the wall of its *temenos* may be traced on two sides, which was about 720 ft. in breadth, or a little more than that around the temple of Tanis. To the E. of it are mounds, with remains of crude-brick houses, the walls of which are partially standing, and here and there bear evident signs of having been burnt. This part has received the name of *el-Qâla'a*, "the Citadel," from its being higher than the rest, and from the appearance of two massive buildings at the upper and lower end, which seem to have been intended for defence. It is not impossible that this was the royal palace. Below it to the S. is a low space, now cultivated, and nearly on the same level as the area where probably the temple stood.

The water of the lake is used for irrigating this spot, but it is generally dried up from the end of May until the next inundation fills the canals. On its banks, particularly at the western extremity, grow numerous reeds, and when full of water it is frequented by wild duck and other water-fowl, now the only inhabitants of ancient Saïs.

Some low mounds, and the ruins of houses about 1000 ft. from the walls of the large enclosure, mark probably the site of the ancient town, the S. extremity of which is occupied by the modern village.

There are no remains of sculpture amidst the modern or ancient houses, except fragments in the two mosques and at the door of a house; which last has the names of King Psammetikhos I., the goddess Neith, and the town of Sa or Saïs.

Saïs was a city of great importance, particularly during the reigns of the

Saïte dynasty, who ruled Egypt about 150 years (687 B.C. to 524 B.C.), until the Persian invasion under Cambyses; and some claim for it the honour of having been the parent of a colony which founded the city of Athens in 1556 B.C., and introduced the worship of Minerva on the shores of Greece.

At Saïs were the sepulchres of all the kings of Egypt, natives of the Saïte nome. They stood in the *temenos*, or sacred enclosure, of the temple of Neith; and it was here that the unfortunate Apries and his rival Amasis were both buried. The tomb of Apries was near the temple, on the l. entering the *temenos;* that of Amasis stood farther from the temple than those of Apries and his predecessors, in the vestibule of this enclosure. It consisted of a large stone chamber, adorned with columns in imitation of palm-trees, and other ornaments, within which was an isolated stone receptacle, with double doors (at each end), containing the sarcophagus. It was from this tomb that Cambyses is said to have taken the body of Amasis; which, after he had scourged and insulted it, he ordered to be burnt; though the Egyptians assured Herodotos that the body of some other person had been substituted instead of the king's. This last appears to have been added to give a greater air of probability to a story against the Persians, which there is great reason to doubt, from the indulgent conduct of Cambyses to the Egyptians when he first conquered the country, and from the respect paid to kings by the Persians; and Cambyses only had recourse to severity after they had rebelled against him. "They also show," continues the historian, "the sepulchre of him (Osiris) whom I do not think it right here to mention. It stands in the sacred enclosure, behind the temple of Minerva, reaching along the whole extent of its wall. In this *temenos* are several large stone obelisks; and near it a lake cased with stone, of a circular form, and about the size of that at Delos, called Trochoïdes. On this lake are represented at night the sufferings of him, concerning whom, though much is known to me, I shall preserve strict silence, except as far as it may be right for me to speak. The Egyptians call them mysteries. I shall observe the same caution with regard to the institutions of Ceres, called Thesmophoria, which were brought from Egypt by the daughters of Danaus, and afterwards taught by them to the Pelasgic women." Saïs was the place where the "fête of burning lamps" was particularly "celebrated during a certain night, when every one lighted lamps in the open air around his house. They were small cups full of salt (and water?) and oil, with a floating wick which lasted all night." Strangers went to Saïs from different parts of Egypt to assist at this ceremony; but those who could not be present lighted lamps at their own homes, so that the festival was kept, not only at Saïs, but throughout the country.

From the accounts given of it, the temple of Neith appears to have been of great splendour. "Amasis added to it some very beautiful *propylæa*, exceeding all others both in height and extent, as well as in the dimensions of the stones and in other respects. He also placed there several large colossi and androsphinxes, and brought numerous blocks of extraordinary size to repair the temple, some from the quarries near Memphis, and the largest from Elephantinê, a distance of 20 days' sail from Saïs."

"But," adds Herodotos, "what I admire most is an edifice of a single block brought from the latter place; 2000 men, all boatmen, were employed three years in its transport to Saïs. It is 21 cubits long externally, 14 broad, 8 high: and its measurements within are 16 cubits 20 digits long, 12 broad, and 5 high. It stands at the entrance of the sacred enclosure; and the reason given by the Egyptians for its not having been admitted is, that Amasis, hearing the architect utter a sigh, as if fatigued by the length of time employed and the labour he had undergone, considered it so bad an omen that he would not allow it to be taken any farther; though others affirm that it was in consequence of a man having been crushed while moving it with levers." At Saïs was also a colossus dedicated by Amasis, 75 ft. high, similar in size and proportion to one he placed before the temple of Ptah at Memphis, which was lying on its back; and the grand palace of the kings in the same city, which Apries left to attack Amasis, and to which he afterwards returned a prisoner,

is another of the interesting monuments mentioned at Saïs.

Excavations made by Mariette Pasha at the site of Saïs have served only to reveal its utter state of ruin, and it is impossible to fix the position, or ascertain the plan, of any of the splendid monuments mentioned by the historian. There is in the Giza Museum the sarcophagus of Psamthek II. of the XXVIth Dynasty. It was found at Damanhûr, whither it was probably brought from Saïs, which is stated by Herodotos to have been the burial-place of this Dynasty.

We have now entered the Delta, and the traveller cannot fail to be struck with the amazing fertility of the vast plain stretched out on either side of him, divided not by hedges, but by innumerable canals and raised dikes, and varied in its flat monotony only by the brown mound-like villages.

Tanta Junct. Stat., 11 m.

Branch lines: *a.* to Talka (opposite Mansûra), and thence to Damietta, passing by Mahallet Rûh, Mahalla Kebîr, Semmenûd, and Mit-Assas, 72 m., 3 trains daily; *b.* to Zifta, *viâ* Mahallet Rûh, 28 m. (see p. 304); *c.* Desûk, 46½ m. (see p. 219); *d.* and to Menûf, 25½ m. S., situated in one of the most fertile parts of the Delta, 3 trains daily.

Tanta is a large and important town (Pop. 35,000), capital of the province of Gharbîya. It boasts of a large commodious Stat., and a palace of the Khedive. Near the Stat. are two *Inns*, one kept by a Greek, the other by an Italian. There are English, American, French, and German Consular Agents. The *Mosque of the Seyyid Ahmed el-Bedâwi* has been restored, and is very handsome.

Tanta is celebrated for the *Fairs* or *Festivals* held three times a year—in January, April, and August—in honour of the Seyyid el-Bedâwi, who was a Moslem saint of great renown. He was born at Fez in A.D. 1200 (A.H. 596), and, having passed through Tanta with all his family on his way to Mecca, established himself in that place on his return, and was buried there at his death. He seems to have succeeded to Shu, the god of Sebennytos, the Egyptian Herakles, whose attributes have been given him by popular fancy or tradition. It is the Seyyid whose aid is invoked when any one is in need of strength to resist a sudden calamity; the effects of a storm, or any frightful accident, are thought to be averted by calling out "*Ya seyyid, ya Bedâwi*"; and the song of "*Gab el-Yûsara*," "he brought back the captives," records the might and prowess of this powerful hero. In the second call to prayer chanted by the muezzin an hour before daybreak, he is invoked under the name of Abû Farrâg, Shêkh of the Arabs, and coupled with El-Hasan and El-Husên, and "all the favourites of God."

Each of the fêtes lasts 8 days, and those in the spring and summer are attended by an immense concourse of people, as many as 200,000 being sometimes collected together. The open space round the town is covered with tents of all sorts and sizes: the great, square, gaudy-coloured tent of the rich *Shêkh el-beled* (village chief), with horses, camels, and donkeys picketed round about it, and flanked on both sides by the smaller tents of his followers and dependants: the deep, oblong, equally gaudy booths of the singing and the dancing girls, the jugglers, the romance reciters, and the story-tellers; round tents of various sizes and conditions, from the blue-lined one of the well-to-do *fellâh* down to the ragged bell of his poorer neighbour; and, most picturesque of all, the "black tents of Kedar,"—the long, low, flat-topped tent of camel's-hair blanket that marks now, as of old, the temporary resting-place of the wandering Bedâwin.

Although a religious festival, pleasure is the chief object of the pilgrims, and a few *fâthahs* at the tomb of the saint are sufficient to satisfy every pious requirement, and to induce the hope of obtaining his blessing. Business, however, is not neglected. The cattle and horse fairs held during

these festivals are the most important in Egypt. Formerly a brisk trade in slaves was carried on, and the slave market was one of the sights of the fair; but that is now done away with, and whatever traffic there is has to be done in secret. The great day of the fair is a Friday, when a procession takes place, in which the Shêkh of the *Ahmedîya* dervishes is escorted in great pomp on horseback, and the *Aulâd Nû* play an important part (see p. 28). Certain relics of the saint are displayed, sometimes in the procession. Various masquerades are indulged in, and personages and nationalities caricatured.

The evening is the time at which to see the îête at its height; and a walk through the streets and booths will afford many a curious and suggestive sight. As at the festival of Bubastis, in old times, a greater quantity of wine was consumed than at any other period of the year, so at Tanta, greater excesses are committed by the modern Egyptians than on any other occasion. The traveller who finds himself in Egypt at the time of either of these fêtes will do well to pay Tanta a visit, but it is not recommended to take ladies to Tanta at these times. Each of the three Tanta fairs is followed by a festival at Desûk, in honour of the Shêkh Ibrâhîm ed-Desûkî; and that, again, by one at Damanhûr, in honour of Shêkh Abû Rîsh. Processions and proclamations are made at Cairo and other towns, announcing the approach of these great annual fairs, and visitors who are not able to see the Tanta fair would do well to go to one of the others.

Still the same rich country to

Birket es-Sab Stat., 11¼ m. Here the Rly. crosses the great Bahr Shibîn canal, which irrigates a great part of the Province of Gharbîya. After a run of 14 m., the Rly. crosses the Damietta branch of the Nile by a bridge similar to that at Kafr ez-Zayyât, and passing on the l. a handsome palace built by Abbas Pasha, and the ruins of the old town of Athribis.

Benha Junct. Stat., 14 m., is reached in 3 hrs. from Alexandria.

Branch line *viâ* Zaqaziq and Ismaîlîya to Suez, 127½ m. (see p. 240); and *viâ* Zaqaziq to Mansûra, 63 m., and Salahîya (see 302).

Benha el-Asal, "Benha of Honey," is a town of 6000 inhab., the capital of Kalyûbîya. It was at one time the centre of the cotton trade in that part of the Delta, but Zaqaziq has now taken its place; nor does it any longer produce the honey from which it derived its name. It is recorded by the Arab historian that, at the time of 'Amr's invasion, the presents sent to Mohammed by John Mekaukes, a rich and noble Copt, included among other things a jar of honey from Benha el-Asal. Its chief article of trade now is oranges, of which the groves all around its neighbourhood supply large quantities to the Cairo market; and the Yûsuf Effendi oranges, large juicy mandarins from Benha, are considered the best in Egypt.

The ruins of the old town of **Athribis**, now *Atrîb*, lie to the N.E. of the modern village. An excursion to the mounds can be made from Cairo in a few hours: see p. 502. They present somewhat the appearance of a huge deserted brickfield, with here and there heaps of red cinders. The town appears to have been of considerable extent, nearly a mile in length E. and W., and ¾ m. N. and S. It was intersected by two main streets crossing each other nearly at rt. angles; and there was probably a square at the spot where they met. A little beyond this *quadrivium*, or crossway, to the W., is another open space, apparently the site of the principal temple, and traces may perhaps be discovered of the sacred enclosure on the outer side. Most of the objects found at Athribis have been of Greek or Roman date; but that it possessed buildings of older time is certain, not only from the antiquity of the place, but from a monument found there of a granite lion bearing the name of Ramses II., which has been brought to Europe. To the N. of the town is a double row

of low mounds resembling the banks of a canal, or the remains of walls ; but they extend only to a certain distance, about 2000 ft., and are closed at the eastern end, so that they suit neither of these two. Many of the houses of the town have been burnt, as is frequently the case in Egyptian towns ; and parts of the mounds have been used for tombs, doubtless in after-times, when the limits of the inhabited part were contracted. They may, therefore, be referred to a late Roman or Christian epoch, like those at Bubastis and other towns ; and thus the occurrence of tombs in the midst of houses, which is at first perplexing, may be accounted for. The mounds are constantly decreasing in size, owing to the crude-brick dust, of which they are chiefly composed, being taken away for repairing embankments, manuring the land, &c. During this process objects of value are occasionally found.

2½ m. to the N. of Benha the Bahr Muîzz leaves the Nile. It was the ancient Mendesian branch of the river, and is now used as a canal. The train next passes Tûkh, 7½ m., and Kalyûb, 11½ m.

The *Barrage* (see Environs of Cairo, Exc. V., p. 420) is about 3 m. distant to the W. The Libyan chain of hills now comes into view behind the Pyramids to the W. ; while on the E. appear the Mokattam hills, and the rocky promontory on which stands the Citadel, conspicuous by the tall slender minarets of the Mosque of Mohammed Ali.

After passing Kalyûb the country becomes much more wooded, and villas with pretty gardens and well-grown plantations offer a pleasant relief to the eye after the unbroken monotony of the country hitherto traversed. On the E. may be seen in the distance the mounds of Heliopolis, the gardens of Matarîya, the plantations of Kûba, and the vast barracks of Abbasîya. On the W. is the palace of Shubra, and the magnificent avenue leading from it to Cairo. A few minutes more, and the train enters the Stat. of

✱ **Cairo**, 10 m.—Omnibuses, carriages, and donkeys await the traveller. If the traveller has no one to meet him, he had better put himself into the hands of the commissionnaire of the hotel to which he intends to go.

SECTION I

THE NILE DELTA
English Miles
0 5 10 15 20 25 30
MEDITERRANEAN SEA
Rosetta Mouth
Bolbitinic Mouth
Rosetta
(Rashid)
Bay of Abukir
Abukir
KANOPUS
Anc. Kanopic Mouth
ALEXANDRIA
(Iskenderiya)
Lake Edku
Lake Abukir
Lake Burullus
Damietta Mouth
Phatnitic Mouth
Damietta
(Dumyat)
Fareskur
Lake Menzâla
Menzâla
Port Said
Janitic Mouth
Mendesian Mouth
Pelusian Mouth
Plain of Tina or Pelusium
PELUSIUM
Sebennytic Mouth
Berimbal
Fua
Desûq
Er Rahmâniya
Damanhûr
HERMOPOLIS PARVA
Mehallet el Kebir
Mansura
Tanta
Zifta
Shibin el Kôm
Benha el Asal
Giza
Menuf
Qalyûb
CAIRO
Citadel
Belbes
Zagâziq
Abu Kebir
Ismailiya
Lake Timsah
Serapeum
(Darius stela)
Suez
Port Ibrahim
Great Bitter Lake
Little Bitter Lake
Gebel Geneffa or Gebel Ahmed Taher
Gebel Uwebid
Gebel Dimeshq
Gebel Shalut
Gebel Ammun
Gebel Araqa
Wâdy Tumilat
Wâdy Tih
Wâdy Faragh
Wâdy Natrûn
Wâdy el-Maghara or es-Sumâr
MARYUT
Lake Mareotis
Balah Lakes
Bir Suez
Maghara
Pyramids of Giza
Pyramids of Abusir
Pyramids of Zawyet el-Aryan
Great Petrified Forest
Former Station Rubeki
Disused Railway
Former Station Wubeid
Former Route of the Anglo Indian Mails
Route taken by General Buonaparte in 1799
Highest Ground on the Isthmus 52 feet
Chalet of the Khedive
Old Caravan Route to Syria
Darb el-Hagg el-Maghariba
Darb el-Hagg
Darb el-Hagg el-Maghara
Darb el-Hagg el-Mehâriba
(Old Pilgrimage Route from South Africa)
Canal
Ferdân Canal
Zawiyet Abu Shaisha Can.
Mellâhat el-Gan
Mellâhat el-Hamra
Mellâhat el-Jûn
Mellâhat Umm Ilisha
Der Baramûs
Der Suriâni
Der Anba Bishoi
Der Macarius
Qasr Ghettagia
Medina Kiffari
Gebel Ashim el-Esh
Abu Taki
Bir Burdan
Almaida
Abusir
Tina or Pelusium
Old Caravan Route to Syria
Tel es-Semut
El-Qantara el-Khazna
Es Sâlihiya
Bir Abu Arûq
Bir Magdal
Bir Menayil
Serapeum
El Ambek
Port Agrûd
Darb el-Hagg
Bir Suez
Shaluf et-Terraba
Ras el-Esh
Eshtum el Gemil
Eshtum Hadâui
Ed-Dibu Tower
Tel Tenis
Tel Dengua
Tel Defenna
DAPHNAE
Tel esh Sherig
Tel el Garra
Tel el-Maskhuta
PITHOM HEROOPOLIS
Tel el-Retaba
Tel el-Kebir
Tel el-Yahudiya (ONION)
Tel el-Amal
Tel el-Muqdam
LEONTOPOLIS
Tel el-Bilâmun
Tel el-Kirâsha
Tel el-Ibrahimiya
Tel el-Darbet
Tel el-Qarnais
Tel el-Tawila
Tel el-Qaraim
Tel el-Ghanama
Tel el-Dahiriya
Tel el-Ghalyûbiya
Tel el-Mamuna
Tel el-Ghurbiya
Tel el-Garwiyin
Tel el-Ghamsa
Tel el-Ghazâli
Tel el-Ghaitâwira
Tel el-Ghanâm
Tel el-Bilâmun
Tel el-Ghanâm
Tel el-Ghanâm
Tel el-Ghanâm

SECTION III.

THE ISTHMUS OF SUEZ AND THE EAST OF THE DELTA.

ROUTE	PAGE
5. Cairo to the Suez Canal, by Ismaîlîya, Lake Timsah, the Bitter Lakes, Suez, and Port Saîd.	231
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9. Cairo to Sân, the ancient Tanis, and Lake Menzâla, by rail and water . . .	305

ROUTE 5.

CAIRO TO THE SUEZ CANAL, BY ISMAÎLÎYA, LAKE TIMSAH, THE BITTER LAKES, SUEZ, AND PORT SAÎD.

a. Preliminary Hints.—*b.* Cairo to Suez.—*c.* Town and Neighbourhood of Suez.—*d.* Egyptian coast of Red Sea.—*e.* Ancient canals of communication between the Mediterranean and Red Sea.—*f.* Various modern projects for connecting the two Seas.—*g.* Financial and political history of the present Maritime Suez Canal.—*h.* Suez to Port Saîd, by the Canal.

a. **Preliminary Hints.**—This excursion will occupy from 4 days to a week. Those who are going to Mount Sinai or Syria will be able to take it on their way, and so save time. The best plan to pursue is to go direct from Cairo to Suez by rail. This will occupy the best part of 1 day, leaving perhaps time after arriving at Suez to look about the town, and pay a visit to the Fresh-Water Canal. The next day may be devoted to inspecting the new docks and breakwater, the entrance to the Maritime Canal, &c.; and those whose curiosity on these points is soon satisfied, and who are energetic, may manage a visit to the wells of Moses in the same day; otherwise these must be left to the morrow. Leave Suez on the 3rd or 4th day, as the case may be, and return to Ismaîlîya by train, or, if possible, in a steamer through the Maritime Canal, which is well worth traversing in this part, for the purpose of seeing the cutting of Shalûf, and the Bitter Lakes. The remainder of the day after arriving at Ismaîlîya may be fully occupied in visiting different points of interest, which will be specified farther on. On the following day leave by the light Rly. for Port Saîd. The stay at Port Saîd and the time of leaving will depend upon the direction in which the traveller's road lies; whether he is going on by sea to Syria or to Alexandria, or whether he is returning by land to Alexandria or Cairo, or going by the short desert route to Syria. If he is going anywhere by sea, he will have timed his movements so as to suit the departures

of the steamers: if he is returning to Lower Egypt by land, he can take the light Rly. to Ismaîlîya; and if he is going by the desert, he will have arranged for his camels either to wait for him at Ismaîlîya, or meet him at Qantara. Those who are going to Sinai had better go in the first instance to Port Saîd, and thence to Suez, taking Ismaîlîya either going to or returning from Port Said. No dragoman is required, nor need any preparation be made for this excursion, as there are very fair hotels at Ismaîlîya and Port Saîd, and their commissionnaires will be found at the Stats.

b. **Cairo to Suez by Railway,** 150 m. —The train for Suez leaves the central terminus Stat. near the Shubra road every morning at 8 A.M. There is also a night slow train. For the exact time, refer to the local time-table.

Kalyûb Stat., 8½ m. The train here leaves the main line to Alexandria, and turns off eastward, passing through a fertile country to

Shibîn el-Kanâter Stat., 11 m. About a mile from this village are some ruins called **Tel el-Yahûdîya,** "the Mound of the Jew." They are supposed to mark the site of the city founded by the high-priest Onias, and called after him Onion or Onia (Metropolis Oniæ).

Donkeys can be procured at Shibîn, but it is a pleasant walk of 1½ m. through the fields (towards the S.E.) to the Tell. The excursion can be easily made in a day from Cairo (see p. 502).

Except the crumbling crude-brick mounds, which can be seen from the railway, rising to a considerable height, and rendered especially conspicuous by the pinnacle-like shape they have in so many instances assumed, nothing of any interest had been found at Tel el-Yahûdîya till 1870, when the *fellâhîn* of the neighbourhood, while engaged in carrying away the brick-dust, which from the quantity of nitre it contains forms a valuable top-dressing to the soil, came across some very fine enamelled tiles and inlaid ornaments. Unfortunately no information was given to the proper authorities of this discovery, and everything was destroyed and broken up, or allowed to pass into the hands of petty dealers in antiquities. The mound was thoroughly explored by the Egypt Exploration Fund in 1887, but to Brugsch Bey and Prof. Hayter Lewis we owe the description of the hall, now completely destroyed. It was paved with white alabaster slabs; the walls were covered with a variety of encaustic bricks and tiles; many of the bricks were of most beautiful workmanship, the hieroglyphs in some being inlaid in glass. The tiles are round, varying in size, colour, and pattern. The capitals of the columns were inlaid with brilliant-coloured mosaics, and a pattern in mosaics ran round the cornice. Altogether it must have been a splendid apartment. Some of the bricks bear the cartouche of Ramses III.; and if the building is to be referred, as other circumstances seem to show it may be, to his reign, the extraordinary freshness of the colours is a matter for surprise considering the material in which they have lain embedded. Within the area of the hall were 2 red granite pedestals. A few yards to the W. is a large bath hollowed out of a solid piece of limestone, with steps cut out of the interior, and close to it a plunging-bath, with signs of more alabaster pavement. Still farther to the W. is a large fragment of limestone, covered with well-executed sculptures. Ramses III. is seated, and 2 figures, a male and a female, are offering him a sort of circular fan, representing apparently a bush or tree with the *ankh* or emblem of life in it; the female is grasping a papyrus stem; Ramses' outstretched right hand holds a lotus. The original hieroglyphs in some parts appear to have been covered with plaster, in which fresh inscriptions have been cut. Portions of statues and other remains, of the time of Seti I. and Ramses II., have been discovered here, but by far the greater number of cartouches are those of

Ramses III. Close by is an ancient Hebrew necropolis, the graves of which are of the type known as *fours à cercueils.* Some of the tablets from these tombs are now in the Gîza Museum, and bear a striking resemblance to those discovered at Sidon.

The *View* from the top of the mounds is very fine. To the S. are seen the Pyramids and Cairo, with the Citadel standing prominently out at the projecting angle of the Mokattam Hills; in the same direction is the obelisk of Heliopolis. A short distance to the E. stretches the desert; while to the N. and W. lies some of the most fertile and richly wooded land in Egypt. In the months of January and February, when the plain is brightly green with the growing crops, and the foliage of the trees, which are unusually abundant in this part and add so much to the beauty of the landscape, is in full luxuriance, a finer bit of scenery, or one more unlike the typical Egyptian *paysage*, can hardly be imagined.

Josephus gives a curious account of the foundation of Onion, and the building of the temple there. The son of Onias the high priest, who bore the same name as his father, having fled from Antiochus, king of Syria, took refuge at Alexandria in the time of Ptolemy Philometer. Seeing that Judæa was oppressed by the Macedonian kings, and being desirous to acquire celebrity, he resolved to ask leave of Ptolemy and Cleopatra to build a temple in Egypt, like that of Jerusalem, and to ordain Levites and priests out of their own stock. To this he was also stimulated by a prophecy of Isaiah, who predicted that there should be a temple in Egypt built by a Jew. He therefore wrote to Ptolemy, expressing this wish, and saying he had found a very fit place in a castle that received its name from the country, Diana. He represented it as abounding with sacred animals, full of materials fallen down, and belonging to no master. He also intimated to the king that the Jews would thereby be induced to collect in Egypt, and assist him against Antiochus. Ptolemy, after expressing his surprise that the God of the Jews should be pleased to have a temple built in a place so unclean, and so full of sacred animals, granted him permission; and the temple was accordingly erected, though smaller and poorer than that of Jerusalem. Josephus afterwards states that the place was 180 stadia distant from Memphis; that the nome was called of Heliopolis; the temple was like a tower (in height?), of large stones, and 60 cubits high; the entire temple was encompassed by a wall of *burnt* brick, with gates of stone. In lieu of the candlestick he made a lamp of gold, suspended by a golden chain. Such is the substance of the not very clear description given by Josephus. It is sufficient to settle the position of the place; and we may suppose that Onias chose this neighbourhood for other reasons, which he could not venture to explain to an Egyptian king surrounded by Egyptians; perhaps because it had associations connected with the abode of the ancestors of the Jews in Egypt, whence they started with a high hand, and freed themselves from the bondage of Pharaoh.

Other Jewish cities seem afterwards to have been built in this district; and these, whose mounds still remain and are known at the present day by the same title as the one under consideration, are probably of the "five cities in the land of Egypt," which, according to Isaiah, were "to speak the language of Canaan." They continued to be inhabited by Jews till a late period. It was from them that Mithridates of Pergamos received so much assistance, when on his way to assist J. Cæsar; and the 500 who were embarked by Ælius Gallus against Arabia appear to have been from the same district. And though Vespasian, after the taking of Jerusalem, had suppressed their religious meetings in the Heliopolite nome, they continued to be established in many parts of Egypt, independently of the large quarter they possessed in Alexandria, from which they were expelled by the persecutions of the orthodox Cyril.

Continuing our journey through a very fertile and wooded country, quite different in aspect from the monotonous plain through which the Rly. passes between Alexandria and Cairo, we reach

Belbês Stat., 16 m. This village is the successor of Bubastis Agri; in Coptic, Phelbes. Near it passed the ancient canal that led to the Bitter Lakes and thence to the Red Sea, whose bed may still be traced for a considerable distance in that direction. The new Fresh-Water Canal from Cairo, which joins the old one from Zaqaziq to Ismaîlîya and Suez, and so provides water communication between Cairo and the Red Sea, passed by Belbês, and follows in fact the course of the old one above mentioned. About 6 m. S. of Bêlbes, close to the village of Rhetah, on the E. side of the Ismaîlîya Canal, is a large Roman settlement. Belbês was the first halting-place of the English cavalry on their march to Cairo after the fight of Tel el-Kebîr on the 13th September, 1882. Passing by

Bordên Stat., 6 m., the line just before reaching Zaqaziq runs close to the ruins of the ancient town of Bubastis, now called *Tel Bast.* (A visit to the view may be made a day excursion from Cairo. See p. 503.)

Bubastis, in the hieroglyphs written *Pa-Bast*, the *Pibeseth* of the Bible and called in Coptic *Poubaste*, derived its name, as is apparent under all of the above forms, including the modern name, from the goddess Bast, to whom the principal temple was dedicated. It was situated on the W. bank of the Pelusiac or Bubastide branch of the Nile, and was one of the most ancient cities of Egypt. It was of considerable importance as far back as the XVIIIth Dynasty; but it rose to its greatest height under the XXIInd Dynasty, whose first king, Shashanq I. (Shishak), having conquered Thebes, united in his person the crown of Upper and Lower Egypt, and fixed the seat of power at his native town, Bubastis. Under Amasis of the XXVIth the eastern branches of the Nile were neglected for the purpose of bringing the foreign trade to Saïs on the Kanopic branch, and Bubastis, with Tanis and Mendes, gradually declined; but it retained enough magnificence to excite the admiration of Herodotos when he visited it a few years later. He describes it as standing higher than any other place in Egypt, and ascribes this to the fact that at one time capital punishments were abolished in Egypt, and the criminal was, "according to the nature of his offence, set to raise the ground in a greater or less degree in the neighbourhood of the city to which he belonged"—a statement which, if true, would make it appear that the people of the Bubastite nome did not enjoy a very good reputation, since their capital was raised more than that of any other town. The beauty of the temple of "the goddess Bubastis" (Bast) induced him to give an unusually minute description of it. "Other temples," he says, "may be grander, and may have cost more in the building, but there is none so pleasant to the eye as this of Bubastis." He then proceeds to describe it. "The temple forms a peninsula surrounded by water on all sides except that by which you enter. Two canals from the Nile conduct the water to the entrance by separate channels without uniting, and then, diverging in opposite directions, flow round it to the rt. and l. They are each 100 ft. broad and shaded with trees. The gateway is 60 ft. in height, and is ornamented with beautiful figures 6 cubits (9 ft.) high. The temple is in the middle of the town; and as you walk round you look down upon it on every side; for the town having been considerably raised, while the temple continues on the same level where it was originally founded, entirely commands it. It is surrounded by a wall of circuit, sculptured with figures, containing a grove of very large trees planted round the body of the temple itself, in which is the statue of the goddess. The length and breadth of the whole temple measures a furlong. At the entrance is a way paved with stones about 3 furlongs long and about 4 plethra broad, planted on either side with very lofty trees, which, after crossing the market-place in an easterly direction, leads to the temple of Hermes."

"This account of the position of the

temple of Bubastis is very accurate. The height of the mound, the site of the temple in a low space beneath the houses, from which you look down upon it, are the very peculiarities which anyone would remark on visiting the remains of Tel Basta. One street, which Herodotos mentions as leading to the temple of Mercury, is quite apparent, and his length of 3 stadia (furlongs) falls short of its real length, which is 2250 ft. On the way is the square he speaks of, 900 ft. from the temple of Bast (Bubastis), and apparently 200 ft. broad, though now much reduced in size by the fallen materials of the houses that surrounded it. Some fallen blocks mark the position of the temple of Mercury (Hermes), but the remains of that of Bast are rather more extensive, and show that it measured about 500 ft. in length. We may readily credit the assertion of Herodotos respecting its beauty, since the whole was of the finest red granite, and was surrounded by a sacred enclosure about 600 ft. square, beyond which was a larger circuit, measuring 940 ft. by 1200, containing the minor one and the canal he mentions, and once planted, like the other, with a grove of trees. . . . Amidst the houses on the N.W. side are the thick walls of a fort, which protected the temple below; and to the E. of the town is a large open space, enclosed by a wall, now converted into mounds."—*Rawlinson's* 'Herodotus.' The historic names found among the sculptures are those of Ramses II., Osorkon I., and Amyrtæos. In the spring of 1887 M. Naville, acting for the Egypt Exploration Fund, commenced a series of excavations at Bubastis, which were continued until 1889. The temple with its four halls could distinctly be traced. Outside the door of the first hall were two statues of Hyksos type, one of which is now in the British Museum. Beyond was the celebrated Festival Hall of Osorkon II. Further west was another hall, supported by pillars alternately of circular form with lotus or palm leaf capitals, and square with Hathor head capitals. At the end of the temple was a large unfinished chamber, containing the shrine of Bast, the tutelary deity.

Inscriptions extending over a period of 4000 years have been found at Bubastis: the oldest contains the "Ka" name of Khufu of the IVth Dynasty, the builder of the Great Pyramid, and that of Khafra, his successor; the most modern dates from the time of Ptolemy Euergetes II. The site was literally strewn with the ruins of colossal figures, pillars, tablets, &c. Among the most interesting fragments which were cleared were a colossal head and part of the seated figure of a king, which, from its resemblance to the Sân androsphinxes, is thought to be the portrait of a Hyksos king; some statues of the so-called "Hyksos" type, more probably belonging to Asiatic invaders contemporary with the IXth Dynasty (see p. 311); the base of a statue of the same workmanship bears the name of King Khyan, whose scarabs show by their style that he came between the VIth and XIth Dynasties. Other kings of this group, Uazed and Yakeb-her, are known from similar scarabs; a red granite slab carved in low relief with the portraits of Osorkon II. and his wife Queen Karoama; a very fine Hathor-head capital in red granite; a black granite statue of the goddess Bast, and part of the shrine of Nektanebo I.

An overthrown pylon of Osorkon II. was discovered; the sculptures on it were of great interest as describing an important festival in all its details.

In these and other ruins of the Delta certain peculiarities may be observed, in which they differ from those of Upper Egypt. In the latter the walls of the temples are sandstone, and the columns built of several pieces, and granite is confined to obelisks, statues, doorways, and to the adyta of some remarkable monuments. In the Delta the temples themselves are in great part built of granite, and the porticoes and vestibules have columns of a single block of the same materials.

Zaqaziq Junct. Stat., 6 m. (Pop. 35,000.) A town of considerable importance, the capital of the province of Sharkîya. [Branch lines to Benha, on Alexandria and Cairo main line; and to Abû Kebîr, and thence to Mansûra and Damietta (see Rtes. 8 and 9), and to Salahîya.] A stoppage is made here of 20 minutes; and a good luncheon can be obtained at the restaurant in the Stat. There is nothing at Zaqaziq to detain the ordinary traveller, nor, indeed, are there any great facilities for a stay there; but anyone who is disposed to examine the neighbouring ruins of Bubastis, or shoot snipe and wild-fowl in the early part of the year in some marshes not far off, can generally make arrangements for board and lodging with the station-master. Zaqaziq itself presents no object of interest. It has risen considerably in importance within the last few years, and has become the centre of the trade of the surrounding district, and of the railway system in the east of the Delta. A good many Europeans live in the town, and it boasts a certain number of respectable-looking houses. An old bridge and sluices mark the end of the Muîzz Canal, which leaves the Damietta branch of the Nile a little below Benha. On the other side of the bridge begins the canal which leads to Sân, the ancient Tanis, and follows in its course the bed of the old Titanic branch. The fertile country round about Zaqaziq is probably a part of Goshen of the Bible. A large sculptured shrine of the XXXth Dynasty was found in the district, and is now in the Museum at Gîza.

After leaving Zaqaziq, the Rly. follows more or less closely the direction of the Fresh-Water Canal, which is the modern representative, during part of its course, of the canal cut by the ancients to serve as a means of communication between the Nile and the Red Sea, and known by different names at different epochs. The history of this canal will be found preceding the description of the Suez Canal. Passing through a rich and fertile country, we reach

Abû-Hammâd Stat., 12 m. From this point the Rly. may be said to form the line between the cultivated land and the desert. On the one side are nothing but sandy hillocks stretching away to the horizon, while on the other, a short distance from, if not close to, the line, is luxuriant vegetation, produced and nurtured by the life-giving canal. Abû-Hammâd is a pretty village, and one of the stations on the caravan route between Egypt and Syria *viâ* Salahîya.

Tel el-Kebîr Stat., 6 m., a village in the centre of the fertile district called El-Wâdy, or Wâdy et-Tumilât. This district, which gives its name to this part of the canal, was purchased by the Suez Canal Company of Saîd Pasha for 74,000*l.*, and during the short time in which it was their property, great agricultural improvements were begun. In 1863, however, it was resold to the Egyptian Government, in accordance with the terms of the Emperor Napoleon's award, for 400,000*l.* Tel el-Kebîr is the site of the battle in which Lord Wolseley broke up Arabi Pasha's army on the 13th Sept. 1882, and crushed the rebellion. The cemetery in which the English officers and soldiers who were killed in the action are buried is near the Stat. The fortifications of Tel el-Kebîr are to the E. of the Stat., the line of railway passing through them. The line does not again approach the cultivated land till passing the village of *Kasasîn*, or *Râs el-Wâdy*, which forms the extreme point of the Wâdy district, and almost the easternmost limit of the Delta. Kasasîn was the point where the British forces were assembled prior to the attack on the Egyptian position at Tel el-Kebîr. General Sir Gerald Graham, G.C.B., had his headquarters in the house of the keeper of the lock, and the principal army hospital was also established in this house (Sept. 1882).

Mahsama Stat., 14 m. In the neighbourhood is a lake, formerly filled

with water during the high Nile, and now utilised by the Fresh-Water Canal, which at this point leaves the railway and passes, at some distance to the right, a place called *Tel el-Maskhûta.* This is the site of the very interesting explorations made by Monsieur E. Naville for the Egypt Exploration Fund in 1883. He has identified the spot as the ancient city of Pithom, and there appears to be little doubt that this identification is correct, and that the theory adopted by the French explorers, that the city was Ramses, cannot be upheld. The city was founded by Ramses II. of the XIXth Dynasty (see p. 61). The monuments which bear his name are the most ancient discovered by M. Naville, and there is no doubt that he constructed the great storehouses which form so remarkable a feature in the ruins which have been excavated. It is probable that he built these storehouses as depôts for provisions to supply the armies which he led into Asia, and also for the use of the garrison whose duty it was to guard the eastern frontier of Egypt. He also opened the canal from the Nile to keep the city supplied with fresh water, and it is quite possible that he employed the Israelites upon this canal as well as upon the building of the store cities. To quote Exod. i. 11, 13, 14, "And they built for Pharaoh treasure cities, Pithom and Ramses. . . . And the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field." After Ramses II., the king who added most to Pithom was Shashanq of the XXIInd Dynasty, who reigned at Bubastis (see p. 236). As he had frequently to fight with the nations of Asia, it was important for him to keep in repair the fortresses which commanded the eastern roads. Other kings added to the defences, but the most important monument which M. Naville discovered was a tablet of Ptolemy Philadelphos, which relates what was done for Pithom by this monarch and his queen Arsinoë. This tablet, which is now in the Museum at Gîza, gives some interesting information both as regards the history of the city of Pithom and of Ptolemy Philadelphos. It appears from it that Pithom and the neighbouring city of Arsinoë were the starting-points of commercial expeditions to the Red Sea, and that from thence one of Ptolemy's generals went to the land of the Troglodytes to bring back elephants for purposes of war. The city of Heroöpolis was near Pithom, or this may have been the name given by the Greeks to the old town. M. Naville considers that Arsinoë must have been on the site now occupied by the village of El-Magfar.

Nefîsha Stat., 14 m. [Short branch to Ismaîlîya, 2½ m.] The daily ordinary trains run into Ismaîlîya, and then back again to the junction at Nefîsha. The Fresh-Water Canal also divides at Nefîsha, one part continuing to Ismaîlîya, and thence through two locks, gaining the level of the Maritime Canal, and the other branching off to Suez. From Nefîsha is obtained the first view of Lake Timsah, a description of which will more properly enter into the account of the Suez Canal.

✱ **Ismaîlîya** (Pop. 3400). Light Rly. to Port Saîd, trains twice daily, close to the water. Both hotels are between the landing-place and the Rly. Stat. (one is a branch of Shepheard's). (For description of Ismaîlîya, see p. 279.)

The train returns along the branch line to Nefîsha, and then continues on the way to Suez. The country is all desert, a few signs of vegetation occurring now and then in the immediate neighbourhood of the Fresh-Water Canal, which is constantly to be seen close to the Rly. The next Stat. reached is called

Serapeum, 5¼ m. The train does not stop here. The French fixed on this name, from the circumstance of some ruins supposed to belong to an old temple of Serapis having been found in the neighbourhood. The discovery

of a cuneiform inscription, and a stone on which the Persian sun-disk is sculptured, have proved the ruins to be those of one of the three memorials raised by Darius on the canal banks between the Heroöpolitan Gulf and Bubastis. A small branch canal leads from the Fresh-Water Canal.

We now come in sight of the Bitter Lakes, or rather of the northernmost and larger of these inland seas. Their description will be found in the account of the Suez Canal (p. 273). It is curious to reflect that this vast expanse of water, on which the traveller, as he passes by, will probably see several large steamers, was, so lately as 1869, a salt-marsh bordered by desert sand.

Fâyed Stat., 11 m. Not far from the shore of the Great Bitter Lake.

Geneffa Stat., 12 m. This Stat. is so named from the hills which have been for some time seen on the rt., called *Gebel Geneffa*. Still skirting these hills, we reach

Shalûf Stat., 11 m. The line here approaches to within a very short distance of the Suez Canal, the high banks of which may be seen from the carriage window, only a few hundred yards off. The Fresh-Water Canal, which runs between it and the Rly., here enters the bed of the old canal of communication first cut by Darius between the Bitter Lakes, then called the Gulf of Heroöpolis, and the Red Sea. The reader who studies the account given (p. 539) of the Exodus of the Israelites and their passage of the Red Sea, will find that it has been conjectured by some that the scene of that event may be localised somewhere in the immediate neighbourhood of this place; the Red Sea at that remote period having extended as far as the Bitter Lakes. Continuing along the high desert land, out of reach of the high tides which still sweep up for some distance above Suez, the line makes a détour to the rt., and turning into the valley to join the track of the old line between Cairo and Suez, now done away with, reaches

Suez Term. Stat., 12 m. The line is continued down to the new docks and landing quays close to the roadstead, about 1½ m. farther on, but the passenger for Suez will get out at the Stat. for the town.

c. **Town and Neighbourhood of Suez** (Pop. 10,500). Post and Egyptian Telegraph offices at the Stat. The best Inns are the *Bel Air* and the *Orient*, which are fairly moderate in their charges.

The *British Consulate* is situated on the quay of the Creek. Letters may be addressed to the care of the Consul. There is daily postal communication between Suez and the principal towns in Lower Egypt; and a regular departure of mails for Europe, India, Australia, &c.

The Rly. Stat. is on the S. side of the town, in Rue Colma. The Custom House is on the quay of the Creek near the Stat. Trains go down to the docks about fifteen times daily. Fares, P.T.2, 2nd class; P.T.1, 3rd class. There are one or two trains daily to Cairo, Alexandria, &c.

Telegraphic messages can be sent by the Egyptian line to any part of Egypt, and to some places in Europe, and by the English company to any part of the world (see p. 8).

The Peninsular and Oriental, for Europe weekly, for Bombay weekly, for Madras and Calcutta fortnightly, and for China, Australia, &c., monthly. The Messageries Maritimes for China, Cochin China, &c., and for Europe, fortnightly; for Réunion and the Mauritius, and for Pondicherry, Madras, and Calcutta, monthly: and many other companies, such as the British India, the Orient line, the Austrian Lloyd, the Russian Steam Navigation, run steamers direct, through the Suez Canal, but very few stop at Suez except for the Canal requirements, anchoring in the Roads a short time

either to discharge the pilot or to take their turn for going through the Canal, the transit at night being made with the electric light.

There are a few European shops at Suez, and a native bazaar, but with the exception of a few curiosities from the Hedjaz, brought by the Mecca pilgrims, there is nothing to tempt a purchaser.

History.—The Town of Suez is situated near the N. extremity of the western branch of the Red Sea, called the Gulf of Suez. The actual town is of comparatively modern date; but its position in ancient times was always one of considerable commercial importance, and the city of Clysma stood somewhere in the neighbourhood. Clysma appears to have been a fort as well as a town, and was, perhaps, the spot where the troops destined to guard the sluices of the canal were stationed. It was called Castrum by Hierocles and Epiphanius; and Κλυσμα (Clysma), or Κλεισμα, is first mentioned by Lucian. It appears to be the same as the Clysma Præsidium of Ptolemy, though he places it much further down the coast. His positions, however, are not always certain; and a garrison would be stationed here rather than on any other part of the coast. To Clysma succeeded Kolzim, which is probably an Arab corruption of the old Greek name. The name of Kolzim, or Kolzum, is still given to some heights to the N. of Suez; and the position of the place is fixed by the mention in history of the re-opening of the canal by Omar to Kolzim on the Red Sea. Abû'lfêda is still more precise in his position of Kolzim, and leaves no room to doubt that it stood exactly on the spot now occupied by Suez. His words are: "At the extremity of the gulf intervening between Tor and Egypt was situated the town of Kolzim, and those who go from Egypt to Tor are wont to follow the coast from Kolzim to Tor." The name of "Sea of Kolzim" has also been given to this part of the Red Sea; and it has been conjectured that as *Kolzim* means in Arabic "destruction," there is some reference to the history of the Israelites and the overthrow of Pharaoh's host; but, as we have seen, the name is probably a corruption of Clysma. The chief historical interest of Suez is derived from its having been supposed to be the spot near which the Israelites crossed the Red Sea under the guidance of Moses, and the Egyptian army was drowned, but modern criticism tends to place the scene of this event farther N.

After the destruction, in the 8th century, of the canal of communication with the Nile, Suez became little better than a small fishing village, galvanized now and then into commercial life by the passage of caravans going to and fro between Asia and Egypt. Subsequently, at the beginning of the 16th cent., under Selim I. and Sûliman II., it became a naval depôt for the Turkish fleet in the Red Sea; but the utter decline of navigation in that sea, consequent on the discovery of the Cape route to the East in 1496, and the want of fresh water, from which it has always suffered since the destruction of the canal, reduced it again to a miserable collection of Arab huts. The visit of Buonaparte in 1798 to Suez, and the project already conceived by him of uniting the two seas by a direct canal, ended in nothing; but in 1837, owing to the exertions of Lieut. Waghorn, the route through Egypt was adopted for the transit of the Indian mail, and, a few years after, the P. and O. Company began running a line of steamers regularly between India and Suez. This was followed in 1857 by the completion of a railway from Cairo, and Suez soon began to increase again in size and importance, and the population in 1860 numbered about 5000. It still suffered, however, from the want of fresh water, the European population being supplied with Nile water for drinking, brought in cisterns by the daily trains from Cairo, while the remainder of the supply was carried on the backs of camels from El-Ghurkutch and 'Ain Mûsa (Moses' Wells). The completion by the Suez Canal Company, at the end of 1863, of the Fresh-Water Canal from Tel el-Wâdy to the centre of the Isthmus, and thence to Suez, brought an abundance of Nile water to the town; and the various works in connection with the Suez Canal, the new quays, the docks, &c., soon made Suez a large and busy place of 15,000

inhabitants. With the completion of the Canal, the activity of the town decreased.

Description.—The old town itself offers few points of interest. The population has decreased to about 10,000, and the town is not in a very flourishing condition. To the N. of the town are the Government storehouses and workshops called Ansari, formerly the property of the P. and O. Company—the lock, which terminates the Fresh-Water Canal and joins it with the gulf—the Water-works, which supply water from the canal to the whole of the town—and, on the heights above the storehouses, the chalet of the Khedive, from which there is a magnificent view: in the foreground are the town, the harbour, the roadstead, and the mouth of the Suez Canal; to the rt. the range of Gebel Ataqa, a most striking and beautiful object, with its black-violet heights hemming in the Red Sea; away to the l. the rosy peaks of Mt. Sinai; and between the two, the deep blue of the gulf.

About 2 m. to the S. of the town at the end of the causeway are the new *Quays* and *Harbours*, rapidly falling to ruin, owing to bad workmanship and neglect; they may be reached either in a boat or by the branch Rly. line. We will suppose the traveller to go by water and return by land. (*Rowing boat P.T.*8–10 *an hour.*) Leaving the quay in front of the post-office, the boat passes down the narrow channel which formerly served as the means of communication between the roadstead and the town. On the l. is a stone pier, leading to the old Quarantine, where people sometimes land for the Wells of Moses. Soon after, on the rt., begins the stone embankment lining the quays and harbour, while the centre of the channel now marks the line of the Suez Canal, which may be seen stretching away to the l. On the rt. is the entrance to the Suez Canal Company's port, marked by a white light, and then a quay called the Waghorn Quay, on which has been erected, by the Suez Canal Company, a statue of that persevering and energetic individual, to whose efforts are due the re-establishment, in the first instance, of the Egyptian route between Europe and the East. Rounding the point of the quay on which there is a green light, corresponding with a similar red one, a short distance farther down on the l., which marks the position of some breakers, we come to the head of the roadstead, capable of containing 500 vessels of all sizes, and the entrance to *Port Ibrâhim*, divided by a long jetty into two parts, one for ships of war and the other for merchant ships. At the head of the E. part is a dry dock—410 ft. long, 100 ft. broad, and nearly 36 ft. deep. On the jetty is the dock station. The whole of the ground on which the quays and other constructions stand has been recovered from the sea, and the successful execution of the work is due to the enterprise and energy of the contractors, Messrs. Dussard Frères, the same who built the jetties at Port Saîd.

Excursion to Wells of Moses.—A pleasant excursion may be made to the **Wells** or **Fountains of Moses,** *'Ain Mûsa.* It will occupy, according to the route taken and the time spent at the place, from half a day to a day. The shortest way is to take a sailing boat or a steam launch to the jetty which has been built out into the sea to communicate with the new Quarantine, lately established on the shore of the gulf for the reception of the pilgrims on their return from Mecca. From this point to 'Ain Mûsa the distance is 2½ m., and the whole time occupied in going about two hours; if donkeys are required between the jetty and the Wells, they must be sent from Suez. Or the boat may be taken down to the entrance to the canal, and then up it a short way to the usual starting-point for the Wells. Either of these routes will take from three to four hours. The sums to be paid for boats and donkeys had better be strictly agreed upon beforehand. There are one or two so-called cafés

at 'Ain Mûsa, where bad coffee can be procured, but the visitor who intends spending the day there had better take some food with him. This excursion may be combined with a visit to the docks, the traveller landing there on his return.

The Wells are a sort of oasis, formed by a collection of springs, surrounded with tamarisk-bushes and palm-trees. Since it has become, as Dean Stanley calls it, "the Richmond of Suez,"—a regular picnicing place for the inhabitants of that town,—some Arabs and Europeans have regularly settled in it, and there are now a few houses, and gardens with fruit-trees and vegetables. The water from the springs has a brackish taste. Most of them are simply holes dug in the soil, which is here composed of earth, sand, and clay; but one is built up of massive masonry of great age.

Excursion to the Monument of Darius.—A ride of rather more than 5 m. through the desert, N. of Suez, along the line of the Fresh-Water Canal, brings us to the fragments of one of the granite *stêlæ*, erected by Darius to commemorate the re-opening of the canal between the Red Sea and the Nile. Traces of the cuneiform and hieroglyphic inscriptions can still be detected upon some of them. The *stêlæ* were erected at certain intervals along the line of the Canal, and the remains of three others of them have been found, on a mound 1 kilometre S. of Tel el-Maskhûta or Pithom (see p. 242), a little to the E. of the station of the Serapeum on the Suez Canal, and on the side of a mound between the 61st kilometre of the Canal and the telegraphic station of Kabret.

d. **Egyptian Coast of the Red Sea.**—The old Coptic name of the Red Sea was ⲡⲓⲟⲙ ⲛ̀ⲥⲁⲣⲓ, "the Sea of Sari," corresponding to the *Yâm Sûf*, ים סוף of Hebrew, and *Bahr Sûf* of Arabic. For though *sûf* is translated "flags" (Exod. ii. 5), which do not grow in the Nile, it is here the same as the Arabic *sûf*, a small seaweed common in this as in other seas; and so called from its resemblance to "*wûl*" (*sûf*). It is probably the *Rytiphlœa pinastroides* (*Phy. Brit. r.* 85). The Greek appellation, ἡ ἐρυθρὰ θάλασσα, the Red Sea, was originally applied to the Persian, and afterwards to this gulf, as well as to that part of the Indian Ocean, which lies between them; but the name "*red*" was not from any seaweed, or coral, or colour about the sea, or the mountains of the western coast. It was probably the Greek literal translation of Edom, "red," an idea that is all the more likely if we suppose the South Arabian nation of Himyarites to have derived their name from the Arabic word *Ahmar*, "red." The sea would then have been called "red," as being the Sea of the Red men.

The Red Sea extends from the head of the Gulf of Suez to the Straits of Bab-el-Mandeb, about 1400 m., and its greatest width is about 200 m. At Râs Mohammed it is split by the peninsula of Sinai into two parts; one, the Gulf of Suez, about 150 m. long and from 10 to 18 wide, and the other, the Gulf of 'Aqaba, about 100 m. long and from 5 to 10 wide. Both sides of the Gulf of Suez are Egyptian territory, and also the E. side of the Red Sea to a point S. of El-Wedj about lat. 26° N. The boundary line between Egypt and the Turkish territory may be taken as extending from El-Arîsh on the Mediterranean to the head of the Gulf of 'Aqaba, and thence it runs parallel to the Red Sea and about 50 m. inland, meeting the coast line a little to the S. of El-Wedj.

The only port on the E. shore between Suez and the division of the sea is *Tor*, 2 days' journey from Sinai. Opposite the end of the Sinai peninsula is *Gebel ez-Zêt*, "the mountain of oil," close to the sea. At this point the Egyptian Government have expended large sums in searching for the petroleum which there is reason to believe exists. Up to the present, although a certain amount of oil has been found, it has not been proved to

exist in sufficiently large quantities to pay for the money sunk, and the work has been discontinued. At *El-Gimsah*, a headland, terminating the bay to the S.S.W. of it, are some sulphur-mines, grottoes, and inscriptions in the Sinaitic character. About 27 m. inland are the old porphyry quarries of Gebel ed-Dokhân, "mountain of smoke." (See p. 511.) The road from Gimsah, past Gebel ed-Dokhân, may be followed to Qina on the Nile. The distance is about 140 m.

The ruins of *Myos Hormos* are on the coast in lat. 27° 24′. The town is small, very regularly built, surrounded by a ditch, and defended by round towers at the corners, the faces, and the gateways. The port, which lies to the northward, is nearly filled with sand. Below the hills, to the eastward, is the Fons Tadmos, mentioned by Pliny. Myos Hormos was the principal port on the Red Sea in the time of Strabo. According to Agatharcides it was afterwards called the Port of Venus, under which name it is also mentioned by Strabo. Besides the ancient roads that lead from Myos Hormos to the westward (see p. 516), is another running N. and S., a short distance from the coast, leading to Abû Durrag and Suez on one side, and to Suâkim on the S., to which the Arabs have given the name of Dthenêb el-Aya, or "the ass's tail."

At **Old Qusayyar** are the small town and port of *Philoteras*, of which little remains but mounds and the vestiges of houses, some of ancient, others of Arab date. The name of Philoteras was given it by an admiral of Ptolemy Philadelphos, in honour of the king's sister, having been previously called Ænnum. The modern town of **Qusayyar** stands on a small bay or cove, 4½ m. to the southward. The population is about 3000. This is a separate governorship. It was formerly a place of some importance, but is now falling into decay. The water supply is bad. There is a custom-house, but the trade is very limited, consisting principally of dates from Arabia. For the route between Qusayyar and the Nile, see p. 512.

After passing Qusayyar are the "several ports" mentioned by Pliny, with landmarks to direct small vessels through the dangerous coral reefs, whose abrupt discontinuance forms their mouth. These corresponding openings are singular, and are owing to the coral insects not working where the fresh water of the winter torrents runs into the sea, which is the case where these ports are found. There are no remains of towns at any of them, except at *Nechesia*, and the *Leucos Portus*; the former now called *Wâdy en-Nukkari*, the latter known by the name of *Esh Shûna*, or "the magazine." Nechesia has the ruins of a temple, and a citadel of hewn stone; but the Leucos Portus is in a very dilapidated state; and the materials of which the houses were built, like those of Berenikê, are merely fragments of madrepore and shapeless pieces of stone. About half-way between them is another small port, 4 m. to the W. of which are the *lead mines of Gebel er-Rosâs*; and a short distance to the northward, in Wâdy Abû-Raika, is a small quarry of basanite, worked by the ancients. About 20 m. inland from the site of Nechesia are the old Neccia quarries and emerald mines at Gebel Zobâra.

Behind the headland of Râs Benâs, called Râs el-Unf, or Cape Nose, by the Arab sailors, opposite Yembo on the Arabian coast, there is a deep gulf at the head of which stood the old town of Berenikê. This gulf, according to Strabo, was called Sinus Immundus. The long peninsula or chersonesus, called Lepte Extrema, projecting from this gulf, is mentioned by Diodoros, who says its neck was so narrow that boats were sometimes carried across it from the gulf to the open sea. From the end of the cape may be perceived the peak of St. John, or the Emerald Isle, Gezîret Zibîrga, or Semêrgid, which seems to be the Ὀφιώδης, or serpentine island, of Diodoros. The inner bay, which constituted the ancient port of Berenikê, is now nearly filled with sand; and at

low tide its mouth is closed by a bank, which is then left entirely exposed. The tide rises and falls in it about one foot. Berenikê can only be reached by dhow.

The town of **Berenikê** was founded by Ptolemy Philadelphos, and so called after his mother. There is a temple at the end of a street, towards the centre of the town, built of hewn stone, and consisting of three inner and the same number of outer chambers, with a staircase leading to the summit, the whole ornamented with sculptures and hieroglyphs in relief. It was dedicated to Serapis; and in the hieroglyphs are the names of Tiberius and Trajan. The houses are built of madrepore.

For the old road between Berenikê and the Nile, see p. 515.

Between Râs Benâs and Râs Elba are a number of small harbours which are much used by Arab traders to convey provisions to the Bisharîn tribes, and to bring slaves back to Yembo and Jeddah. Since the trade with the Sûdân has been stopped in consquence of the rebellion, a good deal of the commerce which used to pass through Suâkim now goes to these small harbours, the Custom duties being thus lost to the Egyptian Government. South of Râs Elba is Râs Rowêy, a long, low promontory. Here is an Egyptian station dependent upon Suâkim. At Rowêy are some very extensive salt fields, from which a considerable amount of salt is exported annually, principally to India.

Suâkim (11,000 Inhab.) is the most important town on the W. side of the Red Sea. A considerable garrison of Egyptian and black soldiers, commanded by English officers, is always necessary to protect the district from the raids and attacks of the Dervishes, led by Osman Digna. In February, 1891, it was found necessary to attack the Dervishes, and, after some severe fighting, Handûb and Tokar were occupied. These places and Suâkim were, from 1884–96, the only territory left to the Khedive of the vast Sûdân provinces over which he ruled twenty years ago. The rebellion and anarchy in the Sûdân have almost completely destroyed the trade of Suâkim, and it will take years before it recovers itself. There is an Egyptian governor, but his authority does not extend beyond the town itself and a few points on the coast, and there is a British garrison. Some Custom duties are collected, but the revenue is not sufficient at present to pay for the expenses of government and the garrison. The deficiency is paid by Egypt. Suâkim was the scene of the two English expeditions of 1884 and 1885, neither of which led to any result. It was formerly a favourite starting-point for shooting expeditions to the Sûdân, but the policy adopted by England of compelling Egypt to abandon the country has made travelling in the interior dangerous, if not impossible. The principal tribes in the vicinity of Suâkim are the Hadendowa and Amarar.

Massowa (16,000 Inhab.). The seaport of Abyssinia, which since 1885 has been in Italian occupation. It is a cheerful thriving place, carrying on a brisk trade in mother-of-pearl, skins, cattle, and india-rubber.

e. **Ancient Canals of communication between the Mediterranean and Red Sea.**—Before entering upon a history and description of the present maritime canal between the Mediterranean and the Red Seas, commonly known as the Suez Canal, it may be interesting to give some slight sketch of the ancient canals of communication which have at different epochs existed between the two seas: premising that they all differ in an important respect from the present one, in that, while it goes direct from sea to sea, and is consequently entirely a salt-water canal, they were, with the exception of the part between the Bitter Lakes and the Red Sea, fresh-water canals, deriving their supply entirely from the Nile, and are represented at the present day by the Wâdy Canal, and its continuation to Ismaîliya and Suez, commonly called the Fresh-Water Canal. On the outside N. wall of the Temple of Karnak is a scene of the time of Seti I.,

in which he is said to have made his triumphant return from Asia by way of *ta-tenat*, "the cutting" which swarmed with crocodiles, and therefore presumably communicated with the Nile.

According to classic authors—Aristotle, Strabo, and Pliny—the traditional Sesostris, probably Ramses II., first conceived and carried out the idea of making a water communication between the two seas, by means of the Pelusiac branch of the Nile from Avaris to Bubastis, and then by rendering navigable the irrigation canal which already existed between the latter town and Heroöpolis, which would appear, from M. Naville's recent discoveries, to have been near Tel el-Maskhûta, the site of the ancient city of Pithom. Several monuments bearing the cartouche of Ramses II. were found at this spot (see p. 242). As this king built the city of Pithom, it is very probable that he also made a canal to conduct the waters of the Nile. Necho's canal tapped the Nile at Bubastis, near Zaqaziq, and followed almost the line of the modern Wâdy Canal to Heroöpolis, which at that time was a port; the Red Sea, it must be remembered, reaching much further inland than now, and being called in this upper portion (now separated from the main sea, and known as the Bitter Lakes) the Heroöpolite Gulf. The length of the canal as given by Pliny, of 62 Roman miles = about 57 English ones, would agree, allowing for the sinuosities of the valley traversed, with the distance between the site of old Bubastis, near Zaqaziq, and the present head of the Bitter Lakes, in the neighbourhood of Serapeum. The length given by Herodotos of much more than 1000 stadia (114 m.), must be considered as including the whole distance between the two seas, both by the Nile and the canal. The story of Herodotos that 120,000 men perished in cutting the canal, is probably an exaggeration; and the reason which he assigns for Necho's desisting from his undertaking —the warning of an oracle "that he was labouring for the barbarian"— does not seem very credible. The more likely reason was the idea, then prevalent, that the Red Sea was considerably above the level of the Delta, and that if the Nile was made to communicate with that sea, not only would a great part of the country be inundated by the latter, but the said water would penetrate some way up the river, and render it undrinkable. This reason, however, would require the absence of all knowledge of locks, and even sluices, by the ancient Egyptians.

The work of Necho was continued by Darius, the son of Hystaspes (520 B.C.); and the natural channel of communication between the Heroöpolite Gulf and the Red Sea, which already probably in the time of Necho had begun to silt up, having become in the 100 years that had elapsed since then completely blocked, was cleared out and rendered navigable. Traces of this canal, which was about ten miles long, can be distinctly seen in the neighbourhood of Shalûf near the S. end of the Bitter Lakes, and the present Fresh-Water Canal follows its course for some distance between that point and Suez. Several Persian monuments were found by Lepsius in this part of the Isthmus, commemorating this work of Darius; and on one of them the name of Darius is written in the Persian cuneiform character, but enclosed in a cartouche of Egyptian form. It will be seen, then, that up to this time the transit between the two seas was effected thus:—ships sailed up the Pelusiac branch of the Nile to Bubastis and thence along the canal to Heroöpolis, where their cargo was transhipped to Red Sea vessels.

This inconvenient transhipment of cargo was remedied by the next Egyptian sovereign, Ptolemy Philadelphos (285 B.C.), who made the water communication between the two seas his care. M. Naville found at Tel el-Maskhûta a most interesting tablet of this king, which informs us that Pithom or Heroöpolis and the neighbouring city of Arsinoë were the starting-points of commercial expeditions to the Red Sea; the tablet alludes to a canal which seems to have led from the city to the head of the Red Sea. In addition to cleaning out and thoroughly restoring the two canals, he joined the fresh-water canal with the Heroöpolite Gulf by means of a lock and sluices, which, while it permitted the passage of vessels, prevented the salt water from mingling with and spoiling the fresh. At the point at which the canal between the Hero-

öpolite Gulf and the Red Sea joined the latter he founded the town of Arsinoë.

Whether the next sovereign who took means to restore the line of communication between the two seas, which, as we know, was impassable in the time of Cleopatra (B.C. 31), was Trajan or Hadrian (A.D. 98–138), is uncertain. The Nile had almost entirely deserted the Bubastite or Pelusiac branch, and therefore it would be necessary to tap it at a much higher point; and the traditional name of Amnis Trajanus given to the old canal which leaves the Nile near Old Cairo, and formerly joined the old line of canal to the Bitter Lakes, seems to point to that as having been the new canal cut by Trajan to join the old one, which he also cleaned out and rendered again navigable. But it is very doubtful whether any work of this kind was undertaken in the time of the Romans, and it is more probable that the new canal above mentioned was the work of 'Amr, when ordered by the Khalîf Omar to send supplies of corn to Mecca and Medina, and the whole of the Hedjâz then (A.D. 639) suffering severely from famine. It joined the old canal near the latter's former point of departure in the neighbourhood of old Bubastis.

In return for the anxiety thus displayed for the Holy Cities, and Arabia generally, Omar received the flattering title of "Prince of the Faithful" (Amîr el Monemîn), which was thenceforward adopted by his successors in the Kalîfate. One hundred and thirty-four years after, El-Mansûr Abû Gafer, the second Khalîf of the Abbaside Dynasty, and the founder of Baghdad, is said to have closed this canal, to prevent supplies being sent to one of the descendants of Ali, who had revolted at Medina. Since that time it has remained unopened, though some assert that the Sultan Hâkim once more rendered it available for the passage of boats, in A.D. 1000, after which it became neglected and choked with sand.

But though the passage of boats was impeded, and it was no longer of use for communication with the Red Sea, some portion still contained water during the inundation, until closed by Mohammed Ali; at which time it is said to have flowed as far as Shêkh Hanêdik, near Tusûm and the Bitter Lakes.

The old canal which left the Nile at Cairo had long ceased to flow much further than the outskirts of the city, and the still more ancient one from the neighbourhood of Bubastis, now known as the Wâdy Canal, extended only a few miles in the direction of the Isthmus, as far as Kasasîn, when the necessity for supplying the labourers with fresh water along the line of the Suez Canal induced the Company in 1861 to prolong it from Kasasîn to the centre of the Isthmus, and afterwards in 1863 to carry it on to Suez. In one or two places the bed of the old canal was cleared out and made to serve for the new one. Its level is about 20 ft. above that of the Suez Canal, which it joins at Ismaîlîya by means of two locks; and the same difference of level between it and the Red Sea is remedied by means of four locks between Nefish and Suez. The average depth of water at high Nile is 6 ft., and at low Nile 3 ft. This canal, called the Ismaîlîya, leaving the Nile at Qasr en-Nîl and passing by Heliopolis and Belbês, restores the line of water communication between the Nile and the Red Sea as it existed perhaps in the time of Trajan, certainly in the time of Omar; but its importance as a means of transit is purely local and internal. Another canal from Zaqaziq joins the Ismaîlîya at Abû-Hammâd, not far from Tel el-Kebîr.

f. **Various modern projects for connecting the two seas.**—We have seen that all the more enlightened sovereigns who ruled Egypt at different periods paid special attention to the means of transit through that country between the East and the West; and so much so, that Ptolemy Philadelphos, one of the chief restorers of the canal communication between the Mediterranean and Red Sea, founded another line of route through Egypt from Myos Hormos and Berenikê on the Red Sea, to Koptos, on the Nile, near Thebes. And this route continued to be of great importance up to the time of the discovery of the Cape passage by Vasco da Gama in 1497, from which time all the overland routes between East and West, both through Asia and Africa, were gradually abandoned. About the

same date, the Venetians, who had almost a monopoly of the trade with the East through Egypt, and thence down the Red Sea, were much troubled by the Portuguese taking away their commerce by means of the Cape route, and there appears little doubt that the Doge of Venice considered the possibility of having a canal cut through the Isthmus of Suez. Negotiations were begun between the Venetian Republic and the Sultan of Egypt, El-Ghûri, but were put a stop to by the Turkish invasion in 1517, after which all idea of cutting a canal was given up.

The first in more comparatively modern times to take up the subject of a water communication between the two seas was Napoleon Buonaparte. After having in 1798 examined himself the traces of the old canal of Necho and his successors, he ordered M. Lepère to survey the Isthmus, and prepare a project for uniting the two seas by a direct canal. The result of the French engineer's labours was to discover a difference of 30 ft. between the Red Sea at high water and the Mediterranean at low; and as this inequality of level seemed to preclude the idea of a direct maritime canal, the following compromise was recommended:—1. A fresh-water communication between Alexandria and the Bitter Lakes in the following manner: (*a*) Canal from Alexandria to Ramaniya on the Rosetta branch. (*b*) Rosetta branch to Cairo. (*c*) Canal from Cairo by El-Wâdy in the old line to the Bitter Lakes, which were to be filled with fresh water, and closed at the S. end by a lock. (*d*) Sea canal to Suez. 2. Direct communication between the two seas by (*a*) the sea canal from Suez to the Bitter Lakes, and (*b*) a fresh-water canal from the Bitter Lakes to Pelusium. This report was not finished till after the evacuation of Egypt by the French, and circumstances prevented any attempt at its execution. Although, owing to the exertions of Lieutenant Waghorn, the route through Egypt was chosen in 1837 for the transmission of the mails between England and India, and the P. and O. Company established a service of steamers between England and Alexandria, and Suez and India, nothing more was done with regard to a canal till 1846, when a mixed Commission, including Stephenson, was appointed to inquire into the subject. They exploded the old error so extraordinarily confirmed by Lepère, respecting the difference of level between the two seas, and proved that it was inappreciable, but separated without coming to any conclusion, leaving it to one of their number, M. Talabot, to present a project of his own. His idea was to follow the old canal from Suez to near Zaqaziq, avoiding the Bitter Lakes, then take a direct line up to the head of the Delta to the Barrage, then building; carry the canal across the river at this point by means of a gigantic aqueduct, and then continue it in a direct line to Alexandria. The difficulties involved in this plan proved it to be impracticable; and the same verdict awaited the project of Messrs. Barrault, who proposed to go from Suez through Lake Menzâla to Damietta, then across the Damietta branch of the Nile to Rosetta, and so across the Rosetta branch to Alexandria.

The next project was drawn up in 1855 by M. Linant-Bey and M. Mougel-Bey, under the superintendence of M. de Lesseps, who had already received a first firman of concession from the then Viceroy, Said Pasha. It recommended a direct canal between Suez and Pelusium, passing through the Bitter Lakes, Lakes Timsah, Ballah, and Menzâla, and communicating with the sea at each end by means of a lock. A fresh-water canal from Bûlak to the centre of the Isthmus, and thence to Suez, with a conduit for conveying water to Pelusium, was also proposed. This project was in 1856 submitted to an international Commission, comprising representatives from Austria, England, France, Italy, the Netherlands, Prussia, and Spain, and the following modifications introduced. The line of the canal to the N. was slightly altered and brought to a point 17½ m. W. of Pelusium; this change being determined on from the fact of there being deep water (25 to 30 ft.) at a distance of 2 m. from the coast at this point; whereas at Pelusium the same depth was only found at a distance of 5 m. The locks were done away with, and the length of the jetties at Suez and Port Said modified, and various other minor details settled. This was the project accepted, and so successfully carried out by the Suez Canal Company.

g. **Financial and political history of the present Maritime Suez Canal.**—In 1854 M. de Lesseps, whose father was the first representative of France in Egypt after the occupation of 1798–1801, and who had himself been Consul at Cairo from 1831–1838, obtained the first preliminary concession from Saïd Pasha, authorizing him to form a company for the purpose of excavating a canal between the two seas, and laying down the conditions on which the concession was granted. This was followed by the drawing up and revision of the project mentioned above, and the renewal in 1856 of the first concession with certain modifications and additions. Meanwhile the British Government, under the influence of Lord Palmerston, then Foreign Secretary, endeavoured, for a variety of political reasons, to throw obstacles in the way of the enterprise, and so far succeeded as to prevent the Sultan from granting his sanction to the concession made by the Viceroy. M. de Lesseps, however, sanguine as to the result—he had, as he himself said, "pour principe de commencer par avoir de la confiance"—and encouraged by the favourable reception his project had met with in Europe, determined to open, in 1858, the subscription that was to furnish funds for the undertaking. The capital, according to the statutes of the Company approved in the firman of concession, was to consist of 8,000,000*l.*, in shares of 20*l.* each. Rather more than half of this was subscribed for, and eventually in 1860 Saïd Pasha consented to take up the remaining unallotted shares, amounting to more than 3,500,000*l.* Disregarding the opposition of the English Government, and the withholding through its influence of the consent of the Porte, M. de Lesseps began his work in 1859; and on the 25th of April in that year the works may be said to have been formally commenced by the digging, in the presence of M. de Lesseps and four directors of the Company, of a small trench along the projected line of the Canal, on the narrow strip of sand between Lake Menzâla and the Mediterranean. This was followed by the establishment of working encampments in different parts of the Isthmus. But, though the first step had been won, difficulties of various kinds prevented the work from making very rapid progress, and at the end of 1862 the actual results were only a narrow channel cut from the Mediterranean to Lake Timsah, and the extension of the Fresh-Water Canal from Râs el-Wâdy to the same point. The principal work done in 1863 was the continuation of the Fresh-Water Canal to Suez. At this point a difficulty arose, which threatened to stop the works altogether.

Among the articles of concession of 1856 was one providing that four-fifths of the workmen on the Canal should be Egyptians; and Saïd Pasha consented to furnish these workmen by conscription from different parts of Egypt, the Company agreeing to pay them at a rate equal to about two-thirds less than was given for similar work in Europe, and one-third more than they received in their own country, and to provide them with food, habitations, &c. In principle this was the *corvée* or forced labour; the *fellâhîn* being taken away from their homes and sent to work at the Canal, though there is no doubt that when there they were as well treated and better paid than at home. However, the injustice and impolicy of this clause had always been insisted on to the Sultan by the English Government; and the Khedive Ismaïl, on his accession to power in 1863, perceived at once that the continual drain upon the working population necessary to supply the Canal with 20,000 fresh labourers monthly was a loss to the country which nothing could compensate for. He therefore in the early part of 1864 refused to continue to send the monthly contingent, and the works in consequence came almost to a standstill. Other points of difference at the same time arose between the Sultan, the Egyptian Government, and the Company, with regard to the large grant of lands made to the Company in the original concession, and the proprietorship of the Fresh-Water Canal from Râs el-Wâdy to Suez. By the consent of all parties, the subjects in dispute were submitted to the arbitrage of the French Emperor, Napoleon III., who decided that the two concessions of 1854 and 1856 being of the nature of a contract, and binding on both parties, the Egyptian Government should pay an indemnity of 1,520,000*l.* for the withdrawal of the fellah labour, 1,200,000*l.* for the resumption of the lands originally

granted, 200 mètres only being retained on each side of the canal for the erection of workshops, deposit of soil excavated, &c., and 640,000*l.* for the Fresh-Water Canal, and the right of levying tolls on it; the Egyptian Government undertaking to keep it in repair and navigable, and to allow the Company free use of it for any purpose. The sum total of these payments amounted to 3,360,000*l.*, and was to be paid in 16 instalments from 1864 to 1879.

The Company now proceeded to replace by machinery the manual labour they had lost; and thanks to the energy and ingenuity of the principal contractors, Messrs. Borel and Lavalley, that which seemed at first sight to threaten destruction to the whole enterprise, led more than anything to its being ultimately successful —for it may be said that, without the machinery thus called into action, the Canal would never have been completed when it was; and when we look at the ingenuity displayed in the adaptation of this machinery (the dredges were an old invention of Sir John Rennie), and the enormous scale on which it was applied, it must certainly be considered as one of the chief glories of the work. It may be noted that its first cost was 2,400,000*l.*, and its monthly consumption of fuel 40,000*l.* A further sum of 400,000*l.* was realized in 1866 by the sale of the tract of land called El-Wâdy, which had been purchased by the Company of Said Pasha for the sum of 74,000*l.* And, by a new convention, the term for the payment of the remainder of the indemnity awarded by the Emperor Napoleon was shortened by ten years, and the whole sum was to be paid by 1869.

The work now proceeded without interruption of any kind; but at the end of 1867 it became evident that more money would be needed, and a subscription was opened for the purpose of obtaining 4,000,000*l.* by means of 20*l.* shares, issued at 12*l.*, bearing interest at the rate of 1*l.* per share, and repayable at par in fifty years. Of this loan little more than a fourth was obtained in six months, and in order to get the rest without delay the Company obtained permission to issue bonds, reimbursable by lottery drawings, on condition that their nominal value should not be less than 20*l.*, that they should bear interest at not less than 3 per cent. on the nominal capital, and that the sum annually devoted to prizes should not exceed 1 per cent. of the capital. The prospect of 40,000*l.* a year in prizes, varying from 80*l.* to 6000*l.*, to be drawn for quarterly, in addition to the already favourable terms of the subscription, soon brought in the remainder of the loan. But money was again needed in 1869, and the Company, for the sum of 800,000*l.*, yielded up to the Egyptian Government its right of free passage and exemption from custom-house duties along the Fresh-Water Canal, agreed to take half only of whatever the land still belonging to it might fetch, and renounced entirely all special rights and privileges of any kind. For a further sum of 400,000*l.* it sold to the Egyptian Government all its establishments on the Isthmus, including the hospitals and their *matériel*, the quarry and harbour of Mex near Alexandria, and its workshops and establishments at Bûlaq and Damietta. As, however, the Government were unable to find the money, it agreed to renounce the interest on the shares held by it for 25 years, and by this means enabled the Company to issue fresh bonds, called *délégations*, for the 1,200,000*l.* At this time, it may be added, the Company were receiving a revenue of about 5000*l.* a month as their share, for the transit receipts between Port Said and Suez, *viâ* the Maritime Canal to Lake Timsah, and thence to Suez by the Fresh-Water Canal.

The complicated nature of the money arrangements between the Egyptian Government and the Company, make it difficult to know exactly how far the former had actually fulfilled its engagements at the time of the opening; but supposing it to have done so completely, the capital received by the Suez Canal Company, up to the opening of the Canal in Nov. 1869, would amount in all to about seventeen millions sterling, as thus:—

Original Capital	£8,000,000
Indemnity for withdrawal of fellâhîn, &c.	3,360,000
Sale of the El-Wâdy Estate . .	400,000
Lottery Loan 1868.	4,000,000
Additional Loan 1869.	1,200,000
Total	£16,960,000

The addition of sums arising from various sources of profit would bring the total amount to considerably more than the sum stated above of seventeen millions. Of this amount, as may be seen, 13,200,000*l.* is interest-bearing: but as by the agreement of 1869 mentioned above, the Egyptian Government gave up the interest on its shares for 25 years, the value of the 176,602 20*l.* shares held by it (=3,532,040*l.*) must be deducted, and the interest-bearing capital would consequently stand thus:—

223,398 shares at 20*l.* . . .	£4,467,960
Lottery or Debenture Loan 1868	4,000,000
Additional Loan 1869. . . .	1,200,000
Total	£9,667,960

On the 17th Nov., 1869, the Canal was opened for traffic; not completely finished, it is true, but sufficiently so to enable 48 ships, some drawing 18 feet of water, to pass through to Lake Timsah, and continue their voyage to Suez the following day. All nations may be said to have assisted at the ceremony; and England forgot her old political jealousy of the undertaking, and her scepticism as to its success, in the prospect of the benefit she was likely to reap from this shortened route to the East. The vessels which took part in the opening procession of course paid no rates for passage. But immediately afterwards a regular traffic set in, the first ship to pay the dues being an English one. By the concession of 1856 the tariff, which, it is expressly stated, is to be the same for ships of all nations, was fixed at 10 francs (8 shillings) per ton, and 10 francs per passenger; in addition to which there are extra dues for pilotage, amount of water drawn, &c. The transit dues were from the opening to the 1st July, 1872, levied on the registered tonnage; from that date they were levied on the gross tonnage up to 29th April, 1874, when, in accordance with the decision of an international commission, the former rate was resorted to. In 1884, as the result of another commission, the transit dues were fixed at 9 fr. 50 c. on the net tonnage, the extra dues abolished, and it was agreed to spend a sum of 4 millions sterling, spread over a number of years, in deepening, widening, and generally improving the Canal. The dues on passengers remain at 10 francs, and in 1890 the amount received from this source was 62,270*l.* for 155,676 passengers. The following table will show the manner in which the traffic through the Canal has increased since it was opened for traffic:—

	Ships.	Tonnage.	Dues.
1870	491	436,618	£ 206,372
1872	1082	1,439,169	656,304
1875	1496	2,940,708	1,155,452
1878	1593	3,291,525	1,246,129
1881	2727	5,794,401	2,187,040

	Ships.	Gross Tonnage.	Net Tonnage.	Dues.
1886	3100	8,183,313	5,767,655	£2,261,096
1887	3137	8,430,043	5,903,024	2,314,495
1888	3440	9,437,957	6,640,834	2,593,291
1889	3425	9,605,745	6,783,187	2,646,703
1890	3389	9,749,129	6,890,094	2,689,466

3434 ships passed through the Canal in 1895, carrying in all 216,938 passengers.

The nationalities of the ships were as follows:—

	Ships.
Great Britain	2318
Germany	314
France	278
Holland	192
Italy	78
Austria	72
Norway	57
Russia	39
Spain	33
America	5
Other countries . . .	12

Thus it will be seen that more than 70 per cent. of the tonnage passing through the Canal belongs to Great Britain, an average of 7 steamers daily throughout the year.

The first year in which the receipts exceeded the expenses was in 1872.

Previous to the decision in 1884 to enlarge and improve the Canal at a cost of 4 millions sterling, as mentioned above, the width of the Canal was 22 mètres (72 ft.), and the depth 8 mètres (26 ft. 3 in.) throughout. The depth is now 8 mètres 50 centimètres (27 ft. 9 in.), and the width is being increased to 37 mètres (121 ft.). Many improvements have been made in the "gares," curves, &c., during the last few years, and others are in course of construction. When these are carried out the Canal will have a uniform depth of 9 mètres (29 ft. 6 in.), a width of 65 mètres (213 ft.) in the straight parts, and 75 to 80 mètres (246 ft. to 262 ft.) in the curves; and these dimensions are calculated to enable the Canal to carry any traffic ever likely to be developed.

The financial and political difficulties encountered in the carrying out of this gigantic work were by no means slight, but they were successfully passed through, and the steadily increasing use made of the Canal, especially by English vessels, shows that the saving in distance and expense offered by this route is appreciated, and that the Canal, from being looked upon as the "futile attempt of a clever enthusiast," is regarded as an accomplished fact, and as affording the natural line for traffic between East and West. The following table gives the relative distances by the Cape route, and by the Canal, from England, America, Russia, and France, to India :—

	Viâ Cape of Good Hope.	Viâ Suez Canal.	Saving.
	Nautical miles.	Nautical miles.	Nautical miles.
England to Bombay .	10,860	6,020	4,840
New York to Bombay .	11,520	7,920	3,600
St. Petersburg to Bombay.	11,610	6,770	4,840
Marseilles to Bombay .	10,560	4,620	5,940

Before closing this short sketch, it may not be inappropriate to notice how much Egypt contributed towards the making of the Suez Canal. Some idea of it may be gained by summarising certain items already referred to—

176,602 original 20*l.* shares. .	£3,532,040
Payment by arbitration award of 1864	3,360,000
For re-purchase of El-Wâdy estate	326,000
For re-purchase of certain rights, &c., by renunciation of interest, on shares for 25 years .	1,200,000
Total	£8,418,040

And to this may be added the almost fabulous sums said to have been spent on the festivities at the opening. This amount, however, has since been reduced by the sale, in 1875, to the English Government of the original 176,602 shares for 4,000,000*l.*

ROUTE 6.

SUEZ TO PORT SAÎD, BY THE CANAL.

Suez to Port Saîd by the Canal, 100 m.

The traveller must obtain information at Suez as to the best means of going through the Canal to Ismaîlîya and Port Saîd. A passage may often be obtained on board some large vessel passing through (fare, 3*l.*; time occupied about 16½ hrs., if there is no delay). Or a small steam launch can be hired; but it must be borne in mind that if there is at all a strong wind blowing, small steam launches are unsafe in the Bitter Lakes. If there is any delay in getting a passage through the Canal to Ismaîlîya, that portion of the route might be seen from the Rly., going from Suez to Ismaîlîya by the morning train. From Ismaîlîya there is a steam tram daily to Port Saîd (see p. 243). For convenience sake, however, we shall suppose the traveller to start from Suez by the Canal.

The annexed table of the original dimensions of the Canal may be useful for reference on the way :—

	Feet.
Width at water-line, where banks are low	328
Width at water-line in deep cuttings where banks are high	190
Width at base	72
Depth	26
Slope of bank near water-line 1 in 5, near base 1 in 2.	

These dimensions proving insufficient for the traffic have been, and are still being, increased, as related on p. 267.

The total length is nearly 100 m., which may be divided with reference to the water-line width and the character of the soil, thus :—

	Miles.
Plain of Suez, full width, tenacious soil .	10
Cutting of Shalûf, reduced width, tenacious soil and rocks with upper coating of sand	5
Bitter Lakes	25
Sortie from Bitter Lakes, full width, tenacious soil, with upper coating of sand .	2
Serapeum and Tusûm cuttings, reduced width, sand	6
Lake Timsah	5
Cutting of Guisr, reduced width, sand .	6
Lakes Ballah and Menzâla, full width, with short sandy cuttings at El-Ferdane and Qantara of about 3 miles	41
Total	100

The application of the electric light to vessels navigating the Canal at night has reduced the average time of transit to 16 hrs. 18 min. In 1895, 95 per cent. of the ships passing through the Canal used the light, and the shortest time in transit was 14¾ hrs.

Leaving the roadstead, the mouth of the Canal, which is here 900 ft. wide and 29 ft. deep, is soon reached. It is guarded at its entrance by a mole half a mile long, which projects from the Asiatic shore, and protects it from southerly gales and from the action of the tide at high water. This mole is built of calcareous rock from the quarries at the foot of Gebel Attâka on the African shore. Past this, on the l. is a stone embankment facing the ground on which stand the offices and workshops of the Company, and the constructions belonging to the new quays mentioned in the account of Suez. The whole of the ground on which these buildings stand is composed of dredgings from the channel of the Canal. First the embankments were built, and then the dredges with long ducts (*à long couloir*) were moved alongside, and the dredgings deposited behind the embankments. At the point where the channel of deep water leading up to Suez enters the Canal is a small dock belonging to the Company. Sweeping round in a long curve, between embankments built of the half-formed rock that here lay beneath the upper coating of sand, the Canal, gradually narrowing to its proper width, passes on the l. the old Quarantine station, and enters what is called the

Plain of Suez, a sort of marshy lagoon, slightly above the level of the sea, extending up to the heights of Shalûf. Both through this plain and the higher ground near the old Quarantine station a first shallow channel was dug by hand in 1866, a dam being left nearly opposite the station to keep out the flow of the sea at high tide. The channel thus cut was filled, partly by infiltration from the surrounding marshes, and partly by fresh water brought through a narrow cutting from the Fresh-Water Canal. Dredges were then floated in, to complete the excavation to the required depth. The dredging here was very difficult, the soil being composed of very stiff clay and half-formed stone. Indeed the strain upon the machines was so great, and the progress made so slow, that it was found necessary at the end of 1868 to change the mode of attack along a portion of the plain, and proceed to excavate *à sec* and by hand-labour. Accordingly, leaving a dam at Kilomètre 148, and confining the working of the dredges to the portion S. of this point, the water was pumped out of the remaining 6 or 7 m. up to the heights of Shalûf already dug through, and closed by another dam, and in a short time 15,000 men were hard at work with barrow, spade, pickaxe, and blasting-tools. The following notes written on the spot in April, 1869, will give some idea of the aspect of the work at that time:—"The whole scene along these 6 or 7 m. was truly wonderful; such a number and variety of men and animals were, probably, never before collected together in the prosecution of one work. There were to be seen European gangs—Greeks, Albanians, Montenegrins, Germans, Italians, &c.—generally working at the lower levels, and where the tramways and inclined planes carried away the *débris*. Their only animal helpers were mules to draw the waggons. Then would come groups of native gangs, the produce of their pickaxes and spades borne away in wheelbarrows, or on the backs of camels, horses, donkeys, and even children. Of these animals the donkeys were the most numerous, as well as the most intelligent. It was curious to watch them. Seldom did the boy whose post it was to drive them think of accompanying them; he generally stood at the top of the embankment, and emptied the contents of their baskets as they arrived. Below, as soon as the basket was loaded, one of the fillers would give the animal a smack with the spade, and an em-

phatic 'Imshî ya kelb!' ('Get along, O dog'), and it would quietly move off, and gradually make its way to the top; where, the basket emptied, it would be dismissed with another 'Imshî,' and proceed down again. These donkeys would preserve an unbroken line in mounting and descending the tortuous and steep incline; and if a stoppage took place, a shout from the men was sufficient to send them on again. Their only trappings were the open-mouthed sacks made of shreds of palm-leaf, flung across their bare backs, forming a double pannier. The camels had a more scientifically constructed burden, consisting of a pair of open wooden boxes closed at the bottom by doors fastened with a bolt."

With a very gradual bend to the W. the Canal enters the deep cutting of *Shalûf*. The *seuil*, as the French call it, of Shalûf et-Terraba is a plateau of from 20 to 25 ft. above the sea-level, and about 6 m. in length. The surface soil down to the future water-line of the Canal was excavated by forced contingents of *fellâhîn* in 1863. Nothing more was then done till 1866, when the work was recommenced *à sec* by workmen from all countries of Europe and such natives as could be procured, the soil being removed and discharged over the the banks by means of a very complete system of tramways and inclined planes. A serious obstacle was here encountered in the shape of a layer of rock several feet deep, and extending for about 400 yds. along the cutting. It was composed principally of sandstone, with varieties of limestone and conglomerate; the latter in some places very hard, in others soft, as though recently formed. Fossil remains of the shark, hippopotamus, tortoise, a species of whale, &c., were found in the rock. It has been conjectured, and not without reason, that the heights of Shalûf owe their origin to an earthquake, which may have been so far felt here as to raise the soil slightly. According to the same hypothesis, this phenomenon would have been the cause of the first separation of the Heroöpolite Gulf, now the Bitter Lakes, from the main body of the Red Sea, only a narrow and shallow channel of communication being left between them. Across this channel, the combined action of the wind and tide, and the sand *detritus* from the neighbouring hills, would in time form a bar, thus isolating completely the northern gulf; and the same causes continually at work would, century after century, increase the size of the obstructing height, and push the shore of the Red Sea, little by little, farther south. Various sovereigns of Egypt attempted to keep open the communication between the Heroöpolite Gulf and the Red Sea; and the course of the canal first cut by Darius can be distinctly traced in the neighbourhood of Shalûf. Many are inclined to place the site of the Israelites' passage of the Red Sea near this point (see p. 539). 52,000 cubic yards of rock were blasted and cleared away. The sight while the work was going on here was a most remarkable one, presenting the appearance of a huge excavated valley, of vast depth and width, the bottom covered with a network of tramways, the sides lined with inclined planes, and the whole swarming with thousands of workmen. The Canal here narrows to a width at the water-line of only 190 ft.

The banks gradually lower as we pass out of the Shalûf cutting into the southernmost part of the **Bitter Lakes**, called by the French the "Petit Bassin des Lacs Amers." The so-called Bitter Lakes are supposed to have formed in more ancient times the northern portion of the Red Sea, known as the Sinus Heroöpolites. Cut off gradually, as explained above, from the main sea, the waters of the gulf in time evaporated, leaving a dry depression divided into two unequal parts: the southernmost and smallest (Little Bitter Lake) about 7 m. long and 2 wide, with an average depth in the centre of 15 ft. below the old water-line; and the northernmost and largest (Great Bitter Lake), 15½ m. long and about 6 wide, with an ave-

rage depth in the centre of 25 to 30 ft. below the old water-line. A narrow isthmus about a mile in length, and rising at its highest point to about sea-level, formed the separation. The bottom was a species of salt-marsh, with water a few inches below the surface; but in the centre of the larger depression was an elliptical-shaped bank of salt, 7 m. in length by 5 in width.

The excavating work in this portion of the Canal was very slight; only the neck between the two depressions had to be cut through, and an entrance to the channel made at each end, the depth in the centre being more than sufficient. But the filling this vast expanse with water was an achievement second to none in the progress of the undertaking. It was commenced on the 17th of March, 1869, by letting in the waters of the Mediterranean which had already filled Lake Timsah, and advanced through the Canal to the foot of the enormous weir destined to regulate their flow into the Bitter Lakes. This weir, the largest probably ever made up to that time, had been constructed in the west bank of the Canal, with a curved channel leading from it into the lakes; the line of the Canal continuing in a straight line, and being closed at the entrance to the lakes by a dam. The weir was more than 350 ft. in length, with 25 openings, each of which had 20 doors, so that the flow of water could be regulated to any degree. The whole opening represented about 328 ft. in length by rather more than 3 in height, and was about 3 ft. below the level of the water-line of the Canal, so that the force of the stream pouring through was increased by the weight of the water above it. In order to break the fall of such a mass of water and prevent its eating back under the weir, a solid platform was constructed, composed of piles driven in, and then joined together by cross beams, and filled in to a depth of 10 ft. with hard clay; over this was a stout planking nailed to the piles, and covered with pieces of stone, old iron, &c.; while for 300 yds. along the channel below the weir were placed huge pieces of rock to break the force of the water. When all the doors were raised, from 4 to 5 million cubic mètres of water passed through in the day. Three months later a similar weir, but of still larger dimensions, was constructed near Shalûf, and the water of the Red Sea admitted through it into the southern portion of the Bitter Lakes. As much as from 10 to 12 million cubic mètres of water were discharged in a day through this weir. Altogether it was calculated that 19 hundred million cubic mètres of water, allowing for absorption and evaporation, would be required to fill the Bitter Lakes.

The ebb and flow of the tide through the Canal between the Red Sea and the Bitter Lakes is, as will have been seen during the passage through, considerable; but the clayey character of the soil prevents its doing much mischief, and its effect is almost lost in the vast surface of the Bitter Lakes, on whose level it has no sensible effect. There is a slight continuance of the ebb and flow between the Bitter Lakes and Lake Timsah, from which point there is a slight uniform current into the Mediterranean, often, however, checked, and sometimes reversed, by the action of the north wind.

The line of the Canal through the Bitter Lakes is marked by buoys at every 330 yds., forming an avenue of about 130 ft. wide; and at the northern and southern ends of the larger Bitter Lake, or, as the French call it, the "Grand Bassin des Lacs Amers," is a lighthouse, 65 ft. high, the tower of iron built on solid masonry; the light is of the fourth order. The sandy, gravelly surface of the soil in the neighbourhood of the Bitter Lakes is strewn with shells, exactly corresponding with those now found in the Red Sea,—a proof that not only the depression of the Bitter Lakes, but the whole of the surrounding country, was formerly submerged. The only vegetation in the neighbourhood is composed of tamarisk shrubs, which often form, with the earth and

sand at their roots, high mounds, and present from a distance the appearance of trees. To the E. of the Bitter Lakes they extend over a large space, and looked so like a wood from a distance, that the French gave that part the name of the "*Forêt.*"

After passing through the Bitter Lakes the Canal enters the low ground lying between them and the heights of the so-called *Serapeum* (see p. 243). The greater part of this section, about 1½ m. long, was excavated *à sec.* At a short distance from the W. bank of the Canal are some remains of ancient works, and traces of a cutting, which may be followed for some considerable distance N. It has been conjectured that this cutting marks the course of the old canal of the Pharaohs, and the remains of the spot where Ptolemy built the species of primitive lock connecting it with the Heroöpolite Gulf. The *seuil* of Serapeum has been so named from some supposed remains of a temple of Serapis found about the centre of the heights. The *seuil* itself is about 3 m. long, and from 15 to 25 ft. high, composed of sand with layers of lime and clay, and here and there a sort of half-formed rock, of shells imbedded in lime. The removal of the superficial soil was accomplished here by a very ingenious and skilful contrivance. After a shallow channel had been dug through the heights, a dam being left at the northern and southern ends, a cross-cutting was made between this channel and the Fresh-Water Canal, distant about 3 m. to the W. and at about the same level as the heights. Through this cutting fresh water was admitted into the shallow channel, and into a number of slight depressions that existed on either side; these last being thus turned into, as it were, closed basins communicating with the line of the Canal. At the same time dredges were brought up the Canal from Port Saïd to Ismaïlîya, thence passed through the locks up into the Fresh-Water Canal, and floated along it and down the cross-cutting into the channel filled with fresh water, where they commenced dredging at a height of nearly 20 ft. above the level of the sea. Flat-bottomed, twin-screw lighters received the dredgings, and deposited them in the artificially formed basins already mentioned. When the dredges had excavated to a depth of nearly 40 ft., or about 20 ft. below the sea-level, the dam at the northern end was cut, and the waters of the Mediterranean mingled with the waters of the Nile, which had thus been made to render a novel assistance to the making of the Canal. The cross-cutting had of course been dammed up, and the basins emptied themselves into the Canal, now fallen considerably below their base. It was at the southern end of the Serapeum cutting that the dredgers encountered, two or three days before the date fixed for the opening of the Canal, Nov. 17, 1869, some solid rock, which was with great difficulty removed sufficiently to allow of the passage of the vessels that took part in the opening ceremony.

To the Serapeum heights succeed those of **Tusûm**, from 15 to 20 ft. in height, and composed chiefly of loose sand. It was here that the first working encampment was formed in the southern half of the Isthmus in 1859, and the channel to a depth of 6 ft. below the sea-level cut by the native contingent. At that time there was no Fresh-Water Canal to Suez, and all the water had to be brought from a long distance on camels' backs. It was the difficulty of providing water for the number of men at work here, that proved to the Company how impossible it would be to meet the wants of the still greater number that must be employed on the sections to the S. of the Bitter Lakes, and determined it to continue the Fresh-Water Canal from Nefîsha to Suez. The remaining work in this cutting was done by dredges; the material being carried away by flat-bottomed lighters, and discharged near the shore of Lake Timsah. Close to the stat. of Tusûm is a Moslem saint's tomb called Shêkh Hanêdik, near which may be traced the course of the old canal; and a little farther to the S. are a few ruins. The banks gradually lower after passing Tusûm, and the view spreads

out over tamarisk-tufted sand-hills, with here and there a creek opening from the Canal. These creeks gradually become larger, and announce the beginning of Lake Timsah, which soon widens out, with the town of Ismaîlîya in front of the vessel as it advances to take up its moorings in the centre of this inland harbour.

Lake Timsah was formerly, according to the more generally received view, a fresh-water lake, receiving by means of the old canal from the Pelusiac branch of the Nile at Bubastis —traces of which have already been mentioned as apparent in various places —the overflow of the Nile at the time of the inundation; and this theory is supported by the nature of the soil at the bottom of the lake, by the vegetation on its banks, and, above all, by its name in Arabic, *Bahr et-Timsah*, the sea of the Crocodile, which seems to show it to have been a favourite resort of that fresh-water monster. Others, however, contend that the bed of this lake was once in communication with the Bitter Lakes, thus forming part of the Heroöpolite Gulf, and indeed of the Red Sea, and that the name Bahr et-Timsah was applied, not to this particular part, but to the whole gulf, and was given on account of its shape resembling that of a crocodile. Both these theories are, no doubt, right in the main. It is probable that at some remote period the Mediterranean and Red Seas met across what is now the Isthmus of Suez, and that the first separation took place when the heights of El-Guisr, to the N. of the present lake, were upheaved by some subterranean commotion. This would place the former limit of the Red Sea where the lake now is. The same, or more probably a subsequent, upheaving produced the heights of Serapeum and Shalûf, and gradually drained off the Red Sea to its present limit, leaving two inland lakes, the northernmost of which, from its proximity to the Nile, soon filled with fresh water. The abandonment of the eastern branches of the Nile, and the consequent drying up of the canals in that part of the Delta, deprived the lake of its source of nourishment; and, except when an unusually high inundation sent a large overplus of water down the Wâdy Canal, and along the old course into the lake, it was almost dry. The depth of the depression was about 22 ft. below the sea-level, and the circumference, judging from the mark of the old water-line, about 9 miles. The systematic filling of the hollow with water from the Mediterranean, through the channel that had been already cut from Port Saîd, began on the 12th Dec. 1866, and was completed by the end of April 1867. A weir was used, similar to that afterwards used at the Bitter Lakes, but of smaller size. Nearly 100 million cubic mètres of water were required to fill the lake. The remaining 6 ft. of depth required for the channel of the Canal through the lake were dredged out; as also was a large area in the centre, to serve as a harbour. The course is buoyed as in the Bitter Lakes. On the W. shore is a lighthouse, and on the N. is another, slightly to the E. of the landing-place for the town of Ismaîlîya.

✱**Ismaîlîya** (Pop. 3400). Rly. Stat. to Cairo. Trains twice daily. Steam Tramway to Port Saîd twice daily. Steamer to Port Saîd daily; journey takes about 5 hrs. Telegraph office in the Stat. Post-office and chemist in Rue Champollion. A broad road, lined with trees, leads up from the landing-place on the lake, and across the Fresh-Water Canal to the Quai Méhémet Ali, a broad avenue bordered on one side by the Canal and on the other by the houses of the principal inhabitants.

The town is divided into two parts, the E. and W., by the road leading from the landing-place to the Stat. In the W. part are the hotel, the Stat., the landing quays of the Fresh-Water Canal and warehouses adjoining, and beyond them the Arab village. There is nothing here to stop the visitor in his walk. In the E. part are the houses and offices of the employés of the Company, the shops, the disused

palace of the Viceroy, the waterworks for sending water along the line of the Canal to Port Saîd, and the streets. In walking down the Quai Méhémet Ali from the hotel, the visitor will notice with interest a sort of Swiss chalet, the residence of the late M. de Lesseps, and the first constructed house at Ismaîlîya. Some way further down is the Viceroy's palace, run up in a few months for the purpose of enabling him to entertain his illustrious visitors at the opening of the Canal. This was used as a military hospital during the English occupation of Ismaîlîya, in 1882, and is now falling to pieces.

At the end of the quay are the *Waterworks.* These are worth a visit. The water reaches them by means of a small canal derived from the Fresh-Water Canal at a point beyond the Arab village. Simultaneously with the completion of the Fresh-Water Canal to Ismaîlîya and Suez, it was found necessary to provide Port Saîd and the line of works along the northern portion of the Canal with a regular supply of water that could be depended on. Two pumping engines were accordingly erected at Ismaîlîya, and a double row of cast-iron pipes laid the whole length of the Canal to Port Saîd, a distance of 50 m., through which water is continuously pumped. At all the principal stations there are reservoirs for storing the water, from which anyone can draw. One of the features of these waterworks are the gardens, very prettily laid out with cascades and walks and filled with all kinds of choice fruits and flowers. Indeed, the luxuriance and beauty of the gardens is one of the chief features of this town, whose site in 1860 was a barren waste of sand. But it seems only necessary to pour the waters of the Nile on the desert to produce a soil which will grow anything to perfection.

The walk or ride may be prolonged to the point where the Fresh-Water Canal joins by a lock a short branch from the Maritime Canal, and thence to the heights of El-Guisr, whence is a good view of the deep cutting the Canal there passes through, and a really magnificent *coup d'œil* across Lake Timsah, with the Bitter Lakes and the heights of Gebel Geneffeh beyond, and far in the distance the hazy blue outline of Gebel Attâkah on the rt., and the granite peaks of Sinai on the l. The return ride from El-Guisr may be made straight across the desert, and through the part of the town where there are some shops.

An excursion may be made from Ismaîlîya to Tel el-Maskhûta, where M. Naville discovered in 1883 the site of the ancient Pithom (see p. 242). It is a ride of 11 m. across the desert.

The marshes round the W. side of the lake abound in water-fowl of various kinds, and gazelles are very frequently met with in the neighbouring desert. Any traveller who is fortunate enough to have an introduction to one of the chief employés of the Company at Ismaîlîya will readily obtain any information as to sport, and, should he stay long enough, very probably have an opportunity given him of joining in a gazelle hunt. The climate of Ismaîlîya is extremely dry and temperate; there being always a fresh breeze from the lake to moderate the noonday heat, and the nights, even in summer, are cool. The humidity is very slight, and there is hardly any dust. Sea-bathing may be enjoyed in the lake all the year round. The town is ill supplied with articles of food by the Rly. and the Canal. Fish are plentiful and fairly good in Lake Timsah, and travellers will find good sport in the early morning within 200 yds. of the landing-place.

The traveller may continue his voyage from Ismaîlîya to Port Saîd either in some large steamer on her way through the Canal or by the steam tramway. Information as to the hours of departure, &c., had better be obtained at the transit office of the Company, or of the post-office.

Passing out at the N.E. corner of Lake Timsah, the Canal enters almost immediately the heights of El-Guisr. On the rt. is seen the entrance of a small canal leading to the stone quarries in the Plateau des Hyènes, and

on the l. the branch canal which joins the Maritime Canal to the Fresh-Water Canal. The difference of level, 17 ft., is adjusted by means of two locks, one just below Ismaîlîya, and the other near the upper part of the town. By means of this connecting canal between the channel already dug from Port Saîd to Lake Timsah and the Fresh-Water Canal, water transit between the two seas was begun in 1865.

The *seuil* of *El-Guisr* (pronounced *Girsh*), 5½ m., is the highest point in the Isthmus. It is about 6 m. long, and from 60 to 65 ft. above the level of the sea. The soil is composed almost entirely of loose sand, interspersed with a few beds of hard sand and clay. The upper surface was removed by the forced contingent of *fellâhîn*, who, with the primitive tools common to the Egyptian labourer, viz. hands for grubbing up the soil, and baskets for carrying it away, excavated a channel from 25 to 30 ft. wide, and about 5 ft. below the level of the sea. When they were withdrawn, the work was continued by M. Couvreux, who completed the cutting to its full width, and to a depth of 10 ft. below the sea-level by means of machines of his own invention, called *excavateurs*. The excavateur was a species of locomotive engine, working behind it a chain of dredge-buckets on an inclined plane; on reaching the top of the plane, the buckets opened at the bottom and discharged their contents into waggons; these were drawn by locomotives to the top of the embankment, along a well-arranged network of railways. The remaining 16 ft. of depth were dredged out in the ordinary way; the soil being taken away in screw-lighters and discharged in the shallows of Lake Timsah. At the top of the embankment, on the W. side, is the encampment of El-Guisr, reached from the Canal by a staircase of a hundred steps. When the cutting was in progress, it presented a very lively and busy scene, being one of the largest stations on the line, and arranged with great taste and an eye to effect. The gardens were a sight in themselves, and they were entirely the result of the water pumped from Ismaîlîya.

On issuing from the heights of El-Guisr, the Canal runs a short way along the edge of an offshoot of Lake Balah, and then enters the cutting of *El-Ferdan* (4½ m.), a sandy promontory running out into the lake, about 1½ m. long. This cutting was excavated in the same manner as that of El-Guisr. A rather sharp turn now leads into *Lake Balah*, the principal among a series of shallow lakes, or rather swamps, through which the Canal passes before entering the low sand-hills of Qantara. These swamps are more or less full of water, according to the tide.

The small passenger-boats generally stop long enough at *Qantara*, 21 m., to admit of refreshment being obtained at the restaurant. (*Hôtel de la Poste*, fair déj. 4 fr. *Refreshment Rooms* opposite.) The station is situated at the highest point of the chain of low sand-hills which divide Lake Menzâla from the smaller inland lakes. It was one of the principal caravan stations on the road between Egypt and Syria, and the name Qantara, which in Arabic means a "bridge" or "ford," is explained by its position as the point where the lakes and shallows that intervene between the eastern and western desert are crossed. This road was once one of the greatest highways of the old world, and served as the causeway to succeeding armies of Egyptians, Assyrians, Persians, Greeks, Romans, Arabs, and French. The traveller from Egypt to Syria by way of El-Arîsh and Gaza still follows this road, and crosses the Canal at this point by a ferry. Ten miles to the W. of Qantara is Defenna, whose mounds mark the site of *Daphne*, the *Tahpanhes* of the Bible. Mr. Petrie has recently made some interesting discoveries at Tel el-Defenna. He found a large building of the XXVIth Dynasty, which is still called "The Palace of the Jew's daughter," which seems connected with the flight of the Jews to Tahpanhes, mentioned in Jeremiah xliii. The fortress was built

by Psamthek I., and this may have been the actual "house of Pharaoh" where Jeremiah prophesied the coming downfall of Egypt.

1½ m. from Qantara the Canal enters *Lake Menzâla*, and continues in a straight line through it for 20 m. to Port Saîd. The banks here are but slightly above the level of the Canal and the lake, and from the deck of a big steamer there is an unbounded view over a wide expanse of lake and morass, studded here and there with islets, and at times rendered gay and brilliant with innumerable flocks of rosy pelicans, scarlet flamingoes, and snow-white spoonbills; geese, ducks, herons, and other birds abound. The whole of the channel through Lake Menzâla was almost entirely excavated by the dredges, the soil having been in no instance more than a foot or two above the level of the lake, and in many instances below it. Where it was necessary to remove some surface soil before there was water enough for the dredges to float, it was done by the natives of Lake Menzâla, a hardy and peculiar race, whose constant practice in digging canals, and making embankments to keep out the inundation, rendered them peculiarly apt at the work, especially when it came to digging under water.

Into the channel thus cut the dredges were floated. Some of the inventions in connection with the working of these dredges deserve mention. They were not exclusively employed in this part of the Canal; but as it was where they were first tried, and where they did the most work, it seems the most fitting place to speak of them. First among them was the *long couloir* (long duct), an iron spout of semi-elliptical form, 230 ft. long, 5½ wide, and 2 deep; by means of which a dredger working in the centre of the channel could discharge its contents beyond the bank. This enormous spout was supported on an iron framework, which rested partly on the dredge and partly on a floating lighter. The dredgings, when dropped into the upper end of this spout, were assisted in their progress down it by water supplied by a rotary pump, and by an endless chain, to which were fixed scrapers—large pieces of wood that fitted the inside of the spout, and forced on pieces of stone and clay. By these means the spouts could deliver their dredgings at almost a horizontal line, and the water had the further good effect of reducing the dredgings to a semi-liquid condition, thus causing them to spread themselves over a larger surface, and settle down better. The work done by these long-spouted dredges was extraordinary: 80,000 cubic yds. of soil a month was the average, but as much as 120,000 was sometimes accomplished. When the banks were too high for the long spouts to be employed, another ingenious machine, called an *élévateur*, was introduced. This consisted of an inclined plane running upwards from over the waterline, and supported on an iron frame, the lower part of which rested over the water on a steam float, and the upper part on a platform moving on rails along the bank. The plane carried a tramway, along which ran an axle on wheels, worked by the engine of the steam float. From this axle hung four chains. As soon as a lighter containing seven huge boxes filled with dredgings was towed under the lower part of this *élévateur*, the chains hanging from the axle were hooked to one of the boxes, and the machine being set in motion the box was first raised, and then carried along swinging beneath the axle to the top of the plane; then, by a self-acting contrivance, it tilted over and emptied its contents over the bank. It was then run down again, dropped into its place in the lighter, and the operation repeated with the next box. No such dredging operations had ever been undertaken before: those on the Clyde took 21 years to accomplish, and the whole amount only equalled about three and a half times as much as was here often done in a month. M. de Lesseps, in one of his lectures, illustrated the amount of excavation done in one month—2,763,000 cubic yards—by the following graphic com-

parison :—" I dare say few amongst you realize what is represented by this enormous amount of excavation. Were it placed in the Place Vendôme, it would fill the whole square, and rise five times higher than the surrounding houses ; or, if laid out between the Arc de Triomphe and the Place de la Concorde, it would cover the entire length and breadth of the Champs Elysées, a distance equal to a mile and a quarter, and reach to the top of the trees on either side."

The course of the old Pelusiac branch of the Nile is crossed at Kil. 34, a few miles before reaching *Ras el-Êsh*, the next stat. to Qantara, a small islet of oozy mud, whose height has been raised above the level of the inundation by dredgings from the Canal. Not far off to the l. in the lake are the islands of *Tûna* and *Tennes* (*Tennesus*), both with remains. Some way to the rt., beyond the marshy plain and near the sea, are some ruins marking the site of Pelusium.

Nothing of interest occurs to break the monotonous course of the Canal, until, bending gradually to the E. and opening out to a width of nearly 1000 ft., it enters the harbour of Port Saîd, and, passing the port and the town on the l., joins the open sea beyond the breakwater.

✱ **Port Saîd**, 10 m. (Pop. about 37,000).

Steamer to Ismaîlîya daily in 5 hrs. Steam tramway to Ismaîlîya twice a day in 3½ hrs. Fares: 1st class, P.T.46½ ; 2nd class, P.T.34½. Both run in connection with the Cairo trains.

The through steamers between Europe and the East, of the P. and O. Co., the Messageries, the Austrian Lloyd, the Rubattino, Orient, North German Lloyds, and others, all stop at Port Saîd. The steamers of the Messageries, Austrian Lloyd, Russian, Steam Navigation and Azizieh Cos., between Alexandria, the Syrian Coast, and Constantinople, call at Port Saîd, in 18 hrs. from Alexandria, and 15 from Jaffa, and generally stay from 8 to 10 hrs. in the harbour. Tickets, with information as to times of sailing and rates of passage, can be procured at the offices of the respective companies in the town; but the traveller will do well to inform himself on these points before leaving Cairo or Alexandria. To the general visitor Port Saîd offers few objects of interest in its present state, and a walk of 2 or 3 hrs. on shore during the stay of the steamer will more than satisfy the curiosity of most people. Port Saîd is one of the large coaling stations of the world. Of the 1697 steamers coming from the N. passing through the Canal in 1890, 1557 took on board 487,572 tons of coal at Port Saîd.

Port Saîd has a small English colony, and possesses **two English doctors**, one in charge of the native hospital, the other living at the English hospital founded by Lady Strangford. The chief interest of the place lies in its position, and the story of its foundation and growth.

From the mouth of the Damietta branch of the Nile to the Gulf of Pelusium there stretches a low belt of sand, varying in width from 200 to 300 yds., and serving to separate the Mediterranen from the waters of the Lake Menzâla; though often, when the lake is full and the waves of the Mediterranean are high, the two meet across this slight boundary-line. In the beginning of the month of April 1859, a small body of men, who might well be called the pioneers of the Suez Canal, headed by M. Laroche, landed at that spot of this narrow sandy slip, which had been chosen as the starting-point of the Canal from the Mediterranean, and the site of the city and port intended ultimately to rival Alexandria. It owed its selection not to its being the spot from which the shortest line across the Isthmus could be drawn —that would have been the Gulf of Pelusium—but to its being that point of the coast to which deep water approached the nearest. Here 8 mètres of water, equal to about 26 ft., the contemplated depth of the Canal, were found at a distance of less than 2 m.; at the Gulf of Pelusium that depth only existed at more than 5 m. from

the coast. The spot was called Port Saîd, in honour of the then Viceroy. On the 25th of April M. de Lesseps, surrounded by 10 or 15 Europeans and some 100 native workmen, gave the first stroke of the spade to the future Bosphorus between Asia and Africa. Hard indeed must have been the life of the first workers on this desolate strip of sand. The nearest place from which fresh water could be procured was Damietta, a distance of 30 m. It was brought thence across the Lake Menzâla in Arab boats, but calms or storms often delayed the arrival of the looked-for store; sometimes, indeed, it was altogether lost, and the powers of endurance of the little band were sorely tried. After a time distilling machines were put up, and in 1863 water was received through a pipe from the Fresh-Water Canal, which had been completed to the centre of the Isthmus.

The first thing to be done at Port Saîd was to make the ground on which to build the future town. This was done by dredging in the shallows of the lake close to the belt of sand; the same operation serving at once to form an inner port, and to extend the area and raise the height of the dry land. When the fellâhîn were withdrawn, and recourse had to machinery for supplying their place, great impetus was given to Port Saîd. It soon became an enormous workshop. The huge machines, which were to do the work hitherto done by hands and baskets, were brought piece by piece from France, and put together in long ranges of sheds erected along the inner port. In another part sprang up the works where Messrs. Dussaud were to make the large concrete blocks for the construction of the piers of the harbour; at the same time the dredging of the harbour was commenced.

Thus sprang up in 10 years, on a site than which it would have been difficult to find one more disadvantageous, a town of nearly 10,000 inhabitants, regularly laid out in streets, with quays, churches, hospitals, mosques, hotels, and all the adjuncts of a seaport, and with the most easily approached and safest harbour along the coast. Fresh water is supplied from Ismaîlîya; and a big reservoir, called the "Château d'Eau," holding sufficient for three days' consumption, provides against a stoppage of the supply through accident to the pipes. The central harbour, lying between the outer port and the Canal, is called the *Grand Bassin Ismaîl.* Joining it on the W. are the *Bassin Chérif*, the *Bassin des Ateliers*, formerly the busiest place in the town, but now very nearly deserted, and the *Bassin du Commerce.* The principal part of the town lies to the N. and W. of the last named. The best houses are situated on the Quai François Joseph, close to the harbour. A short distance beyond this to the W. is the Arab village, on the strip of sand between the sea and the lake.

The outer port is formed by the two **Breakwaters** or **Moles**, already referred to. That on the westernmost side juts out at rt. angles to the shore and perpendicularly to the line of the Canal, and runs straight out to sea for a distance of 2726 yds., and is to be continued still farther; the eastern mole stands about 1500 yds. to the E. of the other, and runs towards it in a gradually converging line for 1962 yds. The entrance to the outer port is thus about a quarter of a mile wide, and the space enclosed within it a triangular area of about 550 acres. The depth of water at the entrance is 30 ft., and the channel through it to the inner harbour about 300 ft. wide and 26 ft. deep. A red light is placed at the end of the W. mole, and a green light at the end of the E. mole. The outer port has only depth of water sufficient for small coasters.

At the commencement of the W. mole, or rather on the sea-shore close to it, is the lighthouse. The tower, which is nearly 176 ft. high, is composed of a solid mass of concrete. On the top is the lantern, containing an electric light, flashing every 20 seconds, and visible at a distance of 23 m. Three other lighthouses of the same height, though differing

THE SUEZ CANAL

Stanford's Geog. Estab.t

London: John Murray, Albemarle St.

in construction, have been erected along the 150 miles of coast between Port Saîd and Alexandria: one at the entrance to the Damietta branch of the Nile, with a white light of the second order, flashing every minute; another at Bourlos, a fixed light of the first order; and the third at Rosetta, with a 10-second revolving light of the second order, red and white alternately.

The moles are built of concrete blocks. These blocks, each of which weighs 22 tons, and has a dimension of 12 cubic yds., are composed of sand and lime mixed with salt water. They were dropped into the sea from lighters three at a time, till the water-line was reached, and then lifted into their places by cranes. The sand, which drifts along the coast from the Damietta mouth of the Nile, has silted through the western mole, and formed a considerable bank along its inner side near the shore end; but its encroachments are kept under by dredging. A similar cause has considerably extended the shore seaward to the W. of this mole, especially in the angle formed by it and the coast. Another bank of sand has been formed too in the open sea, a little to the N.E. of the eastern mole, by the dredgings from the harbour which were brought out in hoppers and dropped there.

Port Saîd no longer presents the same appearance that it did when it was merely the headquarters of the engineering work of the Canal. It is now busy with the constant movements of arriving and departing steamers; it is the junction for tourists visiting the Holy Land and the Mediterranean, and the ever-increasing traffic of the Canal must always impart an amount of activity and of commercial prosperity.

Pelicans, flamingoes, herons, and all kinds of aquatic fowl, abound in the shallows of *Lake Menzâla* (p. 312), especially in the months of February, March, and April; and the sportsman who is anxious to spend a few days in their pursuit may make Port Saîd his headquarters, hiring a native boat for a few days and visiting different parts of the lake, but he must not shoot from the boat or use it for shooting purposes. When the lake is full, in the winter months there is a regular service of native boats between Port Saîd and Damietta, 36 m. distant.

ROUTE 7.

CAIRO TO DAMIETTA AND LAKE MENZÂLA, BY WATER. ABOUT 165 M.

This excursion, which is very pleasant in the months of February or March, especially for those who wish to get good wildfowl-shooting, must be made in an Arab flat-bottomed boat. The time taken to reach Damietta will depend on the wind and the stoppages by the way, but unless there is a strong N. wind blowing, four or five days to a week will be sufficient. The railway system can be joined at various places, as Benha, Zifta, Semmenûd, Mansûra, Talka, and any of the stations thence on the line to Damietta. On Lake Menzâla the wild-fowl shooting is farmed out, and therefore prohibited. The Lake Menzâla can also be reached in a small boat from Mansûra by the Bahr es-Sughaiyir (see p. 297). The water on this swamp, miscalled a lake, is driven by the wind to the east or to the west, as the case may be, leaving the other side dry.

Starting from Bûlaq, Embaba and Shubra, 4 m., are passed, and the Barrage, 12 m. (ENVIRONS OF CAIRO), reached, at the head of the Delta. Here the Nile divides into the Rosetta and Damietta branches. Following the latter, the first place of interest is

(*E.*) *Bershûm*, 12 m., famous for its figs; and a little beyond, on the opposite bank, inland in the Delta, is *Farûniya*, from which the canal of

Menûf, connecting the two branches of the Nile, derived its name. Four or five miles lower down is the canal of Karinên, or Shibîn, another noble work. At El-Jaffarîya it separates into two channels, one going to the W. to Tanta, and the other by Mahallet el-Kebîr to the sea, which it enters at the old Sebennytic mouth, and the Pineptimi ostium, one of the false mouths of the Nile. The western channel that goes to Tanta is only navigable for small craft after January; but the other is sufficiently deep to admit boats of 200 ardebs' burthen the whole year. It is, however, closed by a bridge and sluices at Santah, below El-Jaffarîya; and here goods are transferred to smaller boats for Nabaro, and those places with which the communication is kept up by other channels. This is the general principle of all the large canals of the Delta, and has been adopted in that of Muîzz, and sometimes in that of Alexandria.

(*E.*) **Benha el-Asal**, 20 m. [Rly. to Cairo, Alexandria, Zaqaziq, Ismaîlîya, Suez, &c., see p. 228.]

Immediately beyond the town is the rly. bridge, and a little below that the entrance to the canal of Muîzz, which takes the water to Zaqaziq, and thence to the Lake Menzâla by the old Tanitic channel.

We next pass

(*W.*) *Mît Bereh*, 7 m., and

(*E.*) *Sahrâght*, 10 m., the site of *Natho*, and called in Coptic *Nathôpi*. The isle of Natho was on the other side of the Nile.

(*E.*) *Mît Ghumr*, 6 m., is opposite to

(*W.*) *Zifta*. [Rly. to Tanta, and thence to Cairo and Alexandria, and to Talka (Mansûra) and Damietta.]

(*E.*) *Mît Damîs* is the Coptic *Pitemsisôt*. *Benna*, in Coptic *Pineban*, or *Penuan*, has the mounds of an old town, but no remains, and is now a small village.

Abusîr is larger, and has more extensive mounds, marking the site of the ancient Pa-Ausar, the house of Osiris, called by the Greeks *Busiris*. It is called by the Copts *Bosiri*. The mounds extend beyond the village to the westward, and a short distance beyond is another mound, said to have belonged to the old town.

(*W.*) **Semmenûd**, 25 m. [Rly. to Tanta and to Talka and Damietta,] is a place of some size (Pop. 11,500), with the usual bazaars of the large towns of Egypt, and famous for its pottery, which is sent to Cairo. Here are the mounds of *Sebennytos*, the Egyptian *Theb-Neter*, "the divine calf," and Coptic *Gemnouti*. It was the capital of the Sebennyte nome, and gave its name to the XXXth Dynasty, in which Manetho the historian is said to have been born.

(*E.*) *Wish*, 6 m. On the opposite side, about 1½ m. from the river, are the ruins of

Bêhbît el-Hagar,—most easily visited in a day's excursion from Mansûra (see p. 303). It is the Egyptian *Hebt* or *Pa-Hebt*, the Coptic *Naisi*, and the Roman **Iseum**. The Egyptian name, which meant "the city of the panegyries," has been preserved in the Arab name Bêhbît, with the affix El-Hagar, "of the stone," from its numerous stone remains.

The remains are very interesting, and larger than in any other town of the Delta. They are inferior in style to those of Sân (Tanis), being of a Ptolemaic time; but the number of sculptured blocks, and the beauty of the granite used in this temple, are remarkable; and if Bêhbît does not boast the number of obelisks, which must have had a very grand effect at Tanis, it has the merit of possessing rich and elaborate sculptures. To the antiquary it is particularly interesting, from its presenting the name of the deity worshipped there, and that of the ancient town. Isis was evidently the divinity of the city, and it was from this that the Greeks and Romans gave it the name of Iseion or Iseum.

The temple, like many others in Egypt, stood in an extensive square about 1500 by 1000 ft., surrounded by a crude-brick wall, doubtless with a

stone gateway; which was the *temenos* or sacred enclosure, and was planted with trees, as Herodotos informs us in describing that of Bubastis. To this might be applied the name of the *grove* denounced in the Bible as an abomination to the God of Israel (Exod. xxxiv. 13; Deut. xii. 3; 2 Kings xvii. 10).

The temple itself was about 400 ft. long, or 600 to the outer vestibule, by about 200 in breadth, and built of granite, some red, some grey, of a very beautiful quality, and covered with sculptures, in intaglio and in relief. Many of the blocks are of very great size; and though the temple has been entirely destroyed, and the broken stones forcibly torn from their places, and thrown in the greatest confusion one upon the other, it is easy to form an idea of its former magnificence. It is entirely of grey and red granite—walls, columns, roofs, and doorways; affording a striking instance of the use of this stone in the Delta; for though the building is so large, no block of the ordinary kinds employed in Upper Egypt has here been admitted. The whole appears to have been erected by Ptolemy Philadelphos (B.C. 284–246), whose name occurs in all the dedications, and who alone is seen presenting offerings to the gods. The principal divinities are Isis ("the great divine mistress of Pa-Hebt"), with Osiris (who frequently accompanies her, and is generally called "Lord of Pa-Hebt"), Horus, Anubis, and Sebek (the crocodile-headed god). Hathor and Khensu, Seb and Nut, the triad Anhur, Shu and Tefnut, and Hāpi the Nile, also occur.

Unfortunately it has been so completely destroyed that the plan cannot easily be recognised; and such is the mass of broken blocks, that you can go down amongst them to the depth of 12 and 15 ft.; below which are the numerous abodes of jackals, hares, and other animals, who alone rejoice in the ruinous state to which this building has been reduced. Nothing seems to be in its original position. The doorways are seen as well as parts of cornices, ceilings, architraves, and walls, but all in confusion, and hurled from their places, owing to the excavation of the limestone by the natives for burning into lime. The ceilings have been studded with the usual five-pointed Egyptian stars. The cornices have the Egyptian *triglyphs* with the cartouches of the king between them: but in some the name of "Isis, the beautiful mother-goddess," is substituted for the royal prenomen, and is accompanied by the nomen of Ptolemy Philadelphos.

On one of the walls, about the centre of the temple, is represented the sacred boat, or ark, of Isis; and in the shrine it bears the "Lady of Pa-Hebt," seated between two figures of goddesses, like the Jewish Cherubim, who seem to protect her with their wings. They occur in two compartments, one over the other, at the centre of the shrine; and these figures were doubtless the holy and unseen contents of the sacred repository, which no profane eye was permitted to behold, and which were generally covered with a veil. In the upper one Isis is seated on a lotus-flower, and the two figures are standing; in the other all three are seated, and below are four kneeling figures, one with a man's, the other three with jackals' heads, beating their breasts. At either end of the boat is the head of the goddess, and the legend above shows it to have belonged to her. The king stands before it, presenting an offering of incense to Isis. The stone has been broken, and part of the picture has been taken away; but on a fragment below, that appears to have belonged to it, is represented a sledge on trucks, with the usual ring attached to the end for drawing it into the *sêkos*, of which this doubtless marks the site. It was probably one of those isolated sanctuaries that stood near the centre of the *naos*, or body of the temple.

The sculptures on some portions of the building are *in relief*,—an unusual mode of sculpturing granite, which shows the great expense and labour bestowed on the temple of the goddess, and the importance of her temple. That it was very handsome is evident; and to it might be applied the remark made by Herodotos respecting the temple of Bubastis—that many were larger, but few so beautiful. Besides the unusual mode of sculpturing granite in relief, the size of some of the hieroglyphs is remarkable, being no less than 14 in. long, and all wrought with great care. The cornices varied in different parts of the building; and one, perhaps of the wall of the *sêkos*

itself, has the head of Isis surmounted by a shrine alternating with the cartouches of the king, in which, however, the hieroglyphs have not been inserted.

On the lower compartment of the walls, in this part of the temple, are traces of the usual figures of the god Nilus in procession, intended to represent the nomes of Egypt. Between each are water-plants, and the figures of the god have a cluster of those of the upper and of the lower country, alternately, on their heads. Not far from this are the capitals of large columns, in the form of Isis' heads, bearing a shrine, like those of Dendera.

There appears to be a very great variety in the sculptures, which mostly represent offerings to Isis and the contemplar deities, as in other Ptolemaic buildings; and in one place the hawk-headed Hathor conducts the king into the presence of the goddess of the temple. But the battle-scenes and grand religious processions of old times are wanting here, as in other temples of a Ptolemaic and Roman epoch; and though the sculptures are rich and highly finished, they are deficient in the elegance of a Pharaonic age,—the fault of all Greco-Egyptian sculpture, and one which strikes every eye accustomed to monuments erected before the decadence of art in Egypt.

The modern village stands to the N.W., a little beyond the enclosure of the *temenos*; and near it is a lake containing water all the year, except after unusually low inundations, which was probably once attached to the temple, like those of Karnak and other places.

Inland from Bêhbît el-Hagar is *Benûb*, which occupies the site of *Onuphis*.

Talka, 7 m. [Rly. to Tanta and to Damietta.] Immediately opposite is

✡ **Mansûra** [Rly. to Abû Kebîr and thence to Salahiya (p. 302), or to Zaqaziq (p. 240)], a large town of 27,000 Inhabs., and capital of the province of Dakaliya.

Mansûra was founded by Melek el-Kâmil in 1221, as Abû'lfêda states, at the time of the siege of Damietta, to serve as a *point d'appui*, and was called Mansûra, "the Victorious," from the defeat of the Crusaders in that spot, at the time the city was building. It was there that Louis IX. was imprisoned after his disastrous retreat and capture in 1250. The spot where the Crusaders pitched their tents in 1221 and 1250 is just opposite the modern palace. Cotton is the principal article of trade at Mansûra, and there are several cotton-ginning factories in the town; cotton and linen stuffs, sail-cloth, &c., are also made there.

Mansûra has no ruins, and is not supposed to occupy the site of any ancient city. To the S. of the town is the entrance to the *Canal of Menzâla*, or, as it is called by the natives, the *Bahr es-Sughaiyir*, "Little River," leading by Ashmûn into Lake Menzâla. It is supposed to follow the course of the old Mendesian branch of the Nile. An excursion down it to Lake Menzâla will take 3 days. From Menzâla, or Matariya, Damietta can be reached in about 6 hrs.

[MANSÛRA BY THE BAHR ES-SUGHAIYIR, OR CANAL OF MENZÂLA, TO MENZÂLA AND THE LAKE.

The *Canal of Menzâla*, or of Ashmûn, more commonly called the *Bahr es-Sughaiyir*, though containing water the whole year, is only navigable the whole way during the winter and early spring. In its widest part near Mansûra it is only 70 or 80 ft. broad, and below Ashmûn it is much narrower. Boats cannot pass into it from the Nile, and it is necessary to hire one from among those to be found on it at Mansûra; the charge will be about 1*l.* a day. If there are not more than one or two persons, however, the *filuka* of the dahabiya, if tolerably large and provided with a sail, will hold all that is necessary for the excursion, a tent included for sleeping in at night; and this boat can be carried from the river to the canal. But a larger one is better, as the canal being very winding and the banks high, it is difficult for a boat low in the water to catch any wind. The excursion is not

one of any great interest, and Rte. 9 is an easier way of reaching Lake Menzâla.

Leaving Mansûra, the country on the banks of the canal is very rich and fertile. Especially remarkable is the number of trees—oaks, sycomore-figs, weeping and common willows, and mulberry trees, recently planted. Numerous *sâqiyas* line the banks, and a carefully arranged system of tiny ditches carries the water inland. The first large village is

Mahallet Damna. About 8 m. inland to the S. are the ruins of

Tel-et-Tmai, occupying the site of *Thmuis;* where Naville has made some excavations. A large monolith is still standing on the site of Thmuis. It is of granite, and measures 21 ft. 9 in. high, 13 ft. broad, and 11 ft. 7 in. deep; and within, it is 19 ft. 3 in. high, 8 ft. broad, and 8 ft. 3 in. deep. In the hieroglyphs is the prenomen of Amasis, and mention seems to be made of the gods Kneph and Mut. Josephus says that Titus, on his way from Alexandria to Judæa, passed by Thmuis. He went by land to Nikopolis, and then, putting his troops on board long ships, went up the Nile by the Mendesian province to the city of Thmuis.

About 5 m. S.W. by S. of Ashmûn is *Mit-Fâres*, whose mounds indicate the site of an old town.

Ashmûn, 9½ m., or, as Abu'lfêda writes it, *Oshmûm—Oshmûm-Tanâh*, or *Oshmûm-er-Rû-mân* ("of the pomegranates")—was in his time a large city, with bazaars, baths, and large mosques, and the capital of the Dakalîya and Bashmurite provinces. It is supposed to occupy the site of *Mendes*, distant from Mansûra 11 m., but now presents nothing of interest. The only remains are of Roman time, consisting of a few small broken columns, fragments of granite, burnt bricks, and pottery, amidst mounds of some extent but of no great height.

The canal below Ashmûn becomes very narrow, and the trees often meet above it. *Mit-en-Nasâra* probably occupies the site of an ancient town, judging from its distinctive appellation "*of the Christians.*"

Berembâl el-Kelîr, 11 m., is a large village, with fine trees. The stream here is not 20 yds. wide. *Miniet-Silsîl* was formerly of much greater extent and more flourishing than at present, as the style of its houses, its broken minarets, and its brick walls attest; and *Gemeliya* is distinguished from afar by its lofty minaret.

On the canal grow numerous reeds and water-plants, among which is a *Cyperus.* It is found principally on the N. bank, where it has the benefit of the sun, and only at the eastern part of the canal. It has been mistaken for the papyrus, and has led to the belief that this last grows in the vicinity of the Lake Menzâla. In Arabic it is called *dus*, a name given also to the *Cyperus dives;* and both are used for making baskets and an ordinary kind of mat.

The principal produce grown in the immediate neighbourhood of the canal is flax, cotton, *simsim*, rice, &c.; there is comparatively little wheat, the land of the Delta in general being considered inferior as a corn-growing country to Upper Egypt. In consequence wheat is much dearer to the N. than to the S. of Cairo.

Menzâla, 12 m. (Pop. 8400), stands on the canal, about 12 m. from its entrance into the lake. It is supposed to occupy the site of *Panephysis;* and near the point of land projecting to the N. into the lake some have placed *Papremis*, the City of Mars. Menzâla has no remains. It is a busy, lively-looking place, and with its minaretted mosques, bazaars, and some respectable houses, presents an appearance little expected in such an out-of-the-way place. The canal, which contributes so much to its importance and to its very existence as a town, also gives it a cheerful aspect. There is a barrier which renders it necessary to hire another boat in order to go on to Lake Menzâla. In the autumn there is some fever at Menzâla, but in winter it is perfectly healthy, and at

all times more so than Damietta. Its principal trade is in rice and fish. The former is of good quality, little inferior to that of Damietta and of Kafr el-Battîkh.

The fresh-water fish mostly come from the different branches of the Muîzz Canal leading from Zaqaziq to the lake; the salt-water kinds being brought from Matarîya.

The canal runs into the lake 4 m. below Menzâla. Matarîya can be reached either by land or by boat down to the mouth of the canal and thence over the lake. For Matarîya and Lake Menzâla, see Rte. 9.]

The first village of any importance after leaving Mansûra is

(*W.*) *Shirbîn*, 22 m. [Rly. Stat. on the Damietta and Tanta line.] We next reach

(*E.*) *Fareskûr*, 22 m., and then

(*E.*) **Damietta**, Arabic *Damyât*, 12 m. [Rly. terminus.] There is only one small *Inn*. The town is one of the largest in Egypt, with a population of 43,000. It was once famous as the principal emporium on this side of the Delta, but has sunk in importance, in proportion as Alexandria has increased, and now only carries on a little commerce with Syria and Greece. A project has been made to connect the Nile at Damietta with the sea by a canal, and if this is done the trade might again increase. Up to the present, however, the Egyptian Government have not given the scheme any encouragement.

Its rice and fisheries, however, enable it to enjoy a lucrative trade with the interior. Its manufactures of leather and striped cloths, which last, when imported into Europe, received from it the name of *dimity*, no longer exist. The houses are well built, though inferior to those of Rosetta.

Damietta is known in the history of the Crusaders as the bulwark of Egypt on that side, and its capture was always looked upon as the most important object in their expeditions against that country. It was captured by the French under Louis IX. in 1249. Abû'lfêda says, "It stood on the shore, where the river runs into the sea; until the danger to which it was exposed from the Franks induced the Egyptian khalifs to change its position; and the modern town was founded higher up the Nile, about 5 m. farther from the sea." According to Abû'l-fêda, the old Damietta was destroyed, and the inhabitants were transferred to the village of Menshîya, which was built in its stead, and which afterwards succeeded to the importance and name of the ancient town; and Michaelis, on the authority of Niebuhr, says Menshîya is the name of *one* of the squares, or *places*, of the modern Damietta. The time of this change of position, and the destruction of the old town, are fixed by Abû'lfêda in the year of the Hijra 648 (A.D. 1251). The old Damietta had been walled round and fortified by Mutawâkkil, the tenth of the Abbaside khalifs (about A.D. 850); and the new town was built by Bêbars, the fourth sultan of the Baharide Mamelukes.

The ancient name of the original Damietta was *Tamiâthis*, and the many antique columns and blocks found in the present town have probably been brought from its ruins. They are principally in the mosques; and on a slab used for the ablutions of the faithful, in the mosque of Abulâta (a short way outside the town, on the E.), is a Greek inscription with the name of Tennesus.

The *Boghaz*, or mouth of the Nile where it joins the sea, is some little distance from Damietta. Damietta is perhaps the best headquarters for shooting on Lake Menzâla.

ROUTE 8.

CAIRO TO DAMIETTA, BY RAIL.

(α.) *Viâ* Zaqaziq and Mansûra-Talka, about 133 m.

(β.) *Viâ* Tanta, about 125 m.

(α.) This is the longer route of the two, and cannot indeed be done in one day. From Cairo to Mansûra is about 5 hrs.; where the river is crossed to Talka, and thence to Damietta is from 2 to 2½ hrs.

For route from Cairo to Zaqaziq, see Rte. 5.

Leaving Zaqaziq, the line traverses a fertile district to *Mehîya* Stat., 8 m., on the banks of the Muîzz Canal. Some distance farther on are the ruins of

Harbêt, the ancient *Pharbaithos*, and the capital of a nome, to which it gave its name, between 12 and 13 m. to the N.E. of Bubastis. The remains can best be visited from the next Stat., Abû Kebîr, where donkeys can be procured. It is a pleasant ride of 3 m. through the fields. The stone remains include gigantic monoliths of Nektanebo, shafts of red granite columns of Roman time, fragments of fine grey granite, apparently of an altar, and part of a statue; which, with mounds of crude-brick ruins, are all that remain of the city. It stood on the Tanitic branch, and was a town of some consequence till a late time, and an episcopal see under the Lower Empire. It is still occupied in part by the modern village, which has retained the ancient name.

Shortly after passing Harbêt, we reach

Abû Kebîr Stat., 6 m. There is a branch line from here to *Salahîya*, passing by *Tel el-Faqûs*, the ancient *Phacusa*, whence Sân may be reached in a boat (see Rte. 9).

El-Bûha Stat., 3 m. On the main branch of the Muîzz Canal leading to Sân. Boats may be hired here for Sân (see p. 305).

Abû'l-Sheqûq Stat., 6½ m. The village is about ½ m. from the Stat., which is on the E. bank of one of the large canals running from Zaqaziq to Sân, all of them branches of the main Muîzz Canal. The Menzâla fishermen use this canal principally for bringing up their fish from the lake; at Abû'l-Sheqûq it is transferred to the railway, and sent to Cairo and other towns. Boats may also be hired here for Sân (see p. 305).

Sembellawên Stat., 9 m. Not far off to the S. are the ruins of Tel-et-Tmai, the ancient Thmuis (see p. 298).

Mansûra Term. Stat., 13¼ m. (see p. 296).

Excursion to Bêhbît el-Hagar (see p. 293). Travellers can do so by hiring a donkey at Mansûra, and riding up the rt. bank of the Nile for about 2 m. till the first ferry is reached. Cross the river here to a village on the opposite side, and ride through it, and along the Tanta and Talka Rly. for about 3 m.; then turn to the rt., and a mile farther in a W. direction are the mounds of the old town. A change in the road may be made coming back, by riding straight from the ruins to the river, crossing at what is the second ferry above Mansûra, and then continuing along the river-bank. This is perhaps the pleasanter way of the two. This excursion will require about 6 or 7 hrs.

The excursion can also be made by boat as far as an old stone bulwark close to the Qantarat el-Wish; from thence a walk of 40 min. is required to reach the ruins. Those who are not good walkers should take a donkey with them from Mansûra. The boat will cost from P.T. 25-30, and 2 hrs. must be allowed for going up the river. 1½ hrs. will suffice for coming down.

Excursion to Tanis or Zoan (see also pp. 306–12). Take the morning train (9.15) to the stat. of Abu'l-Sheqûq, arriving there at 10.55 A.M. One of the small dahabîyas which ply on the

Muizz canal, which passes the stat. and runs to Sân, should have been previously engaged, and a servant sent with food the day before from Mansûra to get it ready. It is advisable also to send canteen and bedding. A few hrs. (8 to 10) will take the traveller to Sân, where he can stay as long as he wishes. There is sufficient water in the canal all the year round to float the dahabîya. On the way to Abû'l-Sheqûq the stat. of Baqlîya is passed, close to which (to the E.) is Tel el-Baqlîya or Hermopolis Parva. The twin mounds of Tmei el-Amdîd (Mendes and Thmuis) are not far to the E. of the stat. of Sembellawên. If the traveller wishes to visit them, donkeys should be telegraphed for beforehand. The great monolithic granite shrine of Amasis still stands on the mounds. Tel en-Nebêsha is only 8 miles S.E. of Sân.

There is nothing of interest between Talka and Damietta. The names of the intermediate Stats. will be found below.

(*β.*) This is the shortest and most convenient route, and may be done in one day. From Cairo to Tanta is 2 to 3 hrs., and thence to Damietta 4½ to 5 hrs.

For the route between Cairo to Tanta, see Rte. 4.

After leaving Tanta, the train reaches

Mahallet Rûh Stat., 10 m. [Railway to Zifta (p. 292), passing by *Bedrashîya* and *Sonta*, 23½ m. And to Desûq (p. 219), passing by *Qotûr*, *Neshart*, and *Shabbâs*, 39 m.]

Mahallet el-Kebîr Stat., 6½ m. A large town, with good houses and a busy and numerous population.

Semmenûd Stat., 4½ m.
Talka Stat., 12 m.
Shirbîn Stat., 15 m.
Kafr Terrash Stat., 8 m.
Damietta Stat., 16 m. } (Rte. 7.)

ROUTE 9.

CAIRO TO SÂN, THE ANCIENT TANIS, AND LAKE MENZÂLA, BY RAIL AND WATER, VIÂ ZAQAZIQ.

Preliminary Hints.—The best way is to take the train to Faqûs and go by camel or donkey from thence to Sân.

This excursion should be made not later than February, as after that month the canals are low, and often dammed up a few miles from their mouth to keep the water for irrigation. Those who wish to be comfortable had better take tents, beds, &c., with them, as the boats on these canals have no sleeping accommodation, are very dirty, and stink of fish. Some provisions, too, should be taken, as milk, eggs, and chickens are the only things procurable at the villages on the canals. But each traveller will make such arrangements as desire for comfort may require.

There are three or four routes to choose from in going from Zaqaziq to Sân. 1. By rail to Faqûs, and thence by boat. 2. By rail to El-Bûha, and thence by boat; and 3. By rail to Abû'l-Sheqûq, and thence by boat (see also p. 303). All these Stats. are situated on canals leading from Zaqaziq to Sân. Formerly it was possible to go the whole way from Zaqaziq by one of these canals, but now there are bridges and sluices at different points which prevent the passage of anything but quite small rowing-boats. Inquiry had better be made at Zaqaziq as to which of the above three roads should be chosen, as some alterations in the canals, or other cause, may make one preferable to the other. The best way for those who intend to take tents, &c., is to send a servant on a day or two before; he can then secure a boat,

and have it ready. In winter there are generally plenty coming up from the lake. They are large and roomy, but dirty. There is a small attempt at shelter in the bows, where a portion is covered in by a piece of matting. One boat will carry tents, servants, donkeys, baggage, &c. The hire of a boat to Sân from any one of the three places named above will be from 16*s.* to 1*l.*, which, with the same amount added on for Government tax, will make the whole cost from 30*s.* to 2*l.*; and the same for a boat back from Sân. It will take 6 or 7 hrs. to go, and 10 or 12 hrs. to come back, unless the wind is particularly favourable or adverse. There is plenty of wild-fowl shooting during the winter and early spring in the neighbourhood of Sân, but the birds are very shy and difficult of approach. It is easier to get at them in Lake Menzâla, where in a small boat you may often sail up quite close to them. In some parts of the lake the shooting is farmed out, and the birds are taken in nets in considerable numbers.

For a description of the route as far as Abû Kebîr, Faqûs, El-Bûha, or Abû'l-Sheqûq, see Rte. 8 (*a*).

Sân, a fishing village on the E. bank of the canal, is a dreary place. The inhabitants are entirely occupied in fishing. Twice in a week, on Tuesdays and Fridays, the fish are sold by auction, people coming with their camels and donkeys from the interior to buy. There is no good camping-ground near the village. The best place is close to the ruins, the only objection being that it is some little way from the canal, whence you must draw your water supply; but at any rate you are free from noise and dirt.

History of Tanis.—The city of **Zoan** or **Tanis**, as it was afterwards called by the Greeks, was one of the oldest and most considerable in the Delta. Its remote antiquity is indicated by the passage in the Bible (Numb. xiii. 22), which says that "Hebron was built seven years before Zoan." The sanctuary of the great temple dates back to the VIth Dynasty, at which time the name of the town is conjectured to have been *Ha-Uar* or *Pa-Uar*, perhaps the *Avaris* of Manetho. The names of kings of the XIIth and XIIIth Dynasties, Amenemhat I., Usertsen I. and II. and others, found on colossi and other monuments discovered at Sân, and now in the Museum at Gîza, prove the existence and importance of the city at that epoch. Soon after this it suffered with the rest of the North of Egypt from the invasion of *Hyksos*, or the *Shepherds*, as they were called by Manetho; but it rose into importance again under the rule of the kings of the XVIIth Dynasty, the descendants of these invading Hyksos, who had adopted Egyptian customs, manners, and religion. It is probable, says Mariette Pasha, whose discoveries at Tanis have thrown great light on this epoch of Egyptian history, that it was during the reign of one of these pastor kings reigning at Memphis that Joseph was sold into Egypt, and the story told in the Bible was enacted. The Pharaoh whom Joseph served was not a pure-born Egyptian, but of foreign origin and shepherd descent like himself; and his conduct to him is on this supposition the more easily explained. Amasis, the 1st king of the XVIIIth Dynasty, drove out the greater part of the Hyksos, and, while suffering a large colony of them to remain, reduced the importance of Zoan, which had been their border fortress. Under the XIXth Dynasty a different policy was pursued, and the monuments show us Ramses II. restoring the magnificence of the temples, and adopting the founder of the Hyksos dynasty as an ancestor. The reign of his son and successor Mer-en-Ptah, the "Pharaoh who knew not Joseph," of whom a statue found at Sân is now in the Gîza Museum, is an interesting stage in the history of the city, for we read in Ps. lxxviii. 12, 43, that the wonders and miracles done by Moses, which ended in the deliverance of the Israelites, were wrought in "the field of Zoan."

Under the XXIst Dynasty Zoan, or, as it is best known under its Greek name, *Tanis*, became the nominal capital of Egypt, and gave its name to the dynasty which Manetho calls Tanite, and also to the branch of the

river on which it stood. Various remains prove that under this dynasty the city and temples were restored and beautified. During the period extending from the XXIInd to the XXVIth Dynasty Tanis was a city of great importance, and indeed Mariette again gives the name of Tanite to the XXIIIrd Dynasty. That towards the end of this period (cir. 700 B.C.) it was considered as the capital city of the Delta may be inferred from Is. xix. 11, 13, where "the princes of Zoan" and "the princes of Noph" (Memphis) are spoken of as though those two cities were the principal in Egypt; and again another passage, Is. xxx. 4, speaks of the princes (of Egypt) as being "at Zoan." Ezekiel, on the occasion of the invasion of Egypt by Nebuchadnezzar (cir. 600 B.C.), prophesies its downfall, and says that "fire" shall be set "in Zoan." The importance of Tanis began to decline under the XXVIth Dynasty, and Amasis, by directing the whole trade of the Mediterranean to Naukratis and Saïs, ruined the towns in the eastern half of the Delta. According to Mr. Petrie, the great temple went finally to ruin when Saïs became the capital of the Delta, though perhaps its deathblow was given by the Assyrian conquest and pillage in the latter part of the reign of Tirhakah. During the Greek period, Tanis again became a town of importance, and some most interesting domestic relics of this period, and also of the Roman times, have been found among the ruins. In Strabo's time it was still a large town, but according to Josephus it had dwindled in the age of Titus to an insignificant place. The utter ruin and destruction of its temples is, however, probably due to the fanatical outburst against the pagan monuments that followed the edict of Theodosios.

Ruins.—At the present day the scene of desolation, round what the remaining ruins prove to have been a most splendid city, is complete. The "field" of Zoan is now a barren waste; a canal passes through it without being able to fertilize the soil; "fire" has been set "in Zoan"; and one of the principal capitals or royal abodes of the Pharaohs is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fevers.

The mounds which mark the site of this ancient town are remarkable for their height and extent, reaching as they do upwards of a mile from N. to S., and nearly ¾ m. from E. to W. The area in which the sacred enclosure of the temple stood is about 1500 ft. by 1250, surrounded by mounds of fallen houses, as at Bubastis, whose increased elevation above the site of the temple was doubtless attributable to the same cause—the frequent change in the level of the houses to protect them from the inundation, and the unaltered position of the sacred buildings. The enclosure or *temenos* surrounding the temple is 1000 ft. long by about 700 broad, not placed in the centre of this area, but one-third more to the northward; while the temple itself lies exactly at an equal distance from the northern and southern line of houses. The enclosure is of crude brick; and a short way to the E. of the centre, on its northern side, is a gateway of granite and fine gritstone bearing the name of Ramses II.; to whom the temple was indebted for its numerous obelisks, and the greater part of the sculptures that adorned it.

From the wall of the enclosure to the two front obelisks is 100 ft.; 150 beyond which, going towards the *naos*, are fragments of columns, and probably of two other obelisks, covering an area of 50 ft.; beyond these, at a distance of 120 ft., are several fragments of sculptured walls, two other obelisks, and two black statues, extending over a space of 30 ft.; and after going 100 ft. farther you come to two other obelisks; and then two others 86 ft. beyond them; and again, at a distance of 164 ft., two other large obelisks, from which to the *naos* front is 150 ft.

Though in a very ruinous condition, the fragments of walls, columns, and fallen obelisks sufficiently attest the former splendour of this building; and the number of obelisks, evidently 10, if not 12, is unparalleled in any Egyptian temple. They are all of the

time of Ramses II.; some with only one, others with two lines of hieroglyphs. The columns had the papyrus-bud capital; and their appearance, as well as the walls bearing the figures of deities, seems to prove that some at least of the obelisks stood in courts or vestibules, forming approaches to the *naos*. The obelisks vary in size: some have a mean diameter of about 5 ft., and when entire may have been from 50 to 60 ft. high; and those at the lower extremity of the avenue, farthest from the *naos*, measured about 33 ft. Some of the obelisks are of dark, others of light red granite, which might appear to have a bad effect, if we did not recollect that the Egyptians painted their monuments, sometimes even when of granite.

The sanctuary, or *naos*, bears, as has been said, the name of a king of the VIth Dynasty. The other principal names found on the monumental remains belonging to, or forming part of, the temple, are Usertsen I., II., and III., Ramses II., Mer-en-Ptah, and Tirhakah. Outside the enclosure to the E. are two granite columns which formed part of another temple, built like the former entirely of granite. These columns are 2 ft. 8 in. mean diameter, and nearly 23 ft. high without the dado, and have palm-capitals of beautiful style. They bear the name of Ramses II., by whom the temple was built. In some places the name of Ramses has been effaced and that of Osorkon, a king of the XXIInd Dynasty, substituted. Nearly ½ a mile from the great temple, in the direction of S.E. by S., are several large round blocks of granite, placed on the ground in two parallel lines, so as to form an avenue. They have no foundation, but lead to an area surrounded by a deep brick wall. Apparently a temple stood here on the rubbish, but has entirely disappeared by removal of the stone and denudation of the ground. A fragment of basalt, bearing the name of a Ptolemy, has been found near them.

The principal divinities worshipped at Tanis were Ptah, Amen, and the god Set, or Sutekh, an Asiatic divinity introduced by the Hyksos, but subsequently clothed by them with the attributes of the Egyptian sun-god, and worshipped under the forms Ra, Harmachis, Horus, &c.

The sphinxes of peculiar type found here by Mariette were attributed by him to the Hyksos, in spite of the Hyksos names on them, being secondary usurpations. Since then Golénischeff has pointed out a resemblance to Amen-em-hat III. in his statue at Berlin, and proposed that this type belongs to that king. The king is, however, of not nearly so marked a physiognomy; and the more likely view is that the Asiatic invaders contemporary with the IXth Dynasty (as Khyan; see p. 239) were of this type, and that the kings of the XIIth Dynasty were probably descended from them, and so inherited the face. The sphinxes, commonly called Hyksos, would on this view be monuments of the Asiatic invaders of about B.C. 3000.

A good general view of the ruins and the surrounding country may be obtained from the highest mound, on which is a shêkh's tomb.

After leaving Sân the country is low and marshy, abounding in reeds and stunted tamarisk-bushes, among which boars may sometimes be found, and the abundance of various kinds of waterfowl is extraordinary. The banks of the canal are very low, and the whole is flooded during the inundation. Here are the pastures for cattle, which, like similar lowlands on the borders of the Lake Brulos, hence received, in ancient times, the name of *Bucolia*, and were comprehended under the denomination of *Elearchia*, or the marsh district. They were also called *Bashmûr*, as at the present day; and the same name was applied to a dialect of the Coptic, which differed both from the Thebaïc and Memphitic, and was spoken in this part of the Delta. Abû'lfêda comprises under the name of Bashmûr the whole of the island between the canal of Ashmûn (or, as it is now called, of Menzâla) and the Damietta branch, and considers Ashmûn the capital of this district.

Matarîya, 12 m. from Sân, stands upon a point of land projecting into the lake, and is joined to another village, called *El-Ghuzna*, by a dike or causeway, only 6 ft. wide. The place is all fish;—the boats, the houses, the streets, the baskets, the people's hands, all are full of fish. They catch fish, they salt fish, they live on fish and by fish; and one would think it had been founded by the Ichthyophagi themselves.

Lake Menzâla is the largest lake in Egypt, having a superficial area of about 500,000 acres. Its outline is very irregular, especially on the southern side. The northern side is separated from the sea, with which it communicates through several openings called Boghaz, or passes, by narrow banks or ridges of sand. The depth of water is never very great, even during the inundation, and in the spring and summer the navigation along the channels, deep enough to float a boat, is very intricate and difficult. The surface is dotted with numerous islets, which more or less disappear when the water is high, and increase wonderfully in size and number when it is low; but they are most of them little better than sandy mudbanks. Two of the principal islands are Tûna and Tennes. *Tûna* is due E. of Matarîya; it has a small village called Shêkh Abdallah, where there are a few old ruins. The most interesting island to an antiquary is that of *Tennes*, the ancient *Tennesus*. The remains there are of Roman time, and consist of baths, tombs, and substructions. The tombs are vaulted and painted, mostly red on a white ground. There are also earthenware pipes, stamped with a letter or mark, either of the owner or the maker.

These islands are very convenient for the sportsman to pitch his tent on for the night, instead of remaining on board his boat: but care must be taken to choose a dry spot, as far as possible away from the lake exhalations, which are very apt to bring on fever in the late spring and summer.

There is plenty of shooting to be had in the neighbourhood. Special permission for doing so must be obtained. On the lake itself wildfowl literally swarm. Pelicans and silver herons abound. Flamingoes are also to be seen.

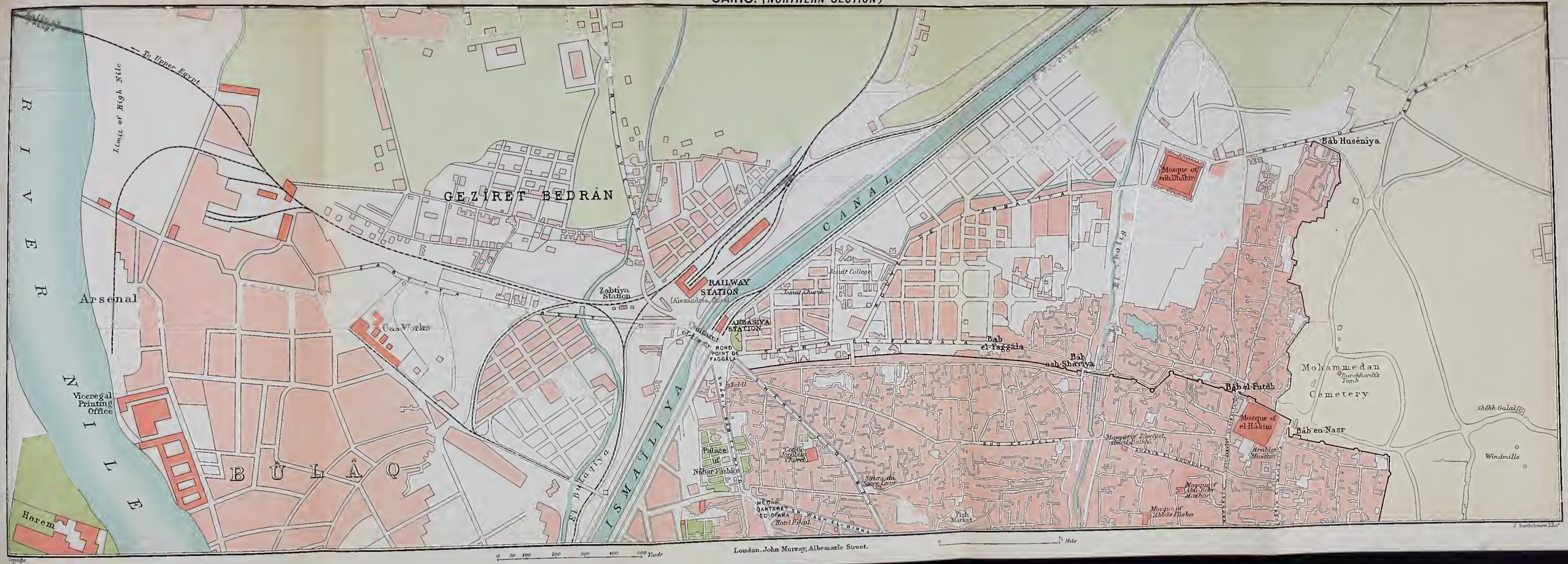
The best way of getting at the birds, which are shy and difficult of approach, is to sail up to them in a small boat.

The following are the names given to some of the birds by the natives of Lake Menzâla: coot, *gûhr;* heron, *balashôn;* spoonbill, *midwâs;* pelican, *begga;* flamingo, *basharûs.* The Nile name of this last bird, *gemel el-bahr*, "water-camel," is much more expressive.

In some places the shooting is farmed out by the Government, and the birds are taken in nets in large numbers; where this is the case, no shooting is allowed. The fishing is also farmed out for an annual rental of 57,000*l.* It gives employment to 3000 or 4000 persons, and some 400 boats of various kinds are used in it.

The village of Menzâla can be reached from Matarîya either by the lake, and then 4 m. up the Bahr es-Sughaiyir (see p. 297), or by land, across a barren nitrous marsh. The most convenient place from which to visit Lake Menzâla for the sportsman and bird collector is Damietta (see p. 300), as he will be able to take all his stores and appliances straight there from Cairo in a dahabiya, together with the small English boat, which is indispensable to much success in shooting; and he will then have the dahabiya as headquarters to which he can return whenever the occasion requires.

CAIRO. *(NORTHERN SECTION)*



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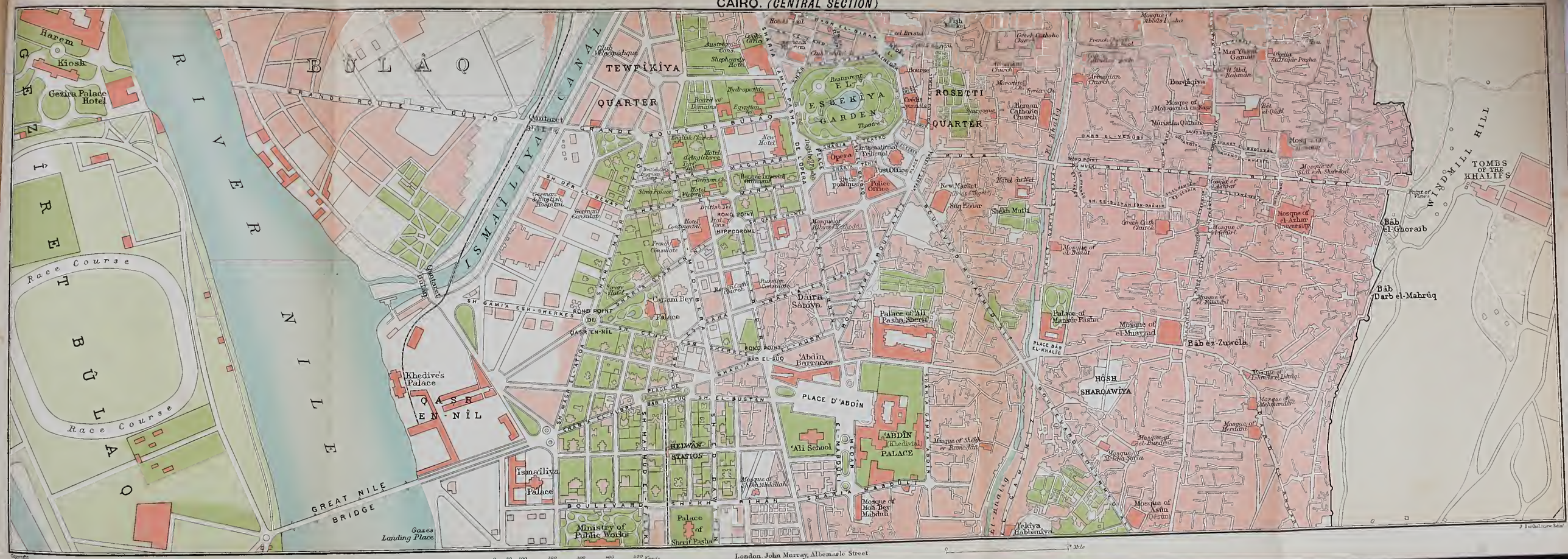
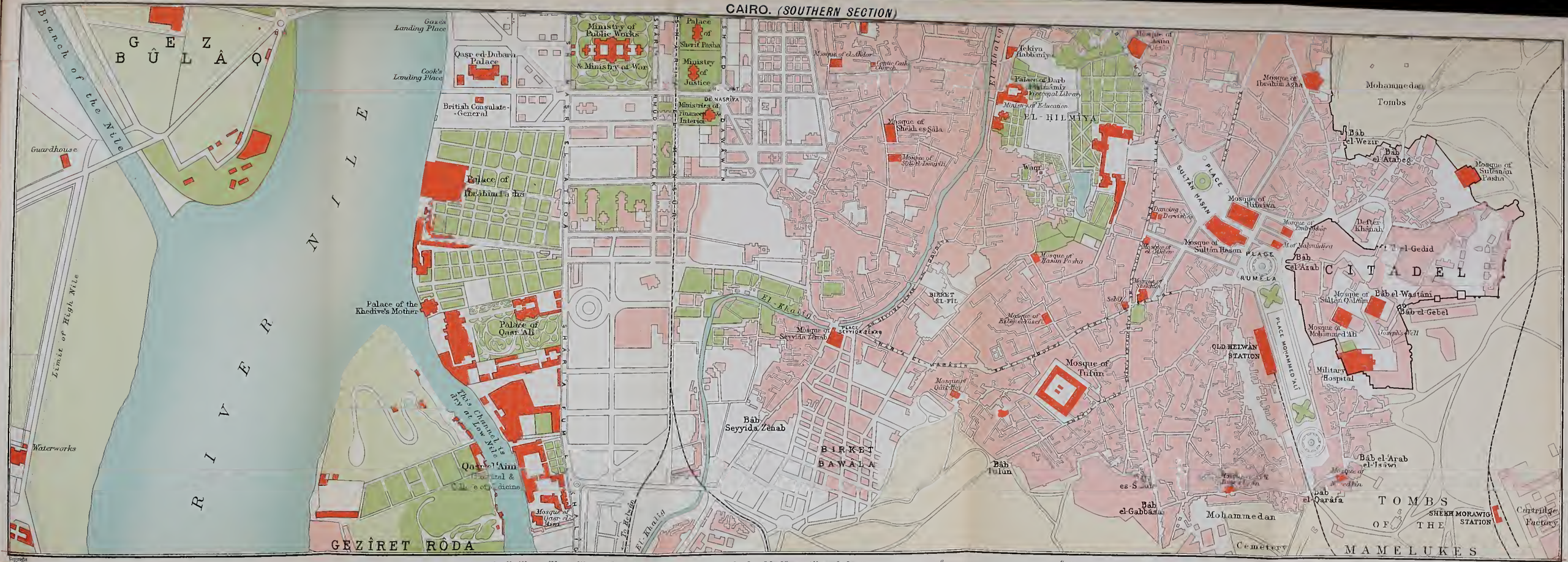
CAIRO. *(CENTRAL SECTION)*


Harem
Kiosk
Gezira Palace Hotel
GEZIRA
RIVER NILE
BÛLAQ
Race Course
Race Course
BÛLAQ
GREAT NILE BRIDGE
Gazes Landing Place
Khedive's Palace
QASR EN-NÎL
Ismaïliya Palace
Ministry of Public Works
Palace of Sherif Pasha
HELWAN STATION
BOULEVARD
SHEKH
ISMAÏLIYA CANAL
GRANDE ROUTE DE BÛLAQ
Contrôle
Octroi
TEWFÎKIYA QUARTER
Club Méditerranéen
Austrian Cons.
Shepheard's Hotel
Club Office
Hydropathic
Palace of Ismaïl
Egyptian Hotel
English Church
Hôtel d'Angleterre
New Hotel
Grand Opera
Bank
Bureau Impériaux Ottomans
Sinai Palace
German Hospital
German Consulate
Hôtel Continental
Hôtel Cecil
HIPPODROME
French Consulate
Savoy Hotel
Cafiani Bey Palace
Daïra Sanïya
Russian Consulate
Roman Catholic Church
ESBEKIYA GARDEN
Restaurant E. L.
Theatre
Credit Lyonnais
International Tribunal
Opera
Bibliothèque publique
Post Office
Police Office
ROSETTI QUARTER
Fish Market
Grand Catholic Church
Greek Church
Maronites
Syrian Ch.
Armenian Church
Roman Catholic Church
Mosque
New Market
Sûq Esbar
Sheikh Mutli
Hôtel de Nil
Mosque of Sidi Ali
Mosque of Sidi Abdallah
'Abdîn Barracks
Palace of 'Ali Pasha Sherif
PLACE D'ABDÎN
'Ali School
'ABDÎN (Khedivial) PALACE
Mosque of Sheikh Ramadan
Mosque of Sheikh Abdallah
Mosque of Mohammed Bey Mabduh
Mosque of Abdîn
Tekiya Habbaniya
Mosque of Abdîn
Mosque of Mohammed Ali
Mosque of Sitti Nefisa
Mosque of Sidi Ali
Mosque of Sidi Ahmed
Mosque of Sidi Ali
Mosque of Sidi Ali
Mosque of Sidi Ali

CAIRO. (SOUTHERN SECTION)



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SECTION IV.

CAIRO, ITS ENVIRONS, THE PYRAMIDS, AND EXCURSIONS INTO THE DELTA.

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✲ HISTORY.

Masr el-Qâhira, called by the natives Masr and by Europeans Cairo, is situated in lat. 30° 6′ and long. 31° 26′, a little removed from the right or east bank of the Nile, and in the sloping plain lying between that river and a projecting angle of the Mohattam hills. As he looks at the map of the city, or, still more, as he wanders in it, the traveller will observe that in the very heart of the town are marked two gates—the Bab ez-Zuwêla or Metwalli, and the Bab el-Khalk. The former (attached to which is the Mosque ez-Zuwêla) is one of the most picturesque and characteristic objects in Cairo, and it will be observed that it faces towards the south ; it was the gate of a place which lay north of it. The Bab el-Khalk remains only in name. The traveller will at once conclude that there must have been some great changes in the course of the growth of the place.

The origin of Cairo is to be found at the Roman fortress of Babylon in Fostât, or Old Cairo, to the south of the present town. This Babylon is said to have been founded by certain Babylonians at the time that Cambyses conquered Egypt, B.C. 525. Strabo mentions it as a camp of one of the three legions which in his time were stationed in Egypt. Parts of the great Roman fort are still standing.

In A.D. 639 'Amr, General of the Khalif Omar, invaded and took Egypt. After the surrender of the fortress of Babylon, A.D. 641, A.H. 21, he pitched his tent (Arabic Fostât) at that place. This became the site of the new capital of Egypt, El-Fostât. Of this town there are no visible remains, although probably there may be a good deal hidden beneath the rubbish mounds which surround Babylon.

In A.D. 868, A.H. 256, Ahmed ibn-Tûlûn founded a new town, called El-Qataiya, to the north-east of Fostât, close under the hill afterwards surmounted by the citadel, the chief building of the new town being the mosque of Tûlûn, which still survives.

This new town became very populous and magnificent.

In A.D. 969, A.H. 358, Egypt was conquered by Gohar, a general of El-Muizz, the first of the Fowâtem or Fatemide dynasty, whose seat of government was then transferred from Tunis to Egypt. To the north of El-Qataiya Gohar built for his master a most extensive and magnificent palace, enclosed with brick walls. It was called El-Qâhira (the splendid), and round about it the town quickly increased. The Bêt el-Qâdi, or Court of the Qâdi, still occupies the site of part of the palace. The mosque El-Azhar, built by Gohar at the same time as the palace, lay immediately to the south of it.

Upon the extinction of the Tûlûnide dynasty, A.D. 905, El-Qataiya was sacked and burnt. During the reign of El-Mustansir, one of the Fatimides, in A.D. 1035, it was completely destroyed, and the growth of the new city round about El-Qâhira must have been greatly augmented. The gates before referred to as now inside the town were for the defence of this city. After 1172 the founder of the Ayûbide dynasty, Yûsuf Salâh-ed-dîn, raised around the city a strong wall of masonry, including within its enlarged circuit all that part lying between the Bab ez-Zuwêla and the citadel which he began to build at the same time. Since then the city has extended both to the west and north.

During the reigns of the Mameluke Sultans the city was enlarged and beautified. It became the most remarkable Arab capital in the East.

Cairo was the residence of the Khalifs and capital of their dominions until the overthrow of the Mameluke sovereignty in Egypt by Sultan Selîm in 1517, and the abolition of the nominal Abbâside Khalifate. It then became the capital of the Turkish province of Egypt, and continued so until its capture by the French after the so-called battle of the Pyramids in 1798. Their occupation lasted three years, when the city was again taken by the Turks and English in 1801. In 1811 Mohammed Ali, by his massacre of the Mamelukes in the citadel, attained almost absolute power in Egypt, and Cairo became once more the capital of a virtually independent kingdom. Many improvements in the state of the city were made in his reign, but the greatest changes have taken place since the accession of Ismaîl Pasha in 1863. New streets were opened through the centre of the city, new quarters laid out and designed, and the general aspect in many parts completely changed.

In 1879 Tewfik Pasha succeeded his father Ismaîl, and for the next few years the improvements went on more slowly, but the occupation of Egypt by the English has given a fresh impetus to building, and new houses are rapidly springing up, especially in the west of the town, between it and the Nile. These houses are not only occupied by Europeans, but the richer natives are also abandoning their houses in Cairo proper for a more fashionable situation in the Ismaîlîya quarter.

Climate.

Nothing can be pleasanter than the climate of Cairo after the damp of the inundation has subsided, and the rains are over in Feb.; before that it is decidedly feverish. The days then become warm and bright, and the nights are cool and refreshing. Rain may fall every two or three days for several weeks during a wet winter, or may be much less frequent. The *average* number of days upon which rain falls during the winter months is 15. The average maximum shade temperature from Nov. till April is as follows:—Nov. 75° F.; Dec. 69° F.; Jan. 67° F.; Feb. 68° F.; Mar. 76° F.; Apr. 84° F.

In Dec., Jan., and Feb., there are often fogs in the early morning, which, however, soon pass off. Even in the hottest part of the summer, except when a Khamsîn is blowing, the early mornings are fresh and pleasant, and in July after the Nile has risen the increasing volume of water, combined with N. winds, helps to keep the air cool; but damp exhalations from the river are prevalent during the months of Sept., Oct., and Nov., especially after the inundation has begun to subside. Helwân and Heliopolis, the new part of the Esbekîya quarter, the Abbasîya road, and the Thewfikîya quarter are the healthiest places for a residence. The neighbourhood of the Shubra road, being under water during the inun-

dation, is damp and unhealthy in the autumn and early winter.

Invalids by refraining from going out of doors during the hottest and coldest of the twenty-four hours can spend six months in Cairo in a temperature both indoors and out of doors which need only vary from 63° F. to 80° F.

Population.

At the last census, which was taken in 1882, Cairo had a population of 374,838, of whom over 21,000 are Europeans of different nationalities, Greeks predominating. Since then it has been gradually increasing, and is now believed to be about 400,000, of whom about 21,650 are resident Europeans. The *bonâ fide* inhabitant of Cairo is very proud of the appellation of "Masri," or Cairene, by which he is always distinguished among his fellows, and considers himself immensely superior to his brethren of the Delta and Saîd; and there are marked mental and physical differences between them. The town bred Cairene is much quicker and more intelligent than his country cousin; and he may generally be distinguished by certain outward signs, such as a peculiar tint of tawny complexion, large mouth, with thick well-formed lips, fat broad nose, enormous legs, and a general look of sturdiness.

Local Government.

Cairo, like Alexandria, forms a government distinct from the province in which it is situated. It has its own Governor, who is assisted by a deputy. The same rule in criminal cases holds good here as at Alexandria: if the defendant is a foreigner, he must be taken before his own consular court. Civil cases between natives and foreigners, and foreigners of different nationalities, are decided by the new mixed tribunals.

The newly-established native tribunals decide both criminal and civil cases between natives, with the exception of questions which must be referred to the religious law, based on the Qorân. These are settled at the *Mahkema*, or Qâdi's court, which has its headquarters in Cairo. This court occupies a portion of the old palace of the Sultans, which succeeded to one of the Qasrayn or "two palaces" built by Gohar, the founder of Cairo; and close to it is a fine vaulted chamber, one part of the abode of Saladin. This last, as well as its adjoining companion, is now a ruin, and occupied by mills; its large pointed arches have lost all their ornaments except the Arabic inscriptions at the projection of their horseshoe base; and the devices of its once richly-gilded ceiling can scarcely be distinguished. At the end is a lofty *mihrâb*, or arabesque niche for prayer, similar to those in the mosques. This chamber has now been destroyed, or enclosed, and can no longer be seen. The Qâdi is appointed by the Sultan, and is sent from Constantinople.

Every province and gouvernorat has its Qâdi's court; and in the parts of Egypt where the native tribunals have not yet been established, these courts occupy to some extent their old position.

Mr. Justice Scott, of Bombay, formerly Judge in the Court of Appeal in Alexandria, was appointed Judicial Adviser to the Egyptian Government, February 1891, with a view of improving and reforming the administration of justice in the native tribunals (see p. 53).

Every quarter in the metropolis has its *shêkh*, whose permission must be obtained for living in that quarter, and who maintains order amongst its inhabitants.

All the various trades and manufactures have their respective shêkhs, to whom all disputes in connection with their trades are referred. And the different classes of servants are also under the authority of particular shêkhs, who are responsible for the good conduct of those they recommend.

An *octroi* duty is collected on all articles of consumption entering Cairo, which realizes about 160,000*l.* per annum. This is paid into the Central Treasury, and not reserved for municipal purposes.

Description of Cairo.

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a. Plans for seeing Cairo and Neighbourhood.—It will usually be found most convenient to divide the day into two parts, so as to return in the middle of the day to luncheon; but this, of course, will depend on the inclination and convenience of the traveller. The excursion to Saqqâra will in any case require a whole day, and many will not think that too much to devote to the Pyramids.

In Six Days.—For those who, without being too hurried, wish to see everything of interest in as short a time as possible, the following way of arranging their time may be recommended :—

1st Day (*Morn.*). Drive about the town, and visit the different bazaars. (*Aft.*) Drive down the Shubra road, and visit the Ciccolani gardens. A Sunday or Friday afternoon should be chosen for this excursion.

2nd Day. Excursion to Old Cairo, visiting Mosque of 'Amr, Coptic Churches, Island of Rôda, and the Nilometer. Return by European Cemeteries, Mosques of Seyyida Zêneb, Tûlûn, and Hasan, Tombs of Imâm, esh-Shafîh, and Citadel. This will require 5 or 6 hours. It should be arranged so as to be on the platform outside the Mosque of Mohammed Ali for the view about half-an-hour before sunset. The day may be divided into two parts by returning straight from the Nilometer to the hotel, and then making a fresh start.

3rd Day. Excursion to the Pyramids, starting early. On the way there see the Palace gardens of Gîza. An order to see them can be obtained at Stamm's flower shop, corner of Sharia Kiamil Pasha and Sharia Bûlaq.

4th Day (*Morn.*). Museum of Egyptian Antiquities at Gîza. (*Aft.*) Excursion to Heliopolis.

5th Day. Excursion to Petrified Forest and Tombs of the Khalîfs (Qait-Bey). Go out by the Bab en-Nasr and the Mosque of El-Hâkim, visiting the Arab Museum in this Mosque, visit the Bûrg edh-Dhîffir, and take the Tombs of the Khalîfs on the way to the Petrified Forest. Return from the Petrified Forest over the Mokattam hills, arriving at Gebel Giyûshi at sunset and returning by the Citadel. This excursion takes the whole day. Lunch should be brought and eaten near Moses' Well before reaching the Petrified Forest. Carriages can be taken at the Citadel to return to the hotel.

6th Day. Excursion to Saqqâra. This will occupy the whole day. If the traveller is going up the Nile in a dahabîya, it may be made with less trouble from his boat.

Those who have the time may give a day to an excursion to the Barrage, and another day to an excursion to the

Quarries of Tûra and Masâra and the Baths of Helwân. And there are many other mosques, such as those of Qalaûn, El-Azhar, Hasanên, Ghûri, Muayyâd, &c., well worth giving a morning or afternoon to, besides old Coptic churches and dervish monasteries.

In Three Days.—To those very much pressed for time the following method of employing three days may be recommended:—

1st Day. (*Morn.*) Citadel, Sultan Hasan Mosque, Tombs of Khalîfs. (*Aft.*) Visit Old Cairo; see Coptic Churches, Mosque of 'Amr, Island of Rôda, and the Nilometer.

2nd Day. (*Morn.*) Gîza Museum. (*Aft.*) Pyramids and Sphinx.

3rd Day. Saqqâra — or, if this should be too fatiguing an excursion, go in the *morning* to the Bazaars; see some of the Mosques in passing (see p. 366). (*Aft.*) Drive to Heliopolis.

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b. Quarters.—In shape, Cairo is an irregular oblong, about 3 m. in length and 2 m. in breadth, and occupies an area of more than 3 sq. m. exclusive of the new quarter of Ismaîlîya.

The whole of the Oriental part of the city is divided into **Quarters**, which used to be separated from each other by gates. These gates were closed at night, and guarded by watchmen, who allowed no one to pass without examination. Few of these gates are now in existence. The majority of these quarters consist of dwelling-houses, and are known by a name taken from some public building, from some individual to whom the property once belonged, or from some class of persons who live there: as the *Hart es-Suggaîn*, "Quarter of the Water-carriers"; the *Hart en-Nassâra*, or *Hart el-Kobt*, "the Christian" or "Copt quarter"; the *Hart el-Yahûd*, "Jews' quarter"; the *Hart el-Frang*, "Frank quarter"; and the like.

The *Copt quarter* occupies one side of the Esbekîya. It is built much on the same principle as the rest of the town; but some of the houses are very comfortably fitted up, and present a better appearance than is indicated by their exterior.

The *Jews' quarter* consists of narrow dirty streets or lanes, while many of the houses of the two opposite sides actually touch each other at the upper stories. The principal reason of their being made so narrow was to afford protection in case of the quarter being attacked, and to make both the streets and houses cooler in summer.

The old *Frank quarter* is usually known to Europeans by the name of the *Muski*, and is so called from one Izz-ed-dîn Musk, a relation of Salâh-ed-dîn (Saladin), who built the bridge of *Qantarat el-Muski*, whence the whole of the street in its vicinity gradually took the name. It was here that the first Franks who opened shops in Cairo were permitted to reside, in the reign of Saladin.

The *Ismaîlîya Quarter*—so called from Ismaîl Pasha, who began it with the idea of building modern houses in the Parisian style—lies between the Esbekîya and the Nile, and contains the Abdîn or Khedivial Palace, many of the government offices and consulates, also several native palaces.

The *Qasr ed-Dubâra Quarter* is a district lying on and around the site of the Qasr ed-Dubâra Palace, leading off from the Sharia Masr 'Atîka and situated close to the Nile. It includes within its radius the residence of the British Consul-General, the Ministry of Public Works, the Hygiene Office and Khedivial Laboratory, and the Institut Égyptien. Several of the English government officials also reside here.

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c. Gates and Walls.—The original Walls of Cairo—*i.e.* of Gohar's city Qâhira (10th century)—were of brick. In the reign of the Khalîf Mustansir (A.D. 1036–1094) these walls were

pulled down, and the circuit of the city slightly increased. The three principal gates were then constructed by three Greek brothers, and a stone wall of defence built, under the direction of Bedr-el-Gemâli. In the reign of Salâh-ed-dîn (A.D. 1171–1193) these walls were replaced (in parts, we may presume, only completed) by a new wall of stone, which connected Qâhira with the Citadel. According to the project of Salâh-ed-dîn, this wall of fortification was to have included Fostât, but the plan was not carried out. The walls of Cairo may be followed on the E. and N. sides; and a good excursion, which should by no means be overlooked by travellers, may thus be made on donkey or on foot. Starting from the *Bab el-Wizîr* below the Citadel, a pathway skirts the exterior of the walls, which are closely pressed by the extensive rubbish heaps. The wall, with its numerous bastions, is picturesque and imposing. A little before reaching the entrance to the Muski, an interesting old gateway, now closed up, will be observed. It is called Bab Darb el-Mahruq. As you pass on to the *Bab el-Ghoraïb* and the point where the prolongation of the Muski terminates, the wall becomes completely buried for some distance, but it emerges again, and should be followed to its N.E. extremity. Here, at the point where it makes a turn towards the Bab en-Nasr, is a tower of peculiar construction, upon which the builders lavished their utmost ingenuity. It should be carefully inspected. It goes by the name of the **Bûrg edh-Dhiffir** ("Tower of Filth"). This name is scarcely intelligible, and it is possible that the proper name of the tower should be "Bûrg edh-Dhafar" ("Tower of Victory"). There are no inscriptions visible except the word "Allâh" (God), and the name of the builder of this curious work is not known. It is partly choked with sand and rubbish, but can still be entered by its slanting, vaulted passage. This leads down to an octagonal chamber, containing 8 well-constructed niches (including that which is prolonged to form the entrance passage). It is surmounted by a carefully-built dome, round which wind three separate passages. Various apertures for the admission of air, or communication with the outer passages, are pierced in the walls. The object of this construction must be left to conjecture. It may probably have served originally as the quarter of the commanding officer, and might have also been used for a prison or temporary dungeon. Numerous quaint stories are associated with the place, which has acquired a bad reputation as being the resort of thieves and *afrîts*. Several other towers and chambers constructed in the interior of the wall to the S. and W. of the Bûrg edh-Dhiffir are worthy of careful inspection. Continuing to follow the walls, we arrive at the principal gates.

The **Bab en-Nasr** ("Gate of the help of God"), which stands at the N.E. of the Mosque of El-Hâkim, is an imposing structure. Two massive square towers flank the gateway. Above the exterior entrance, cut in Kufic characters upon a long slab, is the following Fatemide inscription:—

"In the name of God, the Compassionate, the Merciful: the One, and without equal. There is no deity but God. Mohammed is the Apostle of God. Ali is the Vicar of God."

Above the arch are mouldings: and shields, of both normal and round shape, are sculptured in relief upon the walls of the towers; which are also adorned with a cornice and a frieze bearing a long Kufic inscription, stating that the gate and walls that surround El-Qâhira were erected by the Khalif El-Mustansir in the year 480 of the Hijra, A.D. 1087. The original Bab en-Nasr stood on the S. of the Mosque of El-Hâkim, or rather of the place where the mosque was afterwards built.

There is an inscription inside the gate of about the date A.D. 1382, stating that a tax of five coins (nature not stated) was to be levied on every camel entering the gate.

A winding staircase in the E. tower of the Bab en-Nasr gives admission to

the interior, to the terraces of the towers, and to the walls, which may now be traversed as far as the Bab el-Futûh. At the time of the French occupation this part of the wall was utilised for purposes of defence, and the names given to the different towers (Forts Corbin, Julien, Milhaud, Vaille, Lescale, Perault, and Janot) may be seen cut in the stone. The work of the French may be easily distinguished from that of earlier date.

The **Bab el-Futûh** ("Gate of Conquests"), which stands to the N.W. of the Mosque of El-Hâkim, is also a handsome monument of the 11th century A.D. The entrance on the N. or exterior side is flanked by solid half-round towers. The mouldings, and ornamentation of the arch above the entrance and of the side niches, are rich and well executed. The vaulting of the gateway, and all the details of the construction, are remarkable. There is no Kufic inscription as on the other gates.

The walls can also be traversed from the Bab el-Futûh to the Bab esh-Sharîya, by those desirous of making a more complete examination. The door which gives access to them from the Bab el-Futûh is usually closed, but may generally be opened if required. The walls can also be followed from below; but as they now traverse a thickly-populated quarter, the traveller must be his own guide in penetrating the narrow lanes that approach nearest to them.

The only other gate worthy of mention is

The **Bab ez-Zuwêla** (so named after an Arab tribe). This was the S. gate of Cairo, but is now in the heart of the city, between the *Sûkkarîya* and the great Shoe-bazaar. Its massive towers, surmounted by the elegant minarets of the adjacent mosque of Muayyâd, make it a conspicuous and picturesque object. It was the most important gate in the times of the Fatemides, as it formed the entrance from Masr to the Palace of the Khalîf. This gate generally goes by the name of the *Bab el-Mutawelli*, as being the supposed resort of the "Qutb el-Mutawelli" (see Lane's 'Mod. Eg.'). On the great wooden iron-bound door, always folded against the E. gateway, will be noticed innumerable iron nails, as well as teeth, shreds of clothes, hair, and little votive offerings of dust from Medîna, placed there by sick folk, &c.

Of the old Fatemide fortress Qâhira, and of the walls of Salâh-ed-dîn, these are the portions that remain. Of the walls on the S. and W. sides no traces remain. The names of a few of the principal gates—such as the *Bab el-Khalk*, the *Bab el-Lûk*, *Bab el-Bahr*, *Bab el-Hadîd*, &c.—alone remain to show where once they stood.

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d. Canals. — The narrow ditch which, beginning at Old Cairo, passes through the centre of the city, and thence continues on to Heliopolis, is called emphatically *El-Khalig*, "The Canal"; and it is the cutting of this which is attended with so much ceremony in the month of August, and gives the signal for the opening of the other canals in Egypt. (See p. 40.) It is the successor of the so-called Amnis Trajanus, which joined at some unknown spot the great canal from Zaqaziq, then on the Pelusiac branch of the Nile, to Suez. It has long since ceased to do more than convey water to the city and act as an open drain.

A broad navigable canal, called the *Ismaîliya Canal*, starts from Bûlaq near Qasr en-Nîl, and joins the modern fresh-water canal from Zaqaziq to Suez. It passes near the Rly. Stat., the road from which into the town crosses it over a neat bridge; and there is a similar bridge over it on the road to Bûlaq.

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e. Public Places.—The *Esbekiya* is the largest and the best known public garden in Cairo. Before Mohammed Alî's time it used to be one large sheet of water during the inundation. He cut a canal round it in

order to keep the water from the centre, and laid it out as a garden, with trees planted on the bank of the canal. In Saîd Pasha's time it became the favourite *locale* of low European coffee-shops and beer-houses. In 1867 Ismaîl Pasha began transforming it into its present state. The trees were cut down, and the whole of the area filled up to the level of the surrounding ground: a part was then cut up into building-plots, and the remainder enclosed within high iron railings, and, after many changes of plan, finally laid out as a sort of public garden, after the continental fashion, with cafés, al-fresco theatres, grottoes, ornamental water, &c. The gardens are well kept, and the trees have grown quickly and give good shade. It is a very favourite place of resort, especially when an English or Egyptian military band performs in the evening. The cost of making the garden was considerable, and the inhabitants and visitors to Cairo owe a debt of gratitude to Ismaîl Pasha for forming this tasteful pleasure-ground.

Most of the principal hotels are near the Esbekîya gardens. The New Hotel is on the W. side, and the Hôtel d'Orient at the N.E. corner. Shepheard's, the Continental, and Angleterre Hotels are close at hand. The Opera House, International Tribunals, and Post Office are also in the streets overlooking the gardens, which may be regarded as the centre of European Cairo.

The streets surrounding the gardens and in the adjoining Ismaîliya quarter are broad and well laid out, with trees planted along each footpath, so that even in the heat of summer it is possible to walk for considerable distances without being incommoded by the sun. The private gardens in this quarter are well planted, and the houses are good.

The *Abdîn Square*, in front of the Khedive's Palace, is about ½ m. from the Esbekîya gardens. Military reviews sometimes take place there.

The *Rumêla* is a large open space at the foot of the Citadel, lying between it and the Mosque of Sultan Hasan.

The long open space adjoining it on the S., which formerly went by the name of the Qaramêdan, is now called the *Menshîya Gedîda*. It is from this spot that the Mecca pilgrimage starts.

A long dusty space, which lies a little to the W. of the latter, and which is generally known by the name of *Tâht es-Sûr* (Below the Wall), is used as a market-place for horses, donkeys, camels, &c.

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f. Streets.—In all the quarters of the interior of the city the streets are very narrow; and in consequence of the Cairene mode of building houses, each story projecting beyond that immediately below it, two persons may almost shake hands across the street from the upper windows. This narrowness of the streets is common to many towns in hot climates, having for its object greater coolness. To indicate by name any of these streets would be useless, but the principal and most frequented ones are in the neighbourhood of the different bazaars, through which they in most cases pass. The names of many of them have been recently put up at the corners, written in both Arabic and English characters. As many of the names are very old, the study of them for persons who care for antiquarian research is of considerable interest.

Before the accession of the Khedive Ismaîl, the only tolerably broad street in Cairo was the **Muski**, running from the S.E. corner of the Esbekîya to the street leading from the Ghuriya to the Khân el-Khâlili. In this street are some of the principal European shops, and in the upper part of it are some good Syrian and Levantine shops. It is now prolonged to the Bab el-Ghoreb, at the extreme eastern limit of the city.

Many new broad streets have been opened in the neighbourhood of the Esbekîya, and in all of these the names are distinctly written up in Arabic and English letters. The Egyptian terms "*Sharia*," "street"; "*Darb*," "a narrower street"; "*Mêdan*," "place"; "*Harat*," "quarter," have

been used instead of European terms, such as *boulevard*, *street*, &c. This is an improvement, as formerly one street was frequently called by different names.

Very few of the native drivers know the names of streets, nor can they read them, and a great many only know various points in the city by names of their own.

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g. "Sebîls," or Public Fountains, are for the purpose of providing water for the poor gratuitously. They were formerly supplied with water brought from the Nile on the backs of camels, but are now supplied by water from the pipes of the Cairo Water Company. Some of those of older date in the centre of the city merit admiration as curious specimens of the peculiarities of Oriental taste, abounding in great luxuriance of ornament. Many are to be seen in the street which follows the course of the Canal (Khalîg), towards the gate of Seyyida Zênab. Of the more modern fountains, built according to Constantinople taste, those of Tussûm Pasha and of Ismaîl Pasha, sons of Mohammed Ali, and that near the station built by the late Khedive's mother, are the best specimens.

There is generally a room immediately above the fountain devoted to the purposes of a free day-school, maintained by the same charitable foundation as the fountain.

The drinking-places for cattle (*hôd*) are also kept up by the same means, and often have schools attached to them.

There are about 200 public fountains in Cairo.

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h. Bazaars.—The principal bazaars may be conveniently described in the order in which the traveller can visit them in the course of a walk, beginning with the Khân el-Khâlîli. To reach the entrance to the Khân el-Khâlîli, drive along the Muski past the Rond Point du Muski until the Sharia Khordagîya is reached on the l. The entrance will be found a short way up this on the rt.

The **Khân el-Khâlîli** was built by the Sultan el-Ashraf Khalîl, of the Baharide Mameluke Dynasty (see p. 83), in A.D. 1292. It is approximately on the site of the tombs of the Khalîfs of the Fatemide Dynasty. It was considerably added to by El-Ghûri, who built the large portal and khan in the upper portion, as is shown by an inscription over the entrance. Here are sold cloth, dresses, swords, silks, slippers, embroidered stuffs, carpets, and other articles from Turkey, Persia, &c. The two market-days are Monday and Thursday, the sale continuing from about 9 till 11 A.M. Various goods are sold by auction, the appraisers or *dellâlîn* carrying them through the market, and calling the price bid for them. Many things may be bought at very reasonable prices on these occasions; and it is an amusing scene to witness from a shop, where, if in the habit of dealing with the owner, a stranger is always welcome, even though in a Frank costume. Crowds of people throng the bazaar, while the *dellâlîn* wade through the crowd, carrying drawn swords, fly-flaps, silk dresses, chain armour, amber mouth-pieces, guns, and various heterogeneous substances.

Carpets will be found near the principal entrance, opposite the Hasanên Mosque, and in a court near the entrance from the Sûk en-Nahhasîn.

Within the *khân* is a square occupied by dealers in copper and some other commodities; and in a part called "within the chains" are silks and other Constantinople goods. Close to the Khân el-Khâlîli is the tomb of the Sultan Negm ed-dîn Ayyûb, of the Ayyûbide dynasty. He died in A.D. 1250.

From the Khân el-Khâlîli we pass into the street called *Sûk en-Nahhasîn*, or Market of the Coppersmiths, in which are the mosques of Qalaûn, Barqûq, and En-Nasr. The pipe-makers (*shibûkshi*) are located here.

A low narrow gate leads from the Sûk en-Nahhasîn into the *Sûk es-*

Saîgh, or Bazaar of the Gold- and Silversmiths, where, however, the ready-made articles are, as a rule, of inferior value and workmanship. It is better, where time allows, to choose a pattern and settle on the quality of the gold or silver of which the article is to be made, and what weight it is to be. Everything is paid for according to its weight and the quality of the metal, which is attested by a Government official always in attendance in the bazaar, and 25 to 50 per cent. is added for the workmanship. Close to this bazaar is that of the *Gôhargîya*, or jewellers.

On leaving this bazaar, we turn to the l., cross the Muski into the opposite street, along which we continue to the first turning on the l., by which we enter the *Hamzâwi*, where crape, silks, cloth, and other goods, mostly of European manufacture, are sold. The dealers are all Christians, and it is therefore closed on a Sunday.

On the l. of the Hamzâwi is the *Sûk el-Attârîn*, where attar of roses and various other perfumes, as well as drugs and spices, are sold.

From this we pass by the Mosque of El-Ashraf into the broad street of the *Ghûrîya*, a bazaar in which are sold cotton and other stuffs, silks, and indeed all sorts of articles.

A street almost immediately opposite that by which we emerged from the Sûk el-Attârîn, leads to the *Sûk es-Sûdân*, where ostrich eggs, Nubian spears and arrows, and gum-arabic are sold. Beyond this are the *Booksellers* and *Bookbinders*, close to the Mosque of El-Azhar.

Retracing our steps to the Ghûrîya and turning down it to the l., we reach the *Sûk el-Fahhâmîn*, the bazaar of the charcoal sellers and the abode of the Moghrebin, or Moors, who sell blankets, Fez caps (*tarâbîsh*), bornûses (*baranîs*), and other articles from the Barbary coast.

Beyond this, on the same side, is the *Aqqâdîn*, where silk cord and gold lace are bought. And behind there is the market of the *Muayyâd*, where cotton, wools, cushions, and beds of a common kind, woollen shawls, and other coarse stuffs worn by the lower orders, are sold daily, both in the shops and by auction.

Beyond the *Sebîl* or fountain of Tussûm Pasha is the *Sûkkarîya*, where sugar, almonds, and dried fruit are sold; and this, like many other names of streets, indicates the trade of the dealers.

Passing through the Bab ez-Zuwêla, with the Mosque of Muayyâd on the rt., we come to the *Shoemakers' Bazaar* (*Kassobet Radwân*), the last in this direction. If, however, we continue along the street to the Boulevard Mohammed Ali, and turn up it to the l., we may reach the open space in front of the Mosque of Sultan Hasan, and take the first turning on the l. into the once well-known *Sûk es-Sullah*, or arms market, where swords, guns, and all kinds of weapons used to be sold. This market, however, once so picturesque, now presents but a sorry appearance, as most of the shops have been destroyed or have disappeared. The best shops for native arms are in the Darb el-Ahmar, near the Bab ez-Zuwêla.

At the N. end of the town are the *Mergûsh* and the *Gemalîya*, well known markets, at the former of which cotton cloths called *bafta* are kept, and at the latter coffee and tobacco, soap, and different goods imported from Syria. At the *Bab esh-Sharîya* are found fruits, candles, and a few other things.

There are also markets held in some parts of the town independent of the shops in their neighbourhood, as the *Sûk el-Gûmah*, held on a Friday (on the way to the Bab el-Hadîd, at what is called the Sûk ez-Zalat), where fowls, pigeons, rags, and any old goods are sold; the *Sûk es-Semmak*, or *Sûk el-Fûatîya*, near the same spot, where, as its first name implies, fish is sold every afternoon; and the *Sûk el-Aser*, close to the Bab en-Nasr, where secondhand clothes are sold by auction every afternoon.

To introduce a list of the prices of different articles sold in the bazaars of Cairo, would only mislead, as they are so continually changing. The

traveller who is ignorant of Arabic must trust to his dragoman or donkey boy to take him to the shop where he can procure what he wants and to assist him to make the bargain. Making purchases through their medium means adding 10 to 20 per cent. to the price. As a rule offer half what is asked, and an agreement will probably be arrived at midway between the two extremes. The Oriental has no idea of the value of time, so that a well-nigh inexhaustible stock of patience is needed by anyone who wishes to make satisfactory purchases.

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i. The Citadel was built by Saladin, in 1166, of stone brought from small pyramids at Gîza, and formed part of his general plan for strengthening the town, and protecting it from assault; but it can hardly be said to have been well chosen for this object, as it is completely commanded by Gebel Mokattam. Mohammed Ali in 1805 erected a battery in the fort on the projecting point called Gebel el-Giyûshi immediately behind it, and thus compelled the surrender of the Citadel, then in the possession of Khûrshid Pasha. According to the Arab historian of the day, however, Saladin is said to have fixed upon the spot because it was found that meat kept fresh there twice as long as anywhere else in Cairo. The city side is well defended by the natural abruptness of the rocks, and is also strongly armed and regularly fortified. A good carriage-road leads up from the open square called Er-Rumêla to the principal outer entrance-gate, and continues on through another gate into the interior of the Citadel. Another way in is by the *Bab el-Azab*, a fine massive gateway flanked by two enormous towers. It was in the narrow and tortuous lane leading from this gate that the massacre of the Mamelukes took place by order of Mohammed Ali, on the 1st of March, 1811. The Mamelukes were invited to a reception by Mohammed Ali in the palace of the Citadel. When the reception was over, they were asked to take part in a procession which was to pass through Cairo. The Mamelukes were placed between the Pasha's regular troops; and when they were in the narrow rocky lane, the Bab el-Azab was shut, and the troops fell upon them. Fire was also opened upon them from the Citadel above, and notwithstanding a brave resistance, they were all killed, 460 in number. One Mameluke only escaped. He had been late in reaching the Citadel, and arrived at the foot of the Bab el-Azab just as it was shutting. Hearing the fight above, he put spurs to his horse and escaped into Syria. It is generally believed that he got away by jumping from the wall of the Citadel, but this appears to be a legend without foundation.

The Citadel is in itself a small town, and contains many objects worth seeing.

The *Palace* built by Mohammed Ali, which has taken the place of the old palace of Saladin, contains some very handsome rooms, especially a bath-room all of alabaster. The view from some of the rooms is very fine. This palace is now occupied by the English as officers' quarters, while the great palace in the Court of the Janissaries is the central **Military Hospital.** It is well worth a visit.

On the S.E. side of the Mosque of Ibn Qalaûn is *Joseph's Well*, so called from the other name of Saladin (Yûsuf), who, when the site of his fortress was being cleared, discovering a well that had been cut by the ancients, ordered it to be cleared of the sand that then filled it. It is probable that the original well was hewn in the rock by the ancient Egyptians, like the tanks on the hill behind the Citadel, near the Qubbet el-Hâwa; and this is rendered more probable from there having been an ancient Egyptian town called Khri Ahu on the site of the modern city. The well is composed of two parts, of which the upper is about 160 ft. deep and the lower 130, making a total depth of 290 ft. The descent is by a gently-sloping

staircase, and a wide landing-place marks the division between the two parts of the well, which, it may be remarked, are not in a direct vertical line. The bottom of the well is supposed to correspond with the level of the Nile. The well is no longer used, as the Citadel is supplied with water by the Cairo Water Company.

From the platform on the S. side of the mosque is a grand and commanding *View* of the city and the surrounding country, taking in the arsenal immediately below,—the Rumêla, and the fine mosque of Sultan Hasan, just outside the gates of the Citadel,—the numerous minarets of Cairo,—and, in the distance, the Pyramids,—with the valley of the Nile, to Saqqâra on the S., and to the point of the Delta on the N.

The Mosque of Mohammed Ali was commenced by that prince on the site of the old palace of Saladin, commonly called Joseph's Hall, which was blown up in 1824; and in 1857 it was partially completed in its present form by Saîd Pasha. Its style is a bad imitation of the Mosque of Nasr Osmanîya at Constantinople. The architect was Yûsuf Boshna, a Greek.

To the W. is the outer court, which consists of an open square, surrounded by a single row of columns, 10 on the N. and S., 13 on the W., and 12 on the E. They support round arches, with fancy capitals and dome vaults. The whole court is paved with large square slabs of handsome white marble. In the centre is the *hanefiya* for ablution. To the W. is a tower, in which is placed a clock presented to Mohammed Ali by Louis Philippe. To the E. is the principal entrance to the mosque.

The mosque itself is surmounted by a large dome, supported by four large piers, and embraced by four half-domes. Above the angles are also four smaller domes. Below the springing of the domes are small windows with round arches; and these, as well as others that are introduced at a short distance beneath, contain coloured glass in patchwork of large squares, and in bad taste. Below are two sets of rectangular windows with plain glass. On the W. side is a wide gallery, supported by fluted alabaster columns; and a narrow gallery is continued at the same level along the other walls of the mosque, and round the piers. Another gallery also encircles the interior of the dome. Above the W. entrance is represented the setting sun with long gilded rays. The visit to the interior should not be made too late in the evening. The mosque is well worth visiting on some of the great nights of Ramadân (especially the 13th, 14th, and 27th). In the S.W. corner behind a bronze screen is the tomb of Mohammed Ali. Opposite is a space railed off for the Sultan.

The **Old Mosque** in the centre of the Citadel, S.E. of the Mohammed Ali Mosque, was built by the Sultan Mohammed Nasîr ibn-Qalaûn, and was for many years the royal mosque of Cairo. It has ceased to be used as a mosque for a considerable time, and was turned into a prison. Until recently it was used as a military storehouse, and was not shown to visitors; but lately the stores have been removed, the partition walls cleared away, and the beautiful colonnades of the mosque again exposed to view. The key is usually with the door-keeper of the Citadel. The historian El-Makrîzi says of this mosque: "The mosque, situated in the citadel of the mountain, was erected by the King Nasîr Mohammed ibn-Qalaûn in the year 718 of the Hijra. He caused a magnificent dome to be placed upon the summit of it. The mosque was endowed with large funds, and became one of the richest and most magnificent mosques in Egypt." The mosque is nearly square, measuring 206 ft. from N. to S., and 186 ft. from E. to W. The *qibla* is ornamented with miniature arcades, inside which are beautiful arabesques. The great dome, which has fallen in, was supported on ten great granite columns. There are four rows of columns on the E. side, and two on each of the other sides. A

row of clerestory windows runs all round, which were filled with stained glass, but this has almost completely disappeared. The minarets are of quaint form, the upper portions being coated with green tiles.

The little **Mosque of Suleman Pasha** on the N.E. side of the Citadel well deserves a visit. It was built by the Mameluke Suleman, afterwards known as Sultan Selim. It has already been mentioned (p. 119) as a good example of the type introduced from Constantinople. The central dome surmounts a square space, on the N., S., and E. sides of which are transeptal recesses, covered with semi-domes. The W. side is without this appendage, and opens on a charming little cloister. The painted decorations of the interior of the mosque are exceedingly good of their period, and most harmonious in colour.

There are two other mosques within the Citadel, one the Mosque of Sidi Saria, near the eastern wall (*key with the shêkh of the mosque*); the other, a very small one close to the Bab el-Azhab. Both of these are believed to have been built since the Turkish conquest of Egypt.

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j. Mosques.—Cairo contains about 264 mosques and 225 *zâwiyas* or chapels. The word *Gâmi* (pl. *Gowâma*) is derived from the verb signifying "to assemble," whence also the word *guma* (Friday), the day of assembly and Mohammedan Sabbath; the other name, *mesgid* (whence *mezquita*, *mosquée*), being from *seged*, "to bow down."

The mosques can be visited by purchasing tickets, P.T.2 each. They can be bought at the Wakfs' Administration in the Abdîn Square, and from the hall-porters at the principal hotels. The doorkeepers are very civil. At many of the mosques slippers are provided to put on over the boots to prevent the dust of the streets touching the floor. A small fee is expected for the use of them. In some of the mosques the caretakers are much distressed if a tourist thoughtlessly enters the part devoted to prayer in his boots without first covering them. As it is rather difficult to find the way to some of the mosques, we would recommend the traveller to consult Grand-Bey's large map of Cairo, a copy of which is kept in several of the hotels.

Many of the best mosques of Cairo are becoming, or have become, complete ruins, after centuries of neglect. But, fortunately, the Egyptian Government has realized the importance of preserving these most interesting monuments, and a decree was signed by the Khedive in 1881 appointing "A Commission for the Preservation of Monuments of Arabic Art." The Commission was composed of eight Egyptian and three European members, the latter being the late Rogers-Bey, the well-known Arabic scholar, Franz-Bey, the architect to the Wakf Administration, and M. Baudry, a French architect. A sum of 7500*l*. was granted for the purpose of repairing buildings for the year 1882. The duties of the Commission were—

1. To prepare a list of all buildings having an artistic or historical interest.
2. To watch over the preservation of these buildings, reporting to the Wakf Administration what repairs were required.
3. To prepare plans for the repairs.
4. To keep plans of all work done, and, in the case of buildings which are completely in ruins, to indicate what parts should be sent to the National Arab Museum.

The above-mentioned list of historical monuments has been completed, and a sub-committee regularly inspects them and reports on necessary repairs and reconstructions. Most of the monuments have been put into a safer condition, and their general state is far better cared for, cleaner, and better guarded than it was a few years ago. Much, however, still remains to be done, and the annual Government grant of £E.4000 is insufficient to meet the necessities of the work, which requires an annual budget of fully

£E.10,000. The adequate repair of the great Mosque of Sultan Hasan alone, which is in a dangerous condition, would absorb the whole of such a budget if it were carried out in a single year. The Commission also needs full powers to expropriate private possessors of historical palaces, houses, mosques, &c., which they refuse to maintain in proper order, and further to clear away (with due compensation) the shops which encumber the façades of the mosques. The Commission has recently attempted the complete restoration of a few mosques, which belong to a period well represented by similar buildings, and the visitor should inspect that of *Abû-Bekr el-Mazhar* in the Bir-Gawan street, as a beautiful specimen of the restorations carried out by Herz-Bey, the talented architect of the Commission, who has given the exquisite little mosque as nearly as possible its original appearance. Such restorations can only be approved, however, in rare instances, and solely when they are carried out with the care and scrupulous fidelity to the original designs which are evident in the case of the Mosque of Abû-Bekr; and special precautions should be taken against the risk of falsification.

Unfortunately the money at the disposal of the Commission is very limited, and necessary repairs have to be postponed for want of sufficient funds.

An account of the various styles of mosque in Cairo, together with a description of their general architectural features and arrangement, and of the names of the different parts, has been already given (see p. 119). The visitor will do well to bear in mind the chronological sequence of styles as illustrated by the principal mosques. Thus the Mosque of 'Amr (E. wall) dates from the middle of the 7th century; that of Tûlûn from the middle of the 9th; of El-Hâkim, from the end of the 10th; of Qalaûn and his sons, the end of the 13th; of Sultan Hasan, the middle of the 14th; of Barqûq, the end of the 14th; of Qait-Bey, the end of the 15th.

"The large mosques," says Mr. Lane, 'Mod. Egypt.,' "are open from daybreak till a little after the eshê, or till nearly two hours after sunset. The others are closed between the hours of morning and noon prayers; and most mosques are also closed in rainy weather (except at the times of prayer), lest persons who have no shoes should enter and soil the pavement and matting. Such persons always enter by the door nearest the tank or fountain (if there be more than one door), that they may wash before they pass into the place of prayer; and generally this door alone is left open in dirty weather. The Mosque El-Azhar remains open all night, with the exception of the principal place of prayer, which is called the 'maksûra,' being partitioned off from the rest of the building."

The **Mosque of Sultan Qalaûn** (*Gâmi es-Sultân Qalaûn*), A.D. 1287 (A.H. 684). Two mosques (one the mausoleum) of El-Melek el-Mansûr Qalaûn (see p. 83) form part of the once celebrated *Mûristân*, or hospital and madhouse built by that prince. They are the first of the imposing edifices that present so conspicuous a front to the street leading northward from the Coppersmiths' Bazaar (*Sûk en-Nahhasîn*), near the Khân el-Khâlîli.

Each of these mosques is well worthy of inspection. The entrances to them are to the right and left of a long passage, with roof of open beams, into which you pass beneath a handsome portal adorned with black and white marble.

I. *The mosque to the left, or S. of the passage.*—Traversing the outer court, in the centre of which is the *hanafiya*, we enter the mosque from the W. through a fine portal of black and white marble. It is divided by six large pillars in two rows of three from E. to W., supporting elongated pointed arches. The pillars are painted dull green, and the capitals yellow. The *qibla*, the side columns of which bear a horseshoe arch, is adorned with rows of colonnettes, with shell-shaped cavities and arabesques; the upper por-

tion containing gilded mosaic. The roof is of open beams. A side space to the S. of the open court, with three pointed arches resting on two columns, is used for the daily prayers; and another compartment, to the W. of the court, contains a window which gives a view of the passage leading to the hospital.

II. *The mosque-tomb, to the right or N. of the passage.*—A few steps lead to the antechamber, or outer division, which was formerly a library, and is now used as a depository for registers of *wakfs*. From it we pass through a screen, into the mausoleum itself. This is unique in construction, and is fortunately maintained in a better state of preservation than the generality of the Cairo mosques. The tomb is in the centre protected by a wooden screen, round which four solid piers and four large granite pillars support an octagonal superstructure, with elongated pointed arches, partaking slightly of the horseshoe form. Their spandrils, as well as the windows of the mosque, are adorned with light tracery. The *qibla* is adorned with rows of colonnettes and mosaics of coloured stones and mother-of-pearl. The walls are inlaid with marble and tortoiseshell; and the name of Mohammed, four times repeated so as to complete a square, forms one of the ingenious patterns. The stucco tracery of the windows is also delicate.

The mosque is much frequented, especially on Saturdays, by sick folk. The columns which flank the *qibla* are believed to possess miraculous virtues, and are much resorted to by invalids, who rub the half of a lime upon the stone, and then apply it to the tongue, forehead, &c. A block of red stone is also kept in the W. side of the mosque, and a potent remedy consists in drinking water discoloured by rubbing its surface. A robe, together with a turban and sash of Qalaûn, who is regarded as a great *hakîm*, or physician, is still preserved, and believed to be capable of effecting marvellous cures.

Opposite and also just beyond them (*N.*) are some fine specimens of old mushrebîya work.

Of the once flourishing **Mûristân**, which occupied a considerable space to the W. of these mosques, some portions remain; and the general plan of the whole can still be traced. After quitting the mosques, by following the passage to the left we arrive at an open court surrounded by columns, which communicates with the old kitchen, and around which were grouped the different wards of the hospital, for both male and female patients. By retracing our steps along the passage northward, we may visit the diminutive cells in which the lunatics were formerly confined, and which are now occupied by coppersmiths.

The adjoining **Mosque** is that of **En-Nasîr** (*Gâmi Nasrîya*), son of Qalaûn, and erected in the year A.D. 1303. At the entrance we are struck by the doorway, which consists of clustered pillars and pointed arch in the early pointed Gothic style. It is said to have been brought as a trophy from Acre, after the destruction of that city, by El-Melek el-Ashraf, son and successor of Qalaûn. An inscription above it states that the building was erected by the Sultan Mohammed, son of the Sultan El-Melek el-Mansûr ed-dîn Qalaûn es-Sâlehi, in A.H. 698 (A.D. 1299). Makrîzi, however, states that it was completed in A.H. 703. It was originally founded, he says, by El-Melek el-Adel Ketbogha, who usurped and held the throne of Egypt for two years.

The tomb is to the right of the passage, but it is dilapidated and uninteresting. The mosque is to the left, and exhibits a good example of delicate tracery round the arch above the *qibla*, but is not otherwise remarkable. The mosque which the Sultan Mohammed en-Nasîr built in the Citadel has been described at p. 336. It is not clear why Nasîr did not elect to be buried in the latter, but perhaps he may have wished to rest near the tomb of his father Qalaûn.

The **Mosque of Sultan Barqûq** (*Gâmi Barqûq*). The third mosque, adjoining the two last-named, to the N., dates from the reign of the Circassian Sultan *Edh-Dhâhir Barqûq*, A.D. 1382–1398 (A.H. 784–801), (see p. 84). It contains the tombs of the wife of Barqûq and of his daughter Fatma; and an illuminated copy of the Qorân, which was formerly kept in the mosque, is said to have been written by the latter. The doorway is of black and white marble. The façade and minaret, like those of the two preceding mosques, are painted red and white. The mosque itself is of the Sultan Hasan type, consisting of an open court, with large arched recesses on each side, that on the E. or Mecca side being, as usual, larger and deeper than the other three. The instruction and prayer chambers have lately been restored; the back of the mosque is in ruins.

The tomb-mosque of Barqûq himself is to be seen amongst the picturesque mausolea of the Circassian dynasty (see p. 410).

There is a modern *sebîl* opposite these mosques, and a little further along the Khordagiya (in which these mosques are) is the Sebîl er-Rahman Kikhya with charming faïence decorations.

The **Mosque of Hâkim** (*Gâmi El-Hâkim*). This, next to that of Ibn-Tûlûn, is the oldest of the mosques that have retained their original style of architecture from the period of foundation. Indeed, it is the earliest mosque of Qâhira, or Cairo properly so called; the Azhar, which is still older, not preserving its original style. It originally stood outside the brick walls of Gohar's city, being afterwards enclosed within the walls of Mustansir. It was built by El-Hâkim ibn 'Azîz, third of the Fatemide Khalîfs (see p. 82), and completed in 1003 A.D. or 393 A.H., as stated in an original Kufic inscription above the entrance, which has been removed. The mosque is of the Tûlûn type, and consists of a spacious square, along the sides of which were arcades formed by piers supporting arches of pointed and horseshoe form. Some portions of these arcades remain, and along bands above the arches run inscriptions in Kufic character.

To the N.W. and S.W. rise two picturesque *mabkhâras* (not minarets), always conspicuous amongst the minarets of N. Cairo. Upon the plaster coating of the N.W. mabkhâra, of which portions on the E. side remain, is an inscription in large Arabic characters. One of the mabkhâras was fortified by the French during their possession of Egypt.

The Museum of Arab Antiquities has been placed temporarily in the Mosque of Hâkim until a suitable building can be provided (see p. 374).

The **Mosque of Gashenkîr** (*Gâmi Bêbars Gashenkîr*), A.D. 1308 (A.H. 708), is situated in the Gemaliya, where its solid-looking minaret (painted red and white) and its dome become conspicuous as you approach towards the Bab en-Nasr. The interior of the mosque, which is of the Sultan Hasan type, is so dilapidated as to be scarcely worthy of a visit; but the *mausoleum* of the founder, which is to the l. of the entrance, is interesting. It is surmounted by an ample dome, with pendentives, which, though less delicate than in many other examples, are remarkable. The walls and the floor are decorated with inlaid stones arranged in admirable patterns. The tomb is in the centre. In the sill of a window to the S., which communicates with the passage, is an ancient Egyptian receptacle for votive offerings, shaped like a cannon, with hieroglyphic inscriptions. Above the entrance to the tomb is a wooden tablet, with an inscription containing the name and date of Gashenkîr.

El-Melek el-Modhâffar Rokn-ed-din Bêbars el-Gashenkîr (*el-Mansûri es-Seyfi*) was originally a slave of Qalaûn. When Qalaûn's son En-Nasîr was deposed, or abdicated a second time, in 1302, Bêbars was elected by the Amîrs to succeed him. En-Nasîr, however, gathered an army at Damas-

cus, and being joined by Berlak, chief of the Amîrs, who deserted the cause of Bêbars, he returned triumphant to Cairo. Bêbars Gashenkîr then fled with a large amount of treasure, but was pursued and put to death by order of En-Nasîr.

The **Mosque of Ibn-Mizheh** (*Gâmi Ibn-Mizheh*), A.D. 1489 (A.H. 885), a handsome mosque, with a good minaret, is reached by a narrow street, now called the Bîr-Gowân, behind the new mosque of Suliman Agha, and in the direction of that of El-Hâkim. Its walls and floor contain some beautiful specimens of inlaid work. The *qibla* is richly decorated with dwarf blind arcades of blue pillars, which encircle it and are continued, as in some other mosques, along the E. walls. The *mâmbar* is of delicately inlaid wood, and bears a decorative Kufic inscription. On the W. side is a *dikka*, supported by a wooden stalactite corbel, coloured blue and gold. The name of the artificer who designed the tasteful ornamentations of the interior, Abd-er-Rahmân en-Nakâsh, appears inlaid in the stone that fills up the head of a N.E. window.

This mosque was built by *Mohammed Abû-Bekr ibn-Mizheh el-Ansâri.* He was "Katib es-Sîrr" to the Sultan Qait-Bey, and possessed great wealth. His career had its vicissitudes, and he was at one time disgraced and his goods confiscated. He was, however, restored to favour, and his son inherited his rank and property.

The **Mosque of Abu Bekr Mazhar,** about 250 yds. W. of Sharia en-Nahhâsin, up a crooked little lane built in 1480 and most carefully restored by Herz-Bey. It contains beautiful marble mosaics and encrusted marble slabs.

The **Mosque of El-Ghûri** (*Gâmi El-Ghûri*), built by the Sultan *Khansûh el-Ghûri* (see p. 85) about A.D. 1513, stands at the extremity of the bazaar called after him, the Ghûrîya, and from its position is one of the most picturesque buildings in Cairo. On approaching it from the Ghûrîya, which is of more than ordinary breadth, you perceive the grand effect of its lofty walls; and the open space in which it stands, together with the variety of costumes in the groups that throng the spot, and the grand doorway of the mosque-tomb on the opposite side, offer a beautiful subject for the pencil of an artist. There are two mosques, one on each side of the road; that on the E. side being originally a *medrêsa*, or college, with *sebîl* or fountain. The street is usually very crowded, and walking will be found pleasanter than driving.

The mosque on the W. side is quite a gem among the mosques of Cairo. In plan, the interior resembles that of Qait-Bey, and is well worth seeing for the inlaid floors, the arabesques of the walls, the *qibla*, the bands of decorative Kufic inscriptions, and the richly ornamented roof. The beauty and completeness of the decorations are very striking, and the original splendour can be imagined from the traces of gilding and colours that remain on portions of the sculptured arches. It is now being repaired by the Commission for the Preservation of Monuments, and so also is another mosque on the opposite or E. side of the road, with a mausoleum to the S., containing tombs of members of the harîm of El-Ghûri. To the N. are a *sebîl* and small school (*maktab*). The *sebîl* should be inspected. It is tastefully decorated; the roof being in the richest and best style, and the floor of inlaid marbles. A slab of white marble, over which water supplied by an adjoining *sâqiya* formerly trickled, is sculptured to represent water in the ancient Egyptian style, with a border representing fish.

The **Mosque of Mohammed Bey** (*Gâmi Mohammed Bey*). After visiting the Mosque of El-Azhar, the traveller may inspect that of Mohammed Bey, which is situated to the W. of the great University, on the opposite side of the street. It is also used as a school. It exhibits the influence of the

Turkish style. It was constructed in A.D. 1774 by the traitor *Mohammed Bey Abû Dahab*, formerly the favoured Mameluke, and afterwards the treacherous and successful rival of the great Ali Bey. Besides the tomb of the founder, the mosque also contains that of Adîla Hanem, wife of Ibrâhîm Bey el-Elfî. Large *wakfs* were attached to this edifice by its founder.

The **Mosque of El-Azhar** (*Gâmi el-Azhar*), the "splendid" mosque, was founded by *Gohar*, the general of El-Muîzz, and founder of Cairo, about A.D. 973 (see p. 82); but none of the original building remains. It was converted into an University in A.D. 988 by the second Fatemide Khalîf El-Azîz. Subsequently it was enlarged by various Sultans, especially by Edh-Dhâhir Bêbars (about A.D. 1270), by Qait Bey (about A.D. 1470), by El-Ghûri, by es-Saîd Mohammed Pasha (A.D. 1595), by Ismaîl Bey (A.D. 1720), by Abd-er-Rahman Kekhia (A.D. 1762), and by Saîd Pasha (about 1855).

Little of the exterior is visible, except a portion of the wall on the E. side, the W. and S. gates, decorated in the Turkish florid style, and the 6 minarets, built at different periods, and not remarkable. The largest was built by El-Ghûri in the beginning of the 16th cent.

The principal features of the interior consist of a spacious open court and a vast sanctuary to the E. The Azhar is less remarkable from an architectural point of view than from the interest it awakens, and the scene it presents, as the principal university of the Mohammedan world. The principal entrance, where slippers are provided for the visitor, is called the "Gate of the Barbers" (*Bab el-Muzeyinin*), and here students will be seen submitting their heads to the razor. To the l. of the entrance is the mosque of Ebthahawîya, which has recently been restored, but the effect is not very satisfactory. On the rt. is the small mosque of Tabarset. The passage between them leads to an open court, which presents an interesting scene. Children of all ages may be seen at their lessons, as well as more advanced pupils. Others are merely chatting, and passing their leisure time in groups. The court is paved and surrounded by colonnades, with pointed arches, with slight keel-shaped curve. The walls that rest upon them contain windows with pointed heads, and decorations in stucco. These porticoes are built over and divided into apartments for the use of natives from different parts of Egypt and of the entire East; each province or country having its separate apartment (*riwâk*). There are several small cisterns in the court, but no *hanefîya*.

The *Lîwân*, or Sanctuary, which affords a grateful shade after the intense glare of the outer court, is of vast area, and is divided by 9 ranges of columns, 380 in number, of various kinds, and all derived from old temples and churches. Upon them rests a low roof, covering the entire space. Beneath its shade, amidst this forest of columns, are innumerable students, seated in circles or groups around the various professors; taking notes, learning by heart, or listening. There are 4 niches, for the 4 orthodox sects of El-Islâm. Round the walls to the N. are ranged numerous boxes belonging to the students. To the S.E., where the colonnades are interrupted, are the compartments for Syrians and Dârfûrians, the tomb of Abd-er-Rahmân Kekhia, the *riwâk* of the Upper Egyptians (Saidîya), and the exit to the S.E. gate (Bab es-Saidîya). The *riwâk* of natives from the holy cities of Mecca and Medina is behind the *qibla* nearest to this corner.

To the N. of the Lîwân is a mosque, the *Gâmi Gohariya*, recently restored, which, together with an adjoining school (*medrêsa*), is not to be associated with the name of the founder of the Azhar. It was built by one Gohar el-Kinkabey, a Circassian who died in A.D. 1440. Passing through it, the visitor may inspect the little *Zawiyet el-Omyân* (Chapel of the Blind), now but little frequented, but formerly well stocked with blind

students, who were notorious for their fanaticism.

As has been said, this is not only a mosque but a **University**, the most celebrated in the East. The education given at it is both primary and secondary, and includes grammar, algebra, arithmetic, logic, philosophy, theology, and Mohammedan religion and law according to the four different rites of the Sunnîs—the Shafeite, the Malakite, the Hanafite, and the Hambalite. The student must qualify himself in every subject before he receives his diploma. About 15 years ago the number of students was about 10,000, with 230 professors. Since the British occupation the numbers have greatly decreased. The chief, or President of the University, is called the "Shêkh el-Azhar," and is elected by the Shêkhs of the mosque, who are extremely jealous of any interference on the part of the Khedive or the Government. It can easily be understood that any attempts to modify or alter the character of the instruction here given—and a few such attempts have been made of late years—meets with the most obstinate resistance. There is no departure, in any direction, from the standard works that have been from time to time adopted, and the whole course of training consists in learning by heart these treatises. Any new work that finds its way to favour can only change the form, never the substance, of the learning to be imparted.

An interesting account of the Azhar, and of the nature of the studies there pursued, as well as a list of the text-books chiefly used, in all the chief branches of learning, may be found in Dor Bey's 'L'Instruction publique en Égypte.'

The **Mosque of el-Hasanên** (*Gâmi el-Hasanên*), or Mosque Husên and Hasan, sons of Ali and Fatma, and grandsons of the Prophet, is situated immediately to the E. of the Khân el-Khâlîli. It is commonly called by the Cairenes after Husên alone—the *Gâmi Seyyidna Husên.* It has lately been rebuilt and lighted throughout with gas: the old dome that covers the shrine of the martyr being the only ancient portion preserved.

The mosque itself is oblong in shape; the *hôsh* or outer court being to the N., enclosed by continuous walls. The exterior is in the modern semi-European style, in no way reproducing the beauties of the past. The upper windows consist of pointed arches, with mouldings sculptured in the modern style. The lower windows are rectangular, and contain gilded iron-work. A lofty minaret, with a single balcony, rises to the S.W. The interior presents a not unpleasing effect, and is divided by several rows of handsome marble columns, supporting pointed arches. The floor is richly carpeted. In consequence of the double dedication, there are two *qiblas* in this mosque. A door in the *qibla* wall, veiled by a green curtain, gives admittance to the chamber in which are said to be buried the head of Husên and the hand of Hasan; and into which none but Mohammedans may enter. Numerous lamps are suspended in the mosque, which perhaps looks its best by their dim light in the evening, when the prayer is recited.

The history of the mosque is as follows:—The Amîr el-Giyûsh, while carrying on war in Syria, found at Ascalon a reputed burial-place of the head of Husên, who fell at the battle of Kerbela Oct. 10, A.D. 680. He caused a fitting mausoleum to be constructed for it in A.D. 1098. In A.D. 1154 Sâleh ibn-Rezîk, vizier of the Fatemide Khalîf Faiz, fearing lest the sanctity of the place might be desecrated by Christians, caused the head to be brought to Cairo. Here it was washed in the Mosque of Sâleh ibn-Rezîk, which may still be seen near the Bab ez-Zuwêla. He desired that the relic should be deposited in his own mosque, but the Khalîf objecting, it was buried with great pomp in the portion of the royal palace called the Qasr ez-Zumarrud. In A.D. 1340 the mausoleum was burned. It was restored at different periods; a mosque being added at a late date and various endowments

bequeathed. The last restorations were made by Abd-er-Rahman Kekhia, at the end of the last cent. Finally, it has now been completely rebuilt. A *Môlid* is held annually in honour of the Hasanên. (See p. 32.)

The **Mosque of Muayyâd** (*Gâmi el-Muayyâd*) is situated close to and connected with the Bab ez-Zuwêla, upon the towers of which the two elegant minarets of the mosque are placed. It is called the Gâmi el-Ahmar or "red mosque," from the colour of its exterior walls. It was founded between 1412–1420 A.D. by Muayyâd Abû'l Nasîr of the Circassian Mameluke Dynasty (see p. 84). It is one of the best and most richly decorated mosques of the open or primitive style. After ages of neglect it is now being rebuilt, the *lîwân*, or sanctuary, being alone untouched.

The principal entrance is to the E. from the Sûkkerîya. A flight of steps leads to a superb portal (recalling that of Sultan Hasan), adorned with black and white marble and tasteful sculptures and arabesques. The bronze-mounted door was taken from the Mosque of Sultan Hasan. The tomb of Muayyâd is to the rt. of the entrance, surmounted by a dome; that of his family to the l. A passage leads to the courtyard, which presents a charming appearance, the fountain being overshadowed by several well-grown palms and acacias. A double arcade surrounds it on three sides; and the columns of these subordinate porticoes, which were of various sizes and materials, and some of which were sculptured with inscriptions in Arabic, are being replaced by new ones of marble, and of uniform dimensions.

The sanctuary, or *Lîwân el-Qibla*, is well worthy of careful inspection. It is divided by three rows of pointed arches with slight horseshoe curve, supported for the most part by columns. A screen of woodwork separates it from the open court. The decorations of the roof, especially the S.E. portion, are in admirable taste. Those of the *qibla* and of portions of the walls are also remarkable. The stucco tracery of the windows, with their coloured glass representing cypresses and other patterns, are in a state of rare preservation.

The mosque is often called the *Gâmi el-Mutawelli*, after the popular name of the adjoining Bab ez-Zuwêla.

The **Mosque of Merdâni** (*Gâmi Merdâni*), 1338–1340 A.D., situated in the Darb el-Ahmar, leading from the Bab ez-Zuwêla to the Citadel, is one of the best of the edifices erected during the reign of En-Nasîr ibn Qalaûn. Like so many others, it is falling into ruin. It is closed, but a boy will fetch the keeper. In general plan it bears the greatest resemblance to the Mosque of Qêsûn, and was probably by the same architect. It consists of a large open court, surrounded by arcaded colonnades with pointed arches, a double row on the N.W. and S. sides, and four rows in the Sanctuary or Mecca side. The two innermost ranges terminate as they approach the *qibla*, and give place to eight large granite pillars, intended to support a dome, which however does not exist, a flat roof now taking its place. Most of the mosaics and decorations of the mosque have disappeared. It is worthy of notice that trees are represented in stucco upon the wall above the *qibla*, and upon those borne by the pillars. Above one of the arches in the W. portico is an inscription in Arabic, on a slab of blue stone embedded in stucco. The principal entrance is on the N. side, beneath a vaulted passage, to the l. of which rises the unfinished minaret. This mosque was built upon what was at that time a cemetery. Makrîzi tells us that the cost of the mosque was 300,000 dirhems, or 15,000 dinars (about 9000*l.*), exclusive of what was spent in wood and marble.

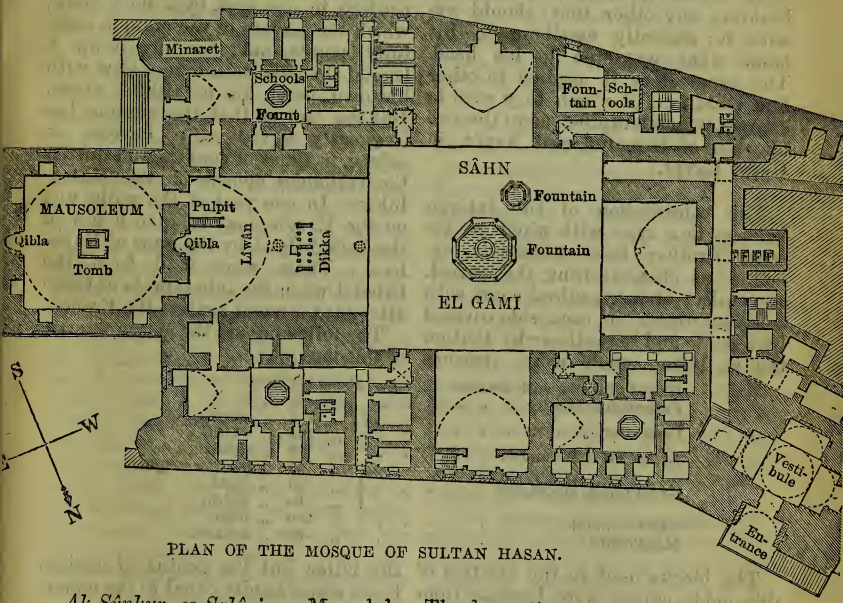
El-Amîr el-Kebîr Tambagha Merdâni es-Sâki occupied the position of "Sâki" (cup-bearer) to En-Nasîr ibn-Qalaûn, whose daughter he married. Merdâni was chief of a faction that conspired against the Amîr Qêsûn, and secured the downfall of

the latter, whose position Merdâni then inherited.

The **Mosque of Ak-Sûnkur**, or *of Ibrâhîm Agha* (*Gâmi Ak-Sûnkur*, or *Ibrâhîm Agha*), A.D. 1328 (A.H. 728), is in the Darb el-Wizîr, or continuation of the Darb el-Ahmar towards the Citadel. It consists of an open court with arcades of somewhat irregular construction to the N. and E. The arches are pointed. The wall of the *Lîwân el-Qibla* is remarkable, being entirely cased with blue porcelain tiles, symmetrically arranged. Amongst them those representing cypress-trees will be noticed.

The little court with its green palms and the blue-tiled sanctuary beyond make a very pleasing picture.

The mosque was enlarged and repaired in A.D. 1617 by Ibrâhîm Agha, a custodian of the mosque, and is generally called after his name. His tomb, as well as that of Ak-Sûnkur, is within the building.



PLAN OF THE MOSQUE OF SULTAN HASAN.

Ak-Sûnkur es-Salâri, a Mameluke of the Amîr Salar, rose to hold high positions, including that of Naîb Masr, in the time of En-Nasîr ibn-Qalaûn. He also built the bridge over the Khalîg near the Habanîya which now bears his name, and a mosque, now ruined, in the Gemalîya.

The **Mosque of Khêr-bek** (*Gâmi Khêr-bek*), A.D. 1520 (A.H. 926). On leaving the Mosque of Ak-Sûnkur, the traveller will do well to visit the little tomb-mosque of Khêr-bek, which is a little to the S. in the same street. The decorations of the dome surmounting the mausoleum are remarkably elegant.

The traitor *Khêr-bek*, who deserted the cause of the Mamelukes, was the first governor or Pasha of Egypt under the Turkish domination.

The **Mosque of Sultan Hasan** (*Gâmi es-Sultân Hasan*), which stands immediately below the Citadel, is regarded as the finest in Cairo, and as one of the most superb monuments of Mohammedan architecture. It marks the reign of *Hasan*, son of En-Nasîr

and grandson of Qalaûn (see p. 84), and was completed in A.D. 1360 (A.H. 762), after a work of three years, at a cost of 600*l.* a day. Its lofty and beautifully ornamented porch, the rich cornice of its towering walls, its minaret, and the arches of its spacious court, must delight every admirer of architecture. And so impressed are the Cairenes with its superiority over other mosques, that they believe the king ordered the hand of the architect to be cut off, in order to prevent his building any other that should vie with it; absurdly ascribing to his hand what was due to his head. The same story is applied to other fine buildings, of which they wish to express their admiration, as to the two minarets of Samalûd and Asyût, in Upper Egypt.

The construction of the interior belongs to a type with which we become familiar from numerous examples as characterising the period. It consists of a hypæthral court with a square recess on each side covered by a noble and majestic arch; that on the E. being much more spacious than the other three, and measuring 69 ft. 5 in. in span. In the recess is the Mecca niche (*qibla*), and the *mâmbar* or pulpit. Behind, and forming the same part of the building, is the mausoleum, which bears the date of 764 of the Hijra (A.D. 1363), two years later than the death of the Sultan. It is surmounted by a dome of brick, on a basement of stone. The pendentives of the interior, which are of wood and plaster, are in a most dilapidated condition. The floor is marked, in one spot, by a dark stain, which the servant of the mosque carefully points out; handing down a legend that the Sultan here slew with his own hand his unfaithful vizier. But the fact is, that the mosque has frequently served as a fortress, or refuge, in times of conflict, and during the turbulent epochs of the Mamelukes. In one part of the walls, too, on the E. side, may be seen a few of the balls lodged by the guns of Napoleon. These were fired from the Citadel when the inhabitants of Cairo attempted a revolt against the French.

The following are the measurements of this mosque:—

Height of walls, with cornice . . .	about 113	feet.	
Projection of cornice	,, 6	,,	
Open court	,, 117	,,	length.
	,, 105	,,	width.
Niches on N.W. and S.	,, 46	,,	square.
Great niche, Mecca side	,, 90	,,	interior height.
	,, 90	,,	depth.
	,, 69	,,	width.
Great minaret	,, 280	,,	high.
Mausoleum	,, 69	,,	square.

The blocks used in the erection of this noble edifice were brought from the Pyramids; and though we regret that one monument should have been defaced in order to supply materials for another, we must confess that few buildings could summon to their aid greater beauty to plead an excuse. The Mosque of El-Ghûri, the Mûristân, the Citadel, and other buildings, were indebted for stone to the same monuments, which were to them the same convenient quarry as the Coliseum to the palaces at Rome.

The great new mosque which is in course of construction opposite that of Sultan Hasan, was intended to surpass the latter, but the genius of modern times seems hardly equal to the undertaking. A good deal of the money expended upon it is said to have been given by the mother of the late Khedive.

The S. minaret, 280 ft., is the highest in Cairo. The minaret on the N. side was destroyed by an earthquake, and rebuilt on a smaller scale. The present dome is later than the original one and dates from Turkish times.

The **Mosque of El-Akbar** (*Tekîya Môlawiya*), in the Helmîya, is the place where the **Dancing or Whirling**

Dervishes perform. Their *zikr* usually takes place on Friday, except during Ramadân, at 2 P.M., in the mosque called Gâmi el-Akbar, not far from the Mosque of Sultan Hasan, a square building surmounted by a dome, the floor of which is of smooth boarding. The inner portion is partitioned off by a wooden railing, forming a circular space in which the *zikr* takes place. No permission is necessary to enter. A small bakshîsh (P.T.1–2) should be given on leaving. The performance is monotonous, and few will probably care to stay it out.

The shêkh of the order first enters the room (which is called the *Semah Khaneh*), and takes his seat upon a coloured sheepskin, and is followed by the dervishes, generally about 11 or 13 in number, who, after making an obeisance to their shêkh, seat themselves to his left. In a gallery (of which a portion screened by latticework is devoted to harîms) are seated the musicians, whose instruments consist of the flute (*nay*) and tambourines. A mystic poem, called the *Naat-esh-Sherîf* (the Holy Hymn), in praise of the Prophet and breathing divine love, is first chanted; after which the dervishes, headed by their shêkh, walk slowly round the hall three times, pausing and bowing reverently before the prayer-carpet (*seggâda*) of their chief, which represents also that of the spiritual founder of their order. They again take their seats, and the shêkh repeats a prayer. The dervishes then rise and divest themselves of their cloaks or outer robes, and, with arms folded across their breasts, pass in order before their shêkh, making a profound obeisance both to the rt. and to the l. of his *seggâda*. Then each in turn begins slowly to revolve, mainly upon the left foot, the arms being extended with the palm of the right hand upwards, and that of the left downwards. One of the fraternity (called the *Semah Zan*) passes amongst the performers to direct, if necessary, their movements, as they spin noiselessly round, their skirts, slightly weighted below, standing out in bell shape, but never touching each other. The music increases in loudness as the *zikr* proceeds. After some minutes the movements cease, and the dervishes, without their shêkh, again march slowly round the enclosure. The strange dance is then repeated twice, with a similar interval; the music all the while continuing. The dervishes then resume their cloaks and seat themselves; and the Semah Zan, stepping forward, repeats aloud in Turkish a prayer, in which supplication is made for the reigning Sultan. The dervishes then utter a prolonged "*Hû*" (i.e. "*He*," the One God), and leave the building preceded by their shêkh.

The **Mosque of Shêkhûn** (*Gâmi Shêkhûn* or *Shêko*), A.D. 1355 (A.H. 756). Two mosques, one on either side of the road, bearing this name, with minarets of similar form rising above their respective portals, are situated in the Selîba, to the W. of the Rumêla. That to the N. of the street is less remarkable. It consists of an open court with double arcades, E. and W., and side recesses N. and S. of pointed arches. Three thick plates of dark-coloured glass, which are fixed in the walls of the small vestibule, near the entrance, are held to possess miraculous properties. The *qibla* contained some good tiles, most of which have disappeared.

The mosque on the opposite or S side of the street, though also of irregular construction, with its adjoining *tekîya*, is more interesting. A passage leads round to the *Sâhn el-Gâmi*, in which are a *hanefîya*, a *sâqiya*, and two trees. The raised *îwân*, which is separated from this *sâhn* by two columns supporting a large and two smaller arches, contains a double colonnade with pointed arches, having a very slight return at the archivolt; small wooden domes rise above the *qibla*, and in the N.E. corner, where are the tombs of the Amîr Shêkho and the Imâm of his mosque. Round the N.W. and S. sides of the open court are doors opening into cells. By returning to the entrance-passage and following it onwards, we see the

plan of the *khanîka* or *tekîya*, with its numerous cells, which are situated to the S. of the open court. Passing through these, we enter the hall for the *zikr*. It is spanned by two large arches.

The *Amîr el-Kebîr Seyf ed-dîn Shêko en-Nasrî* was a Mameluke who rose to eminence in the time of En-Nasîr ibn-Qalaûn. He became regent during the short reign of Es-Sâleh, eighth son of En-Nasîr. He was put to death, like so many of En-Nasîr's Amîrs.

The **Mosque of Qêsûn** (*Gâmi Qêsûn*, or *Qusûn*), founded in A.D. 1330, is situated to the l. of the Boulevard Mohammed Ali, just beyond that of El-Burdêni. It was originally one of the best mosques of Cairo, and from what yet remains its former grandeur may be imagined and its proportions traced. It is being rebuilt, but not restored. It is much to be regretted that the formation of the Boulevard should have necessitated the destruction of this magnificent building, especially as a slight curve in the road would have saved it; but Ismaîl Pasha thought more of making a fine straight street to the Citadel than of preserving an old mosque. A new mosque is being built in place of the original one, but its architecture is disappointing. There are some remains of the old work, but they will be quite overshadowed by the new masonry. An attempt has been made to preserve the sanctuary and *qibla*.

The *Amîr Qusûn*, or *Qêsûn* (died A.D. 1341), who was of low origin, rose to eminence during the reign of Mohammed en-Nasîr ibn-Qalaûn. He became a favourite of the Sultan, who married his sister, and bestowed upon him one of his own daughters. Makrîzî describes his munificence, the number of sheep and cattle that he slaughtered, and the robes that he bestowed during the great festivals. His house and adjoining property extended as far as the Mosque of Sultan Hasan. His end, like that of so many of the Amîrs of En-Nasîr, was unfortunate. Banished to Alexandria, he was there put to death. One of the quarters (*Tûmn*) of Cairo is called after him.

The **Mosque of Sitt Safiya** (*Gâmi es-Sitt Safîya*), A.D. 1604 (A.H. 1013), is to the l. of the Boulevard Mohammed Ali, and will well repay a visit. The outer court, to which three flights of 18 steps lead up, on the N.W. and S. sides, consists of a small open square, surrounded by pillars of granite and marble, forming four porticoes surmounted by small domes of brick. The pillars are connected with each other, and with the walls of the court by pointed arches. The *liwân*, or sanctuary, produces a pleasing impression by its harmonious proportions; while its difference in style from the mosques of the Egyptian types will be, of course, remarked. Six solid pillars support a large central dome, which is pierced with 24 windows with pointed heads, and with two rows of small circular apertures. The windows contain plain and yellow glass, arranged in round pieces, many of which have fallen. The keel shape occurs in blind arches. A smaller dome rises above the space immediately in front of the *qibla*, which projects from the main space. It is also provided with windows. Smaller dome vaultings also surmount the side spaces N. and S. The *mâmbar*, or pulpit, of sculptured marble is remarkably fine. Close to it is a wooden sword, which is carried in front of the preacher. A wooden gallery, which may be ascended, encircles the dome; and a passage which is constructed in the W. wall communicates with the *dikka*, which is supported by 2 small columns.

This mosque is named after the lady Safîya, of Venice, the wife of the Turkish Sultan Mûrad (Amurath) III., and mother of Mohammed III. It was in reality built by *Osman Agha*, a eunuch of hers, who held the office of "Agha Dar es-Sâdeh" (Agha of the Sublime Porte), part of whose duties regarded the regulation of all matters connected with the wakfs of the Heramên (holy cities of Mecca and Medina). He endowed the mosque

richly, but the Validê Safîya contested his rights, and the affair was decided by the tribunal of Cairo in her favour.

The small **Mosque of El-Burdêni** is to the l. of the B. Mohammed Ali, built in A.D. 1630, restored in 1885. The walls are lined with beautiful mosaics. There is a very fine minaret.

The **Mosque of Tûlûn** (*Gâmi ibn-Tûlûn*). This mosque stands first in point of antiquity (the Mosque of 'Amr at Old Cairo of course excepted), having been founded by *Ahmed ibn-Tûlûn* (see p. 81) in A.D. 879 (A.H. 265), as is attested by two Kufic inscriptions on the walls of the court. It is generally said to have been built on the plan of the Mosque at Mecca, as it existed at that time. But the Mosque of Kairwan is more likely to have been the model. The architect was a Christian prisoner. It was three years in building, and cost 72,000*l.* At one time it was a university, and was endowed with nine professorial chairs. The centre is an extensive open court, about 100 yds. square, surrounded by arcades; those on three of the sides consisting of two rows of piers, 25 paces deep, and that on the eastern end of five rows, all supporting pointed arches. The walls, piers, and arches are built of brick, covered with stucco. The angles of the piers are formed of engaged columns. The arches are of a very graceful shape, retaining a little of the horseshoe form at the base of the archivolt, as it rises from the pier; and in a wall added afterwards to connect the mosque with the base of the principal minaret is one round horseshoe arch, which is rarely met with in Egypt. Around the mosque is an outer wall, now encumbered in part by houses, at each angle of which rose one of the minarets; that on the N.W. corner being the one used for the call to prayer. If not remarkable for beauty, it is a monument of the highest interest in the history of architecture, as it proves the existence of the pointed arch about three hundred years before its introduction into England.

Along the cornice, above the arches within the colonnades, were Kufic inscriptions on wood, most of which have long since fallen. The style of the letters is of the same ancient character as in the stone tablets before mentioned; and, indeed, were the date not present to determine the period of its erection, the style of the Kufic alone would suffice to fix it within a very few years, that character having undergone very marked changes in different periods of its use; and what is singular, the oldest, which is the most simple and least ornamented, has a nearer resemblance to the Arabic than that in vogue about the time when the modern form of letters was introduced. It is sometimes supposed that the Neshki character of Arabic, that now in use, was derived from the Kufic, but it is more probable that the two characters were derived from some older alphabet. There is an interesting dissertation upon the subject in Isaac Taylor's work, 'The Alphabet.'

There was a very beautiful pulpit erected by the Sultan Mansûr Hesam ed-Dîn Lagîn, but this has been removed and replaced by inferior work within the last forty years.

Some of the panels of the original pulpit are in the South Kensington Museum, and one of these bears the date 696 of the Hijra, A.D. 1297.

The *Minaret* of the mosque which rises from the N.W. exterior wall of circuit has a singular appearance, owing to the staircase winding round the outside. Its novel form is said to have originated in the absent habits of its founder, and an observation of his Wizîr. He had observed him unconsciously rolling up a piece of parchment into a spiral form; and having remarked, "It was a pity his majesty had no better employment," the king, in order to excuse himself, replied, "So far from trifling, I have been thinking that a minaret erected on this principle would have many advantages; I could even ride up it on horseback: and I wish that of my new mosque to be built of the same form." The cornice of this staircase appears to have been of amber.

A fine *View* may be obtained from its summit, leading to which is an excellent staircase.

The hill on which the mosque stands was formerly called the *Gebel Yêshkur*, being so named after an Arab tribe that occupied that quarter, and who derived that name from their chief. Its modern name is *Qala'at el-Kebsh* ("the Citadel of the Ram"), and tradition pretends that it marks the spot where the ram was sacrificed by Abraham.

Various fanciful traditions are also connected with the mosque and its site. Noah's ark is said to have rested here; and it is here, says El-Makrîzi, that Moses is believed to have conversed with the Deity.

Near the spot, too, is the so-called "*Mastabat el-Fara'ûn*" (Pharaoh's Seat); a name which probably records the existence of an ancient town on this rocky height. Facing the street may be seen the solid blocks that formed the substructure of some ancient building. The traveller should also turn aside into the *Hôsh Ayûb Bey*, from which a good view is obtained of the rocky eminence here escarped, and of the remains of the brick walls of the Citadel of Tûlûn, once perched upon it. The Commission for the Preservation of Arab Monuments have taken the mosque in hand; and, although they have not funds to restore it, they are endeavouring to prevent it falling to ruin.

The **Mosque of Qait Bey**, which is not far from the Mosque of Tûlûn, is worth visiting. The plan is somewhat similar to that of the tomb-mosque of the same Sultan (see p. 413). This was a very beautiful little mosque, and has lately been restored. Its fine door, with remains of bronze decorations, is 45 ft. in height. It has a graceful minaret.

The **Mosque of Siti, or Seyyida Zênab** (*Gâmi es-Seyyida Zênab*), the daughter of Imâm 'Ali and granddaughter of the Prophet, is situated in the S.W. quarter of the city, near the Khalig. It was begun at the end of the last century, and finished in 1803. Though elaborately ornamented, it is not very handsome. The clock-tower is remarkable, and a new wall on the W. side, with richly carved windows and ornaments, has lately been added. The mosque has lately been enlarged and restored.

The mosque contains a variety of ancient columns, and in the windows some coloured glass. The mixture of Turkish decoration with the modern style of the architecture does not produce a pleasing effect. The tomb, a cenotaph, which is much revered, is in a small but lofty apartment of the mosque, crowned with a dome. It is an oblong monument, covered with silk, and surrounded by a bronze screen with a wooden canopy. Only women are allowed to enter the bronze enclosure. Sunday and Wednesday are the days on which it is especially visited.

The tombs with large green turbans, which are to be seen on the terrace to the N. of the mosque, are the cenotaphs of *Mohammed el-Atris*, a brother of the great saint Ibrâhîm ed-Desûki, and of *El-Adarûsi*, a great traveller and writer, who visited India ten times. He was born at Terim in Yemen in A.D. 1725, and died in 1776.

The following mosques may be briefly mentioned.

The *Gâmi Sâla* dates from the Fatemide period. It was built by *Sâleh ibn-Rusik Thalaiya*, who brought the head of Husên to Cairo. It contains arches of a form rare in Cairo. Bands of Kufic texts in stucco adorn the walls; and inscriptions in the same character are carved on some of the light wooden beams that connect the miscellaneous capitals of the columns. The tracery which is preserved in some of the windows and decorative niches is exquisite.

The *Gâmi Said es-Sôada* (12th cent. A.D.), in the Gemaliya, is interesting as dating from the time of Salâh-ed-dîn (Saladin). It was originally a *khanîka*, for *sûfis* and poor students. It is cruciform in shape; a small open court being surrounded by 4 re-

cesses, containing double colonnades, or porticoes. To the W. are about 15 cells for the *sofis*, or dervishes. Formerly these cells were very numerous, and the *khanîka* occupied a much larger space than at present.

The *Gâmi el-Mâs* (A.D. 1330), in the Helmîya, is a picturesque little mosque with pointed arches, and a small open court shaded by an acacia. It contains some good specimens of tracery. It was built by the *Amîr Sêf-ed-dîn el-Mâs el-Hâgib*, who was put to death in the Citadel, by order of En-Nasr ibn-Qalaûn, in A.D. 1334.

The *Gâmi et-Turkomâni* (about A.D. 1330), situated in the by-street called the Darb et-Turkomâni, leading from the Bab el-Bahr, contains a pillar formed by portions of 2 columns of basalt from an ancient Egyptian temple, inscribed with hieroglyphs. Various superstitions are associated with certain other columns in the mosque. There are three rows of 4 columns, which are continued above the capitals in the forms of piers, and support the roof without arches. Ali el-Turkomâni held the position almost equivalent to that of Vizier in the reign of Shaabân.

The *Gâmi Esbek* (A.D. 1495), in a street between the Mosque of Tûlûn and the Birket el-Fîl, possesses a handsome pavement of inlaid stones, and a good minaret, containing a double staircase. The disposition of the interior resembles that of Qait Bey. The *Amîr Esbek el-Yûsufi* was the general and one of the chief notables of the reign of Qait Bey. Another mosque of Esbek, which gave the name to the Esbekîya, situated immediately to the E. of the statue of Ibrâhîm Pasha, has been destroyed within the last few years.

The *Gâmi Zên el-Abdin*, to the S. of Cairo between the Bab Seyyîda Zêneb and the Aqueduct, is built on the site of an ancient church. The date of the original building is uncertain. At the time of the French occupation it was destroyed, and subsequently was rebuilt by one Osman Agha; a minaret being added by Mahmûd Pasha Captan. The mosque itself is not remarkable; but in the W. wall is a curious old gateway formed by a monolithic arch, fractured in two places, of basalt. A massive door of the same material closes upon it, revolving in a large block which is placed above. The spot and the surrounding cemetery is highly venerated.

The *Gâmi Kheiâtîn* (A.H. 1178), in the S.W. of Cairo, with its adjoining *sebîl*, has a handsome façade, richly sculptured, and a superb wooden door, of which the centre panel has disappeared. The minaret is also well proportioned. It was built by the *Amîr Yûsuf Shurbâgi.*

Amongst other mosques which may be visited by those who desire to make a more complete study, the following may be mentioned: the Mosques of *Dhâhir el-Bêbars* (13th cent. A.D.); of *Kismas el-Ishâki*, in the Darb el-Ahmar (13th cent.); of *Gai el-Yûsufi*; of *Gambek*; of *Aslam*; of *es-Sitt Nasra*; of *Umm es-SultanShâbân* (14th cent.); of the *Amîr Yakhôr*; of *El-Ashraf*, near the Ghûrîya; of *El-Ghâmri*, in the Margûsh; of *Abd-el-Kerîm* (called of *Abbas Pasha*), close to the house of the Shêkh el-Bekri, formerly the palace of Abbas Pasha (15th cent.).

Amongst the mosques possessing little or no architectural interest, but of peculiar sanctity, are those of the *Seyyîda Nefîsa*, the *Sekîna*, the *Sitt Ayesha en-Nebawîya*, the *Sitt Fatma en-Nebawîya*, and the *Shêkhs Sharâwi*, *Bayûmi*, and *Hanâfi*.

Of mosques in the new style may be noticed those of the *Shêkhs Sâla Abû-Hadîd*, built by Ismaîl Pasha; of *Mustafa Pasha* (*el-Gâmi Bâshtak*), in the Darb el-Gamamîz; and of the *Rifâîya*—so called from an order of dervishes—built by the mother of Ismaîl Pasha and never finished. It contains the mausoleum of Shêkh Rifâi, and some tombs of members of the Khedivial family.

Itinerary for Mosques.—For those who can only spare one morning to see the mosques, the following itinerary—

which can be done on foot and without a guide—though not containing all the principal ones, gives several of the most important contained in a comparatively small area.

Leaving the Esbekîya by the Sharia el-Esbekîya in S.E., having the Mixed Tribunals on the rt., enter the Muski. Continue along it, passing the Rond Point du Muski, until on the rt. the Sharia el-Ghûrîya is reached; at the rt. hand corner of which is the Mosque el-Ashraf (p. 331). Turn down the Sharia el-Ghûrîya, and passing the entrances to several bazaars, reach on the rt. the Mosque el-Ghûri (p. 345). Opposite it are the Sebîl and Medrêsa, erected by the same founder. Continue along this street, now called Manakilîya, to the Mosque el-Fâkihâni, where the road curves to the rt. and becomes the Sukkerîya; at the end of which is the Bab ez-Zuwêla (p. 325). Connected with this gate of the city on the rt. is the Mosque el-Muayyâd (p. 351). Retrace steps as far as the Sharia Sanadukîya on the rt., which leads to the Mosque el-Azhar (p. 347). On leaving the mosque turn to the rt., go up the Sharia el-Halwagi, in which is the booksellers' bazaar. Cross the Muski, which is here called the Rue Neuve, and follow the street immediately opposite; this leads shortly to the Hasanên Mosque (p. 349) on the rt. Continue in the same direction, turn to the l. and then to the rt., which will lead to the Bêt el-Qadi; leave this by the Sharia Bêt, which leads to the Sharia Kordagîya, entering it immediately opposite is the Mosque of Mohammed en-Nasîr (p. 342). To the rt. of this is the Mosque of Barqûq (p. 343), and to the l. is the Muristan of Qalaûn (p. 340). On leaving this turn to the l., and a little further on, where the road divides, is the Sebîl Abd-er-Rahman (p. 343). [Keeping to the l., the road leads to the Arab Museum in the Mosque of El-Hâkim, p. 374.]

Retrace steps and passing the mosques and the entrance to the Khan el-Khâlili (l.), the Muski is soon reached. Just before turning into it notice on the rt. a pretty *sebîl* with old tiles.

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k. Coptic Churches.—The principal Church, or **Cathedral of the Copts,** dedicated to St. Mark, is situated in the Coptic quarter, to the N. of the Esbekîya. It is a large basilica, recently constructed, and possessing no features of particular interest. The main space consists of a nave and two aisles, separated by lofty pillars (some of marble, others of wood), supporting elliptical pointed arches. An oval-shaped dome covers the central space, and 4 round domes are placed at the extremities of the aisles. Behind a lofty wooden screen is the chancel (*hêkel*), and a few steps encircle the tribune or central apse; above which, as above the two smaller apses, are placed small domes. On the panels of the screen to the rt. and l. of the door of the chancel (*bab el-hêkel*) are paintings of the Virgin and of St. Mark. A staircase winds round the second pillar of the choir on the N. side, to the pulpit. The gaudy throne of the late Patriarch is near the first pillar. That used by the present Patriarch, a piece of modern European furniture, is close to it. A reading-desk, of inlaid work, is the only interesting relic.

Adjoining the Cathedral to the N. are the residence of the Patriarch Cyrillus (Cyril) and the Schools.

The **Church of the Virgin** (*Kenîset el-Adra*) is situated at the end of a long lane in the quarter called Hart er-Rûm. After traversing the Ghûrîya, turn to the l. at the *sebîl* of Mohammed Ali. The Church is entered by a dark low passage, is of uncertain date, and has been somewhat recently restored. It is dedicated to the Virgin, and also contains the "bones" of St. Marina, who appears in a portrait trampling upon Satan. The Church is, according to the orthodox type, divided into several sections by screens: the E. end terminating with 3 apses, or *hêkels*. In the central *hêkel* (the dome of which contains pendentives and a

diminutive window of coloured glass), round the wall, are pictures of Christ in the centre, surrounded by the "24 elders" and by 4 prophets. A *baldacchino*, resting on wooden beams secured in the side walls, is noticeable. The interior is painted, representing Christ in the centre, and lower down the "4 beasts" with faces of a lion, a calf, a man, and an eagle: while in the lowest part appear the 4 Evangelists. Above the screen of the *hêkel* are pictures of the 12 Apostles. The *Bab el-Hêkel* is old, and contains inlaid ivory inscriptions in Coptic and Arabic. On the screen are good pictures of Anba Senûda, the Virgin and Child, and others. The baptistery is to the N. The roof consists of 12 domes, supported by plain whitewashed piers with round arches. Amongst the pictures is one of Abû Sephîn in the act of slaying an infidel king, who had imprisoned the Patriarch Basileos. Some of the frames of the pictures, restored in 1531 of the Coptic era (A.D. 1815), are interesting. This Church possesses a Gospel cased in silver.

The **Church of St. George** (*Kenîsa Mari Girgis*). After leaving the last-named church, the visitor may ascend by a flight of steps to that of St. George. The Church is divided into 5 compartments by 4 screens. That farthest to the W. is raised about 3½ ft., and contains the baptistery. The other sections resemble those found in other Coptic churches. The whole is roofed with domes and tunnel vaultings, supported by piers. The pulpit is placed in the central section, which is surmounted by a dome displaying pendentives of the most debased style. A good screen of wood inlaid with bone separates the *hêkel* from the choir. In the central apse of the *hêkel* are a few pictures, and the dome contains one small window with coloured glass. The bones of St. Girgis are said to be contained in a small bolster which is here shown. Numerous ostrich eggs and a few silver censers are suspended near the screen of the *hêkel*. The priests of this Church are particularly civil and obliging.

The old patriarchal residence, which adjoins it, possesses no features of interest.

Close to these churches is the *Convent of St. Theodore* (*Dêr Mari Tedreus*), which reveals the extreme of monastic poverty and simplicity. About 10 or 12 nuns are in residence. In a chamber, noted for the cure of demoniacs or epileptics, is a bolster supposed to contain the bones of one of the arms of the saint, who is generally called, by Copts and Moslems alike, El-Amîr Tedreus. Up to 1873 the ceremony of the casting out of devils was performed every Wednesday before the shrine of St. Theodore upon *Mohammedan* women, great numbers of whom came on each occasion to be exorcised. If the ceremony failed three times, the patient had recourse to the celebrated Dêr Sitt Damiani in the Delta. The practice was suppressed by the late Patriarch in consequence of the scandals which ensued.

Coptic Churches in the Hart ez-Zuwêla.—Two interesting churches of uncertain date, but undoubtedly of great antiquity, are situated in the quarter called the Hart ez-Zuwêla, close to the Bab el-Margûsh, and in the vicinity of an Armenian and several other Christian Churches.

1. **Church of the Virgin** (*Kenîset el-Adra*).—This curious church, which, there is reason to believe, is the oldest Coptic place of worship in Cairo, preserves the original type of the Coptic basilica. The nave is enclosed by columns which support a wall, pierced with openings having pointed heads. An open wooden roof is supported by beams. On the N. side of the nave are 2 aisles, separated by a range of columns. To the S. is a single aisle, terminating at its E. end with a small side chapel, or shrine, containing a picture of the Virgin and Child, which is much venerated, and upon which numerous shreds are suspended. The choir contains 9 columns, and the walls of the nave are continued through it and join those of the *hêkel*, which is surmounted by a

dome, and contains a *baldacchino* supported by 4 columns. The usual steps are arranged, theatre fashion, round the apse, which is decorated with rude mosaics and a few tiles. Three small side chapels adjoin the apse. The church is divided, as usual, into sections by transverse screens. A curious pulpit, rudely inlaid, to the N.E. of the nave, is supported by small columns. The *Hêkel screen* is a piece of handsome work. The outer compartment, formerly appropriated to women, to the W. of the nave, is in a very neglected state.

The *Chapel of Abû Sephîn* adjoins this Church on the N.E. It is divided into a nave with aisles, separated by columns, and transversely by screens into 2 sections, besides the *hêkel*. The pulpit is of wood, curiously carved.

2. The **Church of St. George** (*Kenisa Mari Girgis*).—Ascending by a staircase to an upper floor, we find a church dedicated to St. George. The arrangement of the interior is very similar to that of other Coptic churches. The S. aisle contains a gallery, with lattice windows, for the accommodation of the nuns of the adjoining convent, which may be inspected with the permission of the *reiseh*, or Superior. It is inhabited by about 15 nuns.

There is a small community of *Catholic Copts*, who have at present no chapel of their own. A bishop, chosen among their own clergy, presides over them.

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l. The Palaces.—There is no Palace in Cairo of really ancient date. The principal ones are those belonging to the Khedive and to members of his family. The two viceregal palaces are the *Abdîn*, used chiefly for levées, ministerial meetings, &c., and the *Ismaîliya*. The Khedive himself usually resides at Qubba and comes into Cairo daily. *Prince Husên*, his brother, has a fine palace at the head of the Sharia Masr 'Atiqa. Along the E. bank of the Nile lie the palaces of *Ibrâhîm Pasha* and *Prince Husên*. Along the Bûlaq Dakrûr road is the estate of Prince Husên; the palace is not worth seeing, but the grounds are well worth a visit.

There are palaces at Qubba, Shubra, and Helwân.

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m. Schools, Libraries.—The *University of El-Azhar* has already been mentioned in the notice of the mosque of that name (p. 347).

The *Government Public Schools*, founded by Mohammed Ali, though neglected by his immediate successors, have received a new impulse under the late and present sovereigns. The civil schools are divided into primary, secondary, and special schools. In the primary schools are taught the reading and writing of Arabic, arithmetic, and French, or some other foreign language. Two or three years are passed in these schools. In the secondary or preparatory schools the subjects of study are the Arabic, Turkish, French, and English languages, pure mathematics, drawing, history, and geography. Three years are spent in this school, and the duly qualified pupil then passes into one of the following schools:—Land Surveying and Commercial School, two years; Law School, four years; Polytechnic School, four years; the Arts et Métiers School, three years; and the Medical School. The Preparatory School, the Polytechnic School, the Law School, and the Commercial School, are in the street called the *Darb el-Gamamiz* (Street of the Sycomores), in a building attached to the Ministry of Religion and Public Instruction, the Arts et Métiers School at Bûlaq, and the Medical School at Qasr el-'Aini. Attached to this last is a school of midwifery for females. The *Free Schools* attached in most instances to the Sebîls, or public fountains, have been already mentioned.

The *Military School* is at the Abbasîya; here is taught every branch of military education.

The *School for the Blind*, established by the present Khedive, is in the street called the *Merqûsha*, in the N.E.

of Cairo. An old house surrounding an open court has been utilised, and fitted up with all the necessaries for the accommodation and instruction of the pupils. The school is well worth visiting, to see the beautiful window, which is one of the best examples of mushrebîya existing in Cairo. Very good woven stuffs in silks and cottons are made by the inmates. The clean, well-ordered appearance of the interior will not fail to strike the visitor; and the management and results obtained do the greatest credit to the directors.

All the various Christian communities, whether native or European, have schools belonging to them. Among them may be mentioned the *Coptic Schools* in the Copt quarter, near the Cathedral; the *Schools of the Frères de l'École Chrétienne*, close to the Franciscan Church; the *Greek Schools;* the *Armenian Schools;* and the *Schools of the American Mission*, in the Esbekîya near Shepheard's Hotel.

Formerly the only libraries at Cairo were those belonging to the different mosques, containing little else than MS. copies of the Qorân, and commentaries thereon; but a **Public Library** has now been formed in a building close to the Ministry of Religion and Public Instruction above-mentioned, at Darb el-Gamamîz, and in it have been collected together the principal treasures of the mosques, and many works in all languages have been added. It is open every day for 3 hrs. in the forenoon and 3 in the afternoon, except Friday: admission free. Every facility is provided for studying and writing. Persons wishing to consult the books must obtain a certificate from their Consul.

The great feature of the Library is the magnificent collection of illuminated copies of the Qorân. One of them is in the old Kufic character, and is said to be nearly 1200 years old. In one of the copies, dating from the reign of Barqûq, the first and last pages have been restored, and an opportunity is thus offered of comparing ancient and modern Arabic penmanship, greatly to the disadvantage of the latter. There are several other valuable MSS., some of them poems, and numerous MS. works on grammar and history, and religious commentaries. The total number of volumes is over 25,000.

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n. Museum of Arab Antiquities.—It has already been pointed out that in the Mosque of El-Hâkim (see p. 343) a Museum of Arab Antiquities has been established. To some travellers this will prove of nearly as great interest as the Gîza Museum. A visit to it might be combined with the ride to the Tombs of the Khalîfs (see p. 409).

The Museum is in a temporary building on the S. side of the mosque. It is usually open to the public daily —except Fridays and holidays—from 9 till 4; in the afternoons only during Ramadân. Entrance by mosque ticket, P.T.2. There is a catalogue published in French by Herz-Bey, and an English translation of it. Thanks to the efforts of the late Rogers-Bey and to Franz Pasha, the late architect of the Commission for the Preservation of the Arab Monuments, a most valuable collection of treasures of Arab art has been formed. Catalogues in French and English.

The entrance is at the W. end of the building. The door opens into a long passage which runs the entire length of the building, on either side of which are arranged some excellent specimens of mushrebîya work and wooden mosque doors, while from the ceiling are hung some curious brass mosque lamps.

Museum of Arab Antiquities.

Room I.—Objects of Stucco, Stone and Marble Work. An immense number of tombstones.

19. Sculptured slab from a prayer niche, representing a hanging lamp between two candles, 14th cent. 23. Two marble octagonal shafts of columns from a *mihrâb*, 10th cent. 25, 26. Marble border with symmetrical designs encrusted with red and black

paste, 15th cent. 31. Part of a *sebîl* or street fountain, 15th cent. 32, 33, 34. Marble jars on stands, 15th cent. 93. Bronze octagonal lantern, 14th cent. 101. Syenite tombstone, 13th cent. 127, 128. Pair of marble jars with inscription on each, 15th cent.

ROOM II. Metal Work.

2. Brass candlestick, 13th cent. 12. Brass *kursi* (table), 13th cent. 13. Very fine brass with silver inlay borders and filigree panels, 14th cent. 57. Qorân case of wood, inlaid with fine metal work, 16th cent. 63, 64. Brass ewers covered with mother-of-pearl. 110. Brass hexagonal lantern, 15th cent.

ROOM III.—Glass and Inscriptions from the Qorân ; some are on leather, and one is on silk ; modern.

12. Lamp of plain glass with inscriptions, &c., in gold and red enamel, 13th cent. 20. Lamp with enamelled tracery, 14th cent. 28. Lamp from Mosque of Sultan Hasan. 30. Lamp with medallions inscribed with name and titles of Sultan Barqûq. 28. Enamelled glass lamp from Mosque of Sultan Hasan. 60. Gilded lamp with flowers and birds in coloured enamels. 62. Very fine lamp ; belonged to the Mamluke Tughatemir, 14th cent. 131-2. Two bronze lanterns from Mosque of Qait Bey in the Fayyûm.

ROOM IV.—Woodwork.

4. Table top inlaid with mosaic of ebony, tin, and ivory. 16. Panel with inscription, 13th cent. 32, 33. Prayer niches. 49-50. Three sides of a wooden tomb casing, 13th cent. (the 4th side is in the South Kensington Museum). 54. Panel of ceiling, 13th cent. 55-60. Inlaid tables. 62. Prayer niche, 13th cent. 65. Qorân case. 78. Inscription from tomb-mosque of Barqûq, 15th cent.

ROOM V.—Woodwork.

Carved boards. 19, 20. Folding doors. 28. Panel of a ceiling, 16th cent. 34. Door with bronze bosses and plates. 36. Qorân reader's chair, 15th cent. 43, 44. Part of cupboard from Mosque El-Gohariya, 15th cent.

ROOM VI.—Pottery.

167. Plaque representing the Haram and Kaaba at Mecca, 18th cent. Some enamelled tiles with ornament derived from the violet. 272. Arched panel composed of tiles. 314-17. Tiles from Mosque of En-Nasir Mohammed in the Citadel, 14th cent. 326. Carnelian dish from Mosque of Qalaûn.

ROOM VII.—Mushebiya Work—Doors—Lanterns.

1. Part of window. 25. Lattice with representation of pulpit and lamp. 29. Turned lattice. 30. Qorân lectern, 15th cent. 56. Cylindrical lantern in six tiers, 16th cent. 57. Twelve-sided lantern in six tiers, 14th cent.

ROOM VIII. contains over 300 specimens of Arab bookbindings, many of which came from the Mosque of El-Muayyâd.

THE PASSAGE contains specimens of ceilings, among the best of which are Nos. 23, 49, and 75.

4. Folding door, 13th cent. 5. Door with inscriptions, 15th cent. 50. Door-leaf from tomb-mosque of El-Ghûry. 55. Folding doors, 13th cent.

ANNEX I. contains doors, wooden tomb casings, and some sculptured stones.

ANNEX II. and Room II. of Annex I. are full of tombstones with Kufic inscriptions, and belonging for the most part to 2nd–4th cent.

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o. **Old Cairo** is about 2½ m. from the Esbekîya. The road lies first a short way down the Bûlaq avenue, and then, turning to the l., through the new Ismaîlîya quarter to a *rond point* where several roads meet. One of those to the rt. leads to Qasr en-Nîl palace and barracks. Continuing on along a shady, but no longer macadamised road, the Ismaîlîya palace, the War Office, and the Qasr el-'Aini, where are the government hospital and medical schools, are passed. Near this is the college or monastery of the Kadrîya (Howling) Dervishes (p. 28). Soon after the old canal or Khalîg (p. 326) is crossed. Just beyond this is the head of the aqueduct which carried water to the Citadel. The

original aqueduct of Salâh-ed-dîn (Saladin) was merely a conduit supported on wooden pillars; and it was not till about the year 1518 that the present stone one was substituted, by order of Sultan el-Ghûri. The *sâqiyas* which raised the water were inside the massive building, close to the river. To the N. of the aqueduct are the Christian cemeteries. The *English Cemetery* is farthest to the S. Next to it is the *Roman Catholic Cemetery;* and adjoining the latter is the *Coptic, Greek,* and *Armenian Cemetery.* The island of Rôda is seen on the rt., divided from the mainland by a canal-like stream.

Old Cairo may be said to commence directly the aqueduct is passed.

The village of Khri Ahu was here in the time of the XIIth Dynasty. The Arab city was founded by 'Amr ibn el-As, who conquered Egypt in the Khalîfate of Omar, A.D. 638; and is said to have received its original name of *Fostât* from the leather tent (*fostât*) which 'Amr there pitched for himself, during the siege of the Roman fortress. In the same spot he erected the mosque that still bears his name, which in after-times stood in the centre of the city, and is now amid the mounds and rubbish of its fallen houses. Fostât continued to be the royal residence, as well as the capital of Egypt, until the time of Ahmed ibn-Tûlûn, who built the mosque and palace at the Qala'at el-Kebsh, A.D. 879.

Gohar el-Kâid, having been sent by Muizz to conquer Egypt, founded the new city called Masr el-Qâhira (Cairo), which, after a considerable time, became the capital of the country, and Fostât received the new appellation of *Masr el-'Atîqa,* or "Old Masr," changed by Europeans into Old Cairo. The ancient name of the city which occupied part of the site of Old Cairo was Egyptian Babylon; and the Roman station, which lies to the S. of the Mosque of 'Amr, is evidently the fortress besieged by the Moslem invader.

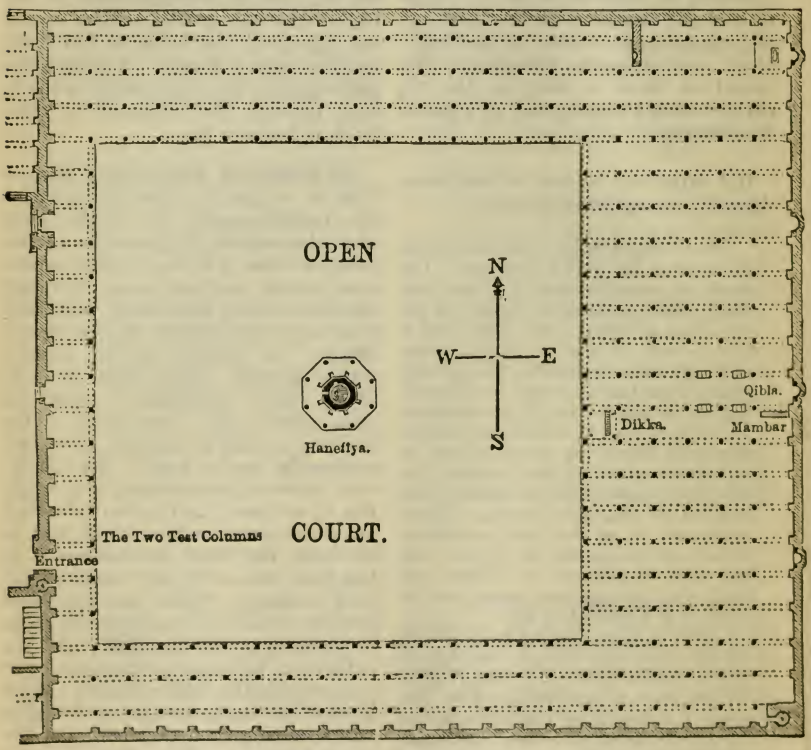
In 1168, when the Crusaders invaded Lower Egypt, the Saracens set fire to Fostât to prevent its falling into the hands of the Christians. At that time it extended northwards as far as the Mosque of Tûlûn, to what is the southern part of Cairo. This fire, which is said to have lasted 54 days without being put out, was the ruin of Fostât. Nothing but the extensive rubbish-mounds all around prove its former size.

After crossing the Khalîg, the road divides; the one to the rt. follows the Nile, and to the main street of Old Cairo; the one to the l. leads under the aqueduct and between Old Cairo and the ruins of Fostât. Passing some palm groves, the road turns to the l., and, passing the Convent of Abû Sephîn, leads to the—

(*a*) **Mosque of 'Amr** (*Gâma 'Amr*).—This is to the E. of the village, near the rubbish-heaps. It is the most ancient mosque in Egypt, and of square form, as were all the early mosques, except such as had been originally churches, which this never was; and it is somewhat similar in plan to the Mosque of Tûlûn, which mosque was originally older than that of 'Amr, with colonnades round an open court. The total area of the building is 350 ft. square. The outside walls are of brick. At the W. end, where is the entrance, is a single line of columns; at the two sides they are three deep, and at the E. end in six rows, the total amounting to no less than 229 or 230, two being covered with masonry. Others are also built into the outer wall to support the *dikka* or platform of the *mueddin;* and the octagon in the centre of the open court is surrounded by eight columns. Many have fallen down, and time and neglect will soon cause the destruction of the whole building. It has three doors on the E. side, over the southernmost of which is a minaret, and another at the S.E. corner.

At that early time the Arabs were contented with humble imitations of Roman architecture, or with buildings erected for them by Christian architects, which appears to have been the case in this instance; and the style of the arches and other portions of the exterior wall is the same as that found

in contemporary Christian edifices. The general form of the arches is round, alternating with others of the pent-roof head; on the S. side some of the large lower arches are pointed, and though it is doubtful if they are of the same age as the round ones above and adjoining them, still they are of undisputed antiquity, and consequently, as Mr. Fergusson says, are "a curious contribution to the much-contested question of the pointed arch." Indeed, it may be doubted if the Arabs in the time of the conquest of Egypt had made sufficient progress in architecture to build a mosque of the size and character of this of 'Amr; though they added to the interior in after-times. Makrîzi gives a long account of the alterations and repairs that have been



PLAN OF THE MOSQUE OF 'AMR.

made at different times, from which it is evident that little of the original edifice founded by 'Amr (A.D. 643) remains. Its present arches, on columns, which are built against the simpler arches of the original outer wall, are evidently of the style common in the time of El-Muayyâd, about A.D. 1412, when the mosque was partly rebuilt by Ibrâhîm el-Mohalli, a rich Cairene merchant. The last repairs were made by Murad Bey at the end of the last century, when some Kufic MSS., written on the finest parchment, were discovered, while excavating the substructions.

An ancient prophecy foretells the downfall of Moslem power whenever this mosque shall fall to decay. Another tradition assigns to *Two Columns*

placed 10 in. apart, near the southernmost door, the power of discovering the faith of him who tries to pass between them: no one but a true believer in the Qorân and the Prophet being supposed to succeed in the attempt. At the S.E. angle is the tomb of the founder, 'Amr; and at the S.W. a spring, said by believers to communicate with the holy well of Zem Zem at Mecca.

Close by the pulpit is a column carefully railed in, on which, the Arabs say, may be read in the veining of the marble the names of Allah, Mohammed, and the Sultan Suleman.

(*b*) **Roman Fortress of Babylon.**—The next point of interest is the large walled enclosure called "*Qasr esh-Shemma*," or "*Dêr en-Nasâra*," or "*Dêr Welli Girghis*," occupying the site of the fortress already alluded to as having been the Roman station of Babylon.

There is an interesting and accurate account of this fortress and the churches it contains in Butler's 'Ancient Coptic Churches in Egypt.' The style of its masonry has the peculiar character of Roman buildings; which is readily distinguished by the courses of red tiles or bricks, and the construction of its arches; and over the main entrance on the S. side (which is now closed and nearly buried in rubbish) is a triangular pediment, under whose left-hand corner the Roman eagle was recently visible. Above appears to have been a slab, probably bearing an inscription, long since fallen or removed. Its solid walls and strong round towers sufficiently testify its former strength, and account for its having defied the attacks of the Arab invaders for seven months; and it is doubtless to this that Abûl'fêda alludes when he says: "In the spot where Fostât was built stood a Qasr, erected in old times, and styled Qasr esh-Shemma ('of the candle'), and the tent (*fostât*) of 'Amr was close to the mosque called Gâmi 'Amr."

Strabo mentions the station or fortress at Babylon, "in which one of the three Roman legions was quartered, which formed the garrison of Egypt." This Babylon he describes as a castle fortified by nature, founded by some Babylonians, who, having left their country, obtained from the Egyptian kings a dwelling-place in this spot. There is little doubt that, at the time the fortress was built, the Nile flowed close to it over the area now occupied by Old Cairo. There is said to have been a bridge of boats at this spot, 3000 ft. in length, divided in the middle by the island of Rôda, and the fortress defended the head of the bridge. It is probable that the gate leading from the bridge into the fortress was between the two great round towers on the W. side of it, and close to the existing Greek church. At all events, it is evidently a Roman station, and probably the very one that existed in the days of the geographer, judging both from its style of building and from the little likelihood of their forsaking a place "fortified by nature" for another; and no vestiges of any other Roman ruin are to be met with in the neighbourhood. The name itself of Babylon has been preserved in the name of the next Dêr beyond the Qasr esh-Shemma, which is still called Dêr Bablûn.

Some, again, pretend that the fort was first built by Artaxerxes, while Egypt was in the possession of the Persians. The church at Babylon referred to in 1 Peter v. 13, is believed to have been the Christian community within the walls of Old Babylon.

Immediately on entering this gloomy-looking place by a low postern door on the W. side, the visitor finds himself in a narrow lane lined with houses. Indeed, the whole interior is a small town inhabited principally by Copts, but containing also some Moslems, and a Greek and a Latin convent. The objects of interest are many: but the traveller will find, if he trusts to a dragoman, that they are limited to the church in which is the traditional hiding-place of the Holy Family, and perhaps the Greek convent. It is well for those who wish to see something more to accept the services of a guide in the place itself, and distinctly make him understand what they wish to see. At some of the churches the key will not always be forthcoming, but patience and *bakshîsh* will produce it. Some

will find enough here to occupy many hours, and will of course have to postpone the remainder of the excursion to another day.

The principal points at which remains of the old fortress are seen are: inside the court of the Greek convent; inside the Coptic church called "El-Moallâka"; in the courtyard near the Jewish synagogue; and at the end of a lane, where the inside of one of the towers is used as a corn-mill. This last spot is called El-Bûrg, and is said to be the place where people were hanged. It evidently forms a portion of a large Roman building, with additions of a later period. Crossing the lower part of one of the towers, the entrance to which is beneath a fine old round arch, is a more modern pointed brick horseshoe arch, which has been built to support more recent erections inside the old round tower. There is a good plan of the fortress in Butler's 'Ancient Coptic Churches of Egypt,' already alluded to.

(*c*) **Coptic Convents and Churches.**—The ancient Christian churches, now belonging to the Copts and Greeks, which are scattered about in different positions amongst the mounds of Fostât, have received far less attention than they deserve, considering their high architectural importance, and the numerous curiosities and works of art which they contain. The *Dêrs*, or convents, in which they are situated are fortress-like buildings, evidently constructed with a view to security against attack, and often containing, besides the church or churches, a regular town within their walls, as notably in the case of the Qasr esh-Shemma.

The finest of the Coptic churches is that of **Abû Sirga**, a large and lofty church. The pulpit is of early woodwork. The principal screen is a magnificent specimen of carved ivory and wood: to the l. of it are some interesting panels sculptured with St. George (the patron saint of the Copts), other Saints, and scriptural subjects. Behind the high altar there is a grand flight of seven lofty steps of white and coloured marbles, the wall above being faced with exquisite mosaics, in which the coloured marbles are intermixed with mother-of-pearl and pieces of blue opaque glass. This mixture of shell with marbles can only be seen in a very few of the finest churches and mosques, and has a remarkably elegant effect. In the space in front of the Eikonostasis two narrow staircases descend to a small three-aisled subterranean chapel with plastered walls, apparently of great antiquity. It is dedicated to *Sitt Miriam* (the Lady Mary). Four pillars on each side divide the aisles from the nave. In the eastern wall of the central aisle is a deep cavity or niche with a cross-slab at the bottom, and with the side and roof carefully finished with hewn stones. In the end of the S. aisle is a font embedded in stone like a copper, and used for the baptism of small children. In the side wall of each of the aisles there is another niche, at the bottom of each of which is a sculptured cross. Tradition reports that at the time of the Flight into Egypt, the Blessed Virgin and the Holy Child rested in one cavity, and St. Joseph in the other. This crypt probably dates from the 6th cent.

Mari Girghis.—This and the next church, *Sitt Miriam*, lie close together in a street to the N. of Abû Sirga. They are in a bad state of repair, but the choir screens are worth examination. There are also some curious pictures.

1. *Dêr Mari Mena*, containing the Coptic Church of Mari Mena, with a chapel lately occupied by the Syrians attached, and the comparatively modern Church of the Armenians.

St. Menas, whose name is interesting as recalling that of the first recorded King of Egypt, flourished at the beginning of the 4th cent. There was a celebrated convent bearing his name at Alexandria, and there, probably, were made the numerous Christian bottles inscribed with his name and effigy, which are found in the catacombs at Alexandria and elsewhere in Egypt.

Mari Mena.—This church contains some interesting pictures and an extremely curious candlestick of bronze, representing two dragons with their heads at each extremity, and their tails interlaced in the middle. The lights are fixed along the back. This candlestick was copied about 150 years since for the adjoining church of the Armenians.

2. *Dêr Abû Sephîn*, containing the churches of Abû Sephîn, Anba Shenûda, El-Adra, and the convent Dêr el-Banat. The entrance to the Dêr is through a low arch. The door is thickly covered with iron.

Abû Sephîn.—A very fine and interesting church. The ancient wooden door was defended by a casing made of the scales of crocodiles, but scarcely a trace of them now remains. In a reliquary is preserved the arm of St. Macarius. The pulpit is magnificent, with mosaics of coloured marbles intermixed with mother-of-pearl. The screens are of wood, inlaid with ivory, and superbly carved. The choir screen, inlaid with ivory, is specially noteworthy. The central apse has a magnificent semicircle of marble steps, and the wall above is lined with fine mosaics. Some of the paintings, upon a gold ground over the screens, appear very ancient. There is a fine Arabic ewer and basin enamelled in blue and green, and a remarkably perfect wooden book-desk. The nave has a high-pitched roof, and the dome is unusually lofty. Near the Epiphany water-tank is a curious prostrate stone column, 4 ft. 10 in. long, with an inscription which is the Arabic version of the Trisagion.

El-Adra.—This church has recently been partially restored. It is peculiar in having no apse, the three sanctuaries being rectangular. The eastern niche is lined with some tiles of fine colour, but much broken. This church is also called Sitt Miriam.

Anba Shenûda.—An interesting church. There is a fine early pulpit of wood, and some curious coverings for the altar. Here are a Gospel-cover of base silver, and two silver diadems used in marriages.

Dêr el-Banat.—This little convent is not far from the Church of Anba Shenûda. There is a mother superior and about twelve nuns, who are not obliged to take any vows.

3. *The Roman fortress known as "Qasr esh-Shemma," or Dêr Mari Girghis*, containing the Coptic Churches of Abû Sirga, El-Adra, also called "El-Moallâka," Kedîsa Berbarra, Mari Girghis, Sitt Miriam. Here also is an ancient Jewish synagogue, formerly the Church of St. Michael, and a Greek convent containing the Church of St. George, and the chapel of the Forty Saints below it, which last is close to an ancient well, surrounded by a circle of massive columns supporting round arches.

El-Adra, also called Sitt Miriam and "El-Moallâka."—A church of paramount interest. This church, being situated upstairs in one of the towers of the Roman Gateway of Babylon, and at a considerable height from the ground, is known as "El-Moallâka," i.e. "*the Suspended.*" The approach is by a lofty staircase, with side walls of ancient stone masonry, and a vaulted roof of small dark-red bricks. It has five aisles, supported, as usual in these churches, by pillars and capitals torn from ancient Greek or Roman buildings. The church has been completely restored of late years, and a considerable part of the decorations have been removed. There is a beautiful screen in front of the *hêkel*, but no part of the church is partitioned off as a choir. Mr. Butler suggests that the choir was probably separated from the body of the church by screens, which have been removed. Two beautiful leaves of cedar wood, sculptured in panels, were sold a few years ago by the priest, and are now in the British Museum. They contained eight panels, representing various scenes in the life of our Lord. There are some beautiful wood and ivory screens at the W. end of the church under the gallery, which should be carefully examined. One of the most interesting objects in the church

is the ancient pulpit, which stands on fifteen very delicate columns resting on a slab of white marble. The coping of the pulpit is beautifully carved. The staircase is broken away, with the exception of the upper four steps; on the sides of the staircase are two crosses, one a low resurrection cross, the other between pillars joined by an arch. On the S. side of the church is a chapel in which are many relics of saints and some interesting Coptic service books. This chapel is in one of the bastions which stand on either side of the main gate of the fortress. It is of very early date, possibly older than that of the main church. There is no doubt that there was a church at this spot long before the capture of Babylon by 'Amr, and the Mohammedans always appear to have regarded the place with considerable reverence. In the great persecution of the Christians by the Khalîf el-Hâkim, El-Moallâka appears at first to have been protected by him, but it was afterwards handed over to plunder, and, as Makrîzi says, "a very great and endless quantity of gold fabrics and of silken vestments was found in it." For many years the Patriarch of the Coptic Church was nominated and consecrated in this church, which would appear to have been regarded as the episcopal seat. From an historical point of view there is no more interesting Coptic church in Egypt.

Kedîsa Berbarra.—A very curious church of early date. The shrine of St. Berbarra is gaudily painted in bright colours, and contains within a brass grill the relics of St. Berbarra, wrapped in a kind of blue bolster. The nave is supported on ten pillars, upon which rest elegantly painted beams of wood, above which are pointed arches. This church abounds with splendid early carvings in wood and ivory. The paintings on the screen *before* the Eikonostasis are unusually good. There is a curious triple standing candlestick of iron, a single one of brass, and a *corona* now disused.

The *Greek Convent* is a large building, and contains many objects of interest. In the church are some beautiful specimens of old Arabic and Persian tiles.

The *Jewish Synagogue*, already alluded to, is the desecrated Christian Church of St. Michael, given up several centuries since to the Jews, to whom a large sum was owed, which the Copts were unable to pay. In plan it resembles a Basilica in miniature. Above and around the niches for the books of the Law are numerous Hebrew inscriptions amidst interlacing foliage executed in wood and plaster. A door to the l. of the building admits to an open space, where a fine view is obtained of the interior of one of the Roman bastion-towers, and of the inside of the gate on the S. side, mentioned above.

To the S. of the fortress of Babylon, and among the heaps of rubbish, are some very curious Coptic churches which are well worth examination. They are surrounded by lofty walls, which give them the appearance of forts. These are—

4. *Dêr Bablûn*, preserving the name of the Roman Babylon of Egypt, and containing the Church of Sitt Miriam, which is called "the Church of the Virgin by Bablûn of the Steps." There is a good lectern and some wall paintings.

5. *Dêr Tedreus*, containing the Church of Tedreus, and that of

Abû Kîr wa Hanna (Honnes).—This church has been rebuilt at no very remote period. It contains, however, several curious objects, pre-eminent among which is a magnificent silver-gilt Gospel-case, ornamented with Arabic and Coptic inscriptions. Here are also some fine crimson and gold vestments, and a pair of silver-gilt girdle-clasps, enriched with *niello*. The relics of Abû Kîr wa Hanna are preserved in a chapel to the rt. of the church. The cup and paten of this church appear to be ancient.

6. *Dêr Melek Michael* (the Archangel Michael), with the Church of St. Michael. This church has been completely rebuilt, but on the ancient foundations.

7. *Dêr el-Adawiya*, on the bank of

the Nile, a little N. of the village of Tûra; it is beautifully situated, and commands a fine view of the river and the Pyramids. This church is also modern, as is also the monastery in connection with it.

It may be added that all these ancient churches are built E. and W., and in their arrangements and fittings give as accurate a picture of early Christian usages as can anywhere be found.

Dêrs Nos. 1 and 2 might be taken on the visitor's way back to Cairo, supposing him to have begun with No. 3.

p. The Island of Rôda and the Nilometer lie opposite Old Cairo, from which they are separated by a canal-like branch of the river. The N. part of Rôda was formerly occupied by beautiful gardens, planted chiefly by Ibrâhîm Pasha. Though no longer resorted to by the Cairenes as a cool and shady retreat in summer, it still presents a very pretty and pleasing appearance. Arab tradition has chosen it as the site of the finding of Moses by Pharaoh's daughter. Opposite the hospital of Qasr el-'Aini, there is a tall palm with a smooth white trunk, called "Moses' tree." In the time of the later princes of the Greek empire, Rôda was joined to the mainland by a bridge of boats, for the purpose of keeping up a direct communication between Babylon and Memphis, which still existed at the period of the Arab invasion under 'Amr; and, at a later period, the island was fortified by the Baharide Mamelukes with a wall and towers of brick, some of which still remain.

The minaret with 3 balconies that rises picturesquely above the village belongs to a mosque built by Qait Bey. In type it resembles the other mosques built by the Sultan. A high Nile rises to the inscription, which is fast decaying, of the portal. In seasons when the Nile attains to an excessive height, the island is submerged, and boats sail over the fields. The embankments of stone and brick on the W. side of the island are in a ruinous state, and are gradually subsiding, in large masses, into the stream.

The **Nilometer**, in Arabic *Mikyâs* (measure), is situated at the S. extremity of the Island, in the garden of a house, the entrance to which may be reached in a boat from Old Cairo. As its name indicates, it is used for the purpose of measuring the height of the Nile. It consists of a square well or chamber, in the centre of which is a graduated pillar. This pillar is divided into 17 cubits, the lowest of which is not marked; each of these cubits is about $21\frac{7}{16}$ in. long, the 10 uppermost being subdivided into 24 digits each, while the 7 lowest are separated only by a line. According to the measurement of Cairo, where the cubit is reckoned at about $14\frac{1}{4}$ in., the column contains $25\frac{1}{2}$ cubits. The cubits are not of the same length, and it is evident that the number of cubits of the river's rise, as calculated at the time of its erection, must differ much from that marked by it at the present day; the elevation of the bed of the Nile having altered the relative proportion of the rise of the water, which now passes about one cubit and two-thirds above the highest part of the column. A very interesting account of this Nilometer is given in the great work published in France of the scientific researches made in Egypt during the expedition in 1798–1801.

The interior of the building is about 18 ft. square, and was formerly surmounted by a dome, which is said to have borne a Kufic inscription, and a date answering to A.D. 848. On each side is a recess, about 6 ft. wide and 3 ft. deep, surmounted by a pointed arch. Over each of these arches is an inscription in Kufic, and a similar inscription runs round the upper part of the chamber. They are passages from the Qorân, relating to the "water sent by God from heaven," which shows the received opinion of the causes of the inundation, first alluded to by Homer in the expression Διΐπετέος ποταμοῖο applied to the Nile, and occasionally discarded and re-admitted by succeeding authors until a

very late period. The inscriptions have no date, but their age may be fixed by the character in which they are written, being the same as that used in the Mosque of Ibn-Tûlûn, and a different writing having been introduced in the century following.

The rise of the Nile as measured by the Nilometer of Rôda is proclaimed in the streets of Cairo every day during the inundation by several criers, to each of whom a particular district is allotted. Their duties begin the first week in July, soon after the commencement of the rise, and continue until the end of September when the river has reached its greatest height. The ceremony of the cutting of the Canal already described takes place when the river has reached, according to the official declaration, the sixteenth cubit of the Nilometer; but the actual rise of the river at the time of the "Wefa en-Nîl" (the completion or abundance of the Nile), as it is termed, is generally about twenty or twenty-one cubits in the neighbourhood of the metropolis. Twenty-two cubits is reckoned by the Cairenes as a perfect inundation. From 24 to 26 ft. may be taken as the ordinary maximum of the rise at Cairo.

The View from the terrace of the palace at the S. point of Rôda is animated and interesting. Immediately to the l. is the port of Old Cairo, one of the principal ferry-stations between the two banks, where boats of all sizes, containing a curious medley of human beings, camels, and donkeys, are constantly passing. The Nile is here seen in its full width and grandeur, and the eye can follow its course for some distance S. To the rt. are magnificent palm-groves stretching for miles along the plain, and behind them, on the edge of the desert, rises a long line of pyramids reaching from Gîza to Dahshûr.

On the return home, the route may be varied by taking the road to the rt. after passing under the aqueduct. This will lead by the Christian cemeteries and the two Coptic convents of Mari Mena and Abû Sephîn, described above, to the Mosque of Seyyîda Zênab, and thence to the Esbekîya.

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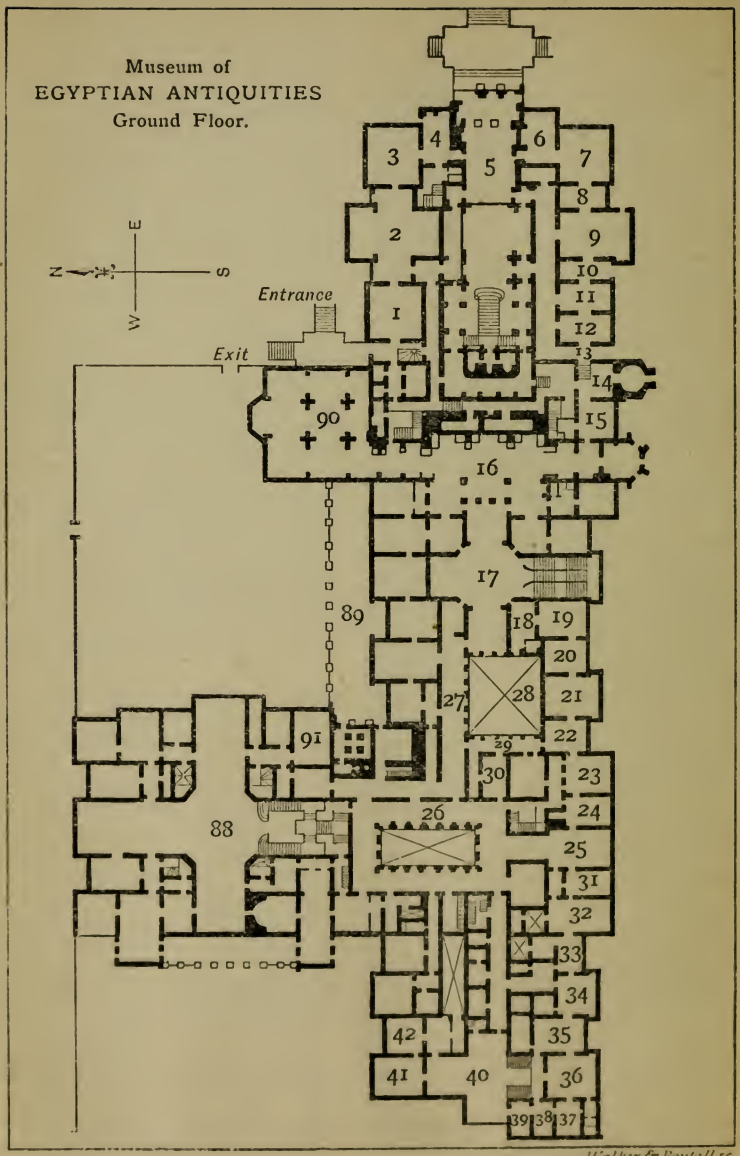
q. Bûlaq and Gezîra.—The town of **Bûlaq**, now only a suburb of Cairo, was founded about A.D. 1313, in the reign of En-Nasîr ibn Qalaûn. The tract on which it stands, with that adjoining it to the N., was formed by the Nile, which previously flowed in this direction and immediately to the W. of Maks. It is said that an island was gradually formed by the sinking of a ship called *el-Fîl* (the Elephant), whence the island took the name of Gezîret el-Fîl. Subsequently, in the 12th cent. (reign of Salâh-ed-dîn), the island became united with the mainland. Bûlaq, founded on the banks of the Nile, naturally became the port of Cairo, and rapidly grew to be a populous and flourishing place.

Among the *Mosques* the following may claim notice:—

Gâmi Sinanîya, A.D. 1573 (A.H. 980). This mosque was built by Sinan Pasha, a Turkish Governor of Egypt under Selim II., who constructed various other buildings of public utility at Bûlaq. It consists of a square building, from which rises 16 walls supporting a dome. The effect produced differs greatly from that of the lofty domes rising from an octagon, with more graceful pendentives, in the best Egyptian style. Although the mosque in construction and in decorative details bears clearly the impress of native art, the Turkish influence is also observable, and the whole bears a close resemblance to the Mosque of Mohammed Bey, near the Azhar. Instead of an outer court with porticoes, we find the porticoes (consisting of arcades with pointed arches and domical vaultings) embracing the building itself, on the N., W., and S. sides. The windows, consisting of groups of circular apertures, are pierced alternately in 8 of the 16 walls. In the springing of the dome are 16 windows of fantastic shape. The windows throughout contain coloured glass, in good preservation. A very bad stair-



Walker & Boutall sc.

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case on the W. side leads to the *dikka*, and to a narrow gallery encircling the dome. The *qibla* is of black and white marble. The minaret, medrêsa, and other accessory parts are to the S.

Gâmi Mehkêma, about A.D. 1415 (A.H. 822), a little to the E. of the Sinanîya, is a pretty mosque, which is unfortunately falling into complete ruin. It is said to have been built by the Qadi Zên-ed-dîn el-Yêmeni.

Gâmi Mîrza, about A.D. 1696 (A.H. 1107), is well worthy of a visit. The principal wall of the sanctuary is cased in the lower part with elaborate mosaics of marble and coloured stones, and in the upper with tiles of faïence. The windows contain coloured glass. There is a double portico on the Mecca side, and single arcades, with pointed arches, on the other three sides. The mosque is roofed, and provided with a skylight. It was built by Mustafa Mirza, a Persian.

Gâmi Abû'l Îla, towards the termination of the road from the Esbekîya, is much venerated. A Môlid in honour of the saint immediately follows that of the Prophet.

There are several other mosques, the minarets of some of which are quaintly constructed, but none of them call for special attention.

A visit may be made to

The Printing Press (*El-Matbâh*), founded by Mohammed Ali. Catalogues of all the works that have been here printed may be obtained in Arabic, and many of them may be purchased at the press. The establishment receives a subvention from the Government of 22,000*l.* annually, and is now in a state of considerable efficiency. The Director is very civil, and visitors have no difficulty in obtaining permission to visit it. It is under the direction of the Ministry of Finance.

The *School of Arts and Trades*, founded by M. Lambert, and now under the superintendence of M. Meunier, has done service to Cairo, some of the best educated Egyptians having received instruction there.

Various other institutions, such as the *Lunatic Asylum*, *House of Correction for Women*, *Paper Manufactory*, *Arsenal*, *Foundry*, and *Railway Works*, will possess no particular interest for the ordinary traveller.

Immediately opposite to Bûlaq, on an island is the former Viceregal Palace of Gezîra, now an hotel. It was erected by Ismaîl Pasha regardless of expense, and gorgeously fitted up.

On the N. side of the island is the Camel Corps Camp. Connecting this island with the mainland is the Qasr en-Nîl bridge, which, it must be borne in mind, is closed for a short time daily for the passage of boats through it.

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r. Museum of Egyptian Antiquities.—At **Gîza**, close to the river, 2½ m. from Cairo. Open every day (except Mon.) from 9 A.M. to 4.30 P.M. in winter, and from 8.30-12 A.M. in summer. Admission, P.T.5.

It must be remembered that the bridge is closed for passengers for a specified time during the middle of the day.

Sticks and umbrellas must be given up at the entrance (*no fee*).

There is a *Sale Room* where duplicates of the antiquities may be bought.

A room is set apart for the use of *Students;* for permission to use this apply to the Director.

In the *Garden*, immediately in front of the entrance, is the tomb of Aug. Mariette (d. 1881), the founder of the collection.

This museum contains, with the exception of Historical Papyri, of which it does not possess any at all equal to those in the British Museum, the most instructive and valuable collection of Egyptian antiquities in the world; the result, with very few exceptions, of the indefatigable labours and researches of Mariette Pasha and his successors, who have spent many years in studying and excavating the old monuments and ruins of Egypt. At the accession of the Khedive Ismaîl

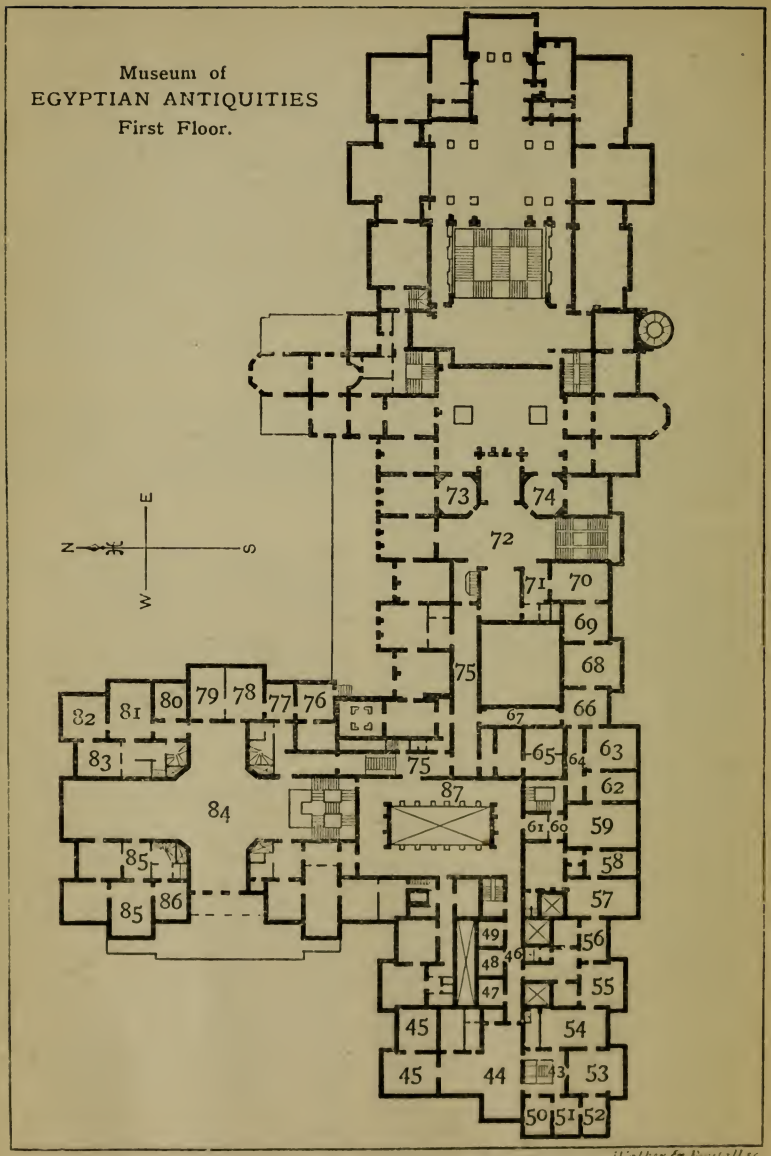
in 1863, everything connected with old Egyptian history was placed under the charge of Mariette Pasha, and all digging and excavating by others forbidden; and as a result, the objects of interest which formerly would have enriched foreign museums or private collections, are exhibited together in the most appropriate place for their study and examination, in the capital of the country whose ancient history they illustrate. Apart from the richness and number of the articles it contains, one great superiority enjoyed by this museum over all others is that the places whence every object comes are accurately known; and, moreover, any fragment, however small, which seems to possess any historic or scientific interest, has been preserved.

Only a few and those the most important objects are mentioned here, as a Catalogue is absolutely necessary. There is an excellent one published in 1895. *P.T.*10.

Mariette Pasha, the founder of the Museum, was born at Boulogne in 1821. He began life as a professor in that town, where his attention was first turned to Egyptian antiquities by a mummy case which was purchased for the museum of the town. Having studied the inscription on the case, he was so interested in the subject that he went to Paris to learn more of archæology. After two years' study he received an appointment to investigate the manuscripts preserved in the Coptic monasteries of Egypt, and proceeded to that country in 1850. While fulfilling the object of his mission, he was some time in Cairo, and frequently visited the great cemetery of Memphis, which extends from Giza to Saqqâra. Here he commenced explorations, and was rewarded by the discovery of the Apis Mausoleum, or Tombs of the Sacred Bulls (see p. 491). He continued his researches for some years, and in 1878 the Khedive Said Pasha gave him the title of Bey, and authorized him to found the Egyptian Museum at Bûlaq, which, year by year, was enriched by further discoveries. He devoted the remainder of his life to Egyptian researches, and died in Cairo on the 17th January, 1882. He was succeeded by M. Maspero, and the latter worthily followed in the path marked out by Mariette Pasha. M. Maspero resigned, and was succeeded by M. Grébaut, who gave place to M. de Morgan, a most energetic explorer and organizer, to whom the present extent of the Museum is due.

The arrangement of the objects on the ground-floor of the Museum is chronological, commencing with those belonging to the earliest Dynasties of the Ancient Empire (*Ist–XIth Dyns.*), which are followed by those of the Middle (*XIIth–XVIIIth Dyns.*), and New (*XIXth Dyn.*, &c.) Empires. On the 1st floor certain groups of objects are kept together, such as figures of Egyptian gods, flowers from the tombs, ornaments, Egyptian household furniture and goods, arms and tools, wooden objects, porcelain, scarabæi, &c.

1st Room.—The objects in this room are mostly of the IVth Dynasty. 2. Five wooden panels taken from the tomb of the royal scribe Hesi, who is shown carrying the style, palettes, and ink-horn of his office. The hieroglyphs are noticeable for their careful execution, and in many cases they are not yet so far removed from being representations of actual objects as to appear merely as conventional signs (see the axe, whip, &c.). 3. The slab on which the geese from a tomb at Mêdûm are painted. This, like the last, dates probably from the end of the IIIrd or the beginning of the IVth Dynasty, and is thus the oldest painting in existence. The birds are carefully and accurately portrayed, and the mineral pigments, which the Egyptians always used, have so far defied the ravages of time. 6. The statues of Prince Ra-Hetep and his wife, Nefert (p. 651), taken from the exterior chamber of their tomb at Mêdûm. They are of painted limestone, and, as was usual, the wife is shown several shades lighter than the husband. She wears a wig over her own hair, and an enamel bead neck



Walker & Boutall sc.

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lace is painted round her neck. The glass and enamel eyes give a life-like expression to the figures, and show the skill possessed by the artists of that early period. 4 and 5. Two well-carved lions, forming offering or libation slabs, on either side of these statues, show considerable artistic treatment. 7. Alabaster table of offerings found at Memphis. 8 and 9. *Stêlæ* of Sitou (*IVth Dyn.*), representing Egyptian edifice with door in the middle. 1337. Group of Egyptian soldiers armed with lances and shields from tomb of Emsah at Asyût. 1338. Forty negro soldiers armed with bows and arrows from same tomb.

2nd Room.—17 and 18. Statues of Ra-nefer, priest of Ptah (*Vth Dyn.*). 19. Wooden statue of Ra-em-ka (*IVth Dyn.*), popularly known as the Shêkh - el - beled. 1310. Limestone statue of squatting scribe. 1339. Wooden boat not unlike the modern dahabîya. 1340. Collection of statuettes of VIth Dynasty.

3rd Room.—40. Statue of Men-kau-Ra, builder of the third Pyramid. 41. Statue of Khafra, builder of second Pyramid. 5. Coffins and mummies of XVIIIth and XIXth Dynasty kings. Statues of some of the earliest kings.

4th Room.—Seated statue of the lady Hekenu.

5th Room.—45. Diorite statue of Khafra. 74. Rose granite sarcophagus of Prince Her-baï-f. 1312. Lotiform column from tomb of Ptah-Shepses at Abusîr. 1341–42. Wooden statue and naos of King Hor. Box for Canopic jars, the jars as well as box being cut out of a solid block of limestone. Specimens of gold leaf, &c., from Dahshûr.

7th Room.—Jewellery from Dahshûr. Series of small statuettes. Silver bowls from Tel-Tmaî.

8th Room.—Chiefly bas-reliefs representing bread-making, fish-curing, man teasing monkey, &c.

9th Room.—97. Rose granite sarcophagus of Prince Khamshem. 102. Boat from Saqqâra. 104. Model of house with court from Akhmîm.

10th Room.—106. The mummy of King Mentu-em-saf of the VIth Dynasty, and was brought from his pyramid at Saqqâra; that of Unas (*Vth Dyn.*) had already been plundered, and the pieces in the next case are all that were found when it was entered in 1881.

11th–13th Rooms.—Chiefly *stêlæ* dating from VIth–XIth Dynasties.

15th Room.—111. *Stêla* of Prince Antefa. 112. *Stêla* of King Antef, mentioned in the Abbott Papyrus. 114. Tomb of Horhetep. 115. Mummy of the priestess of Hathor Amen-t, with two coffins.

16th Room.—121. Fine funeral *stêla* from Akhmîm. 122. Statue of Nefert, Queen of Usertsen I. (*XIIth Dyn.*). 125. Colossal bust of a king appropriated by Mer-en-Ptah. 129. Fragment of statue of King Khian. 131. Table of offerings of Usertsen. 132. Table of offerings of King Apepi. 133. Double statue in grey granite. 134–5. Two granite sphinxes.

17th – 21st Rooms.—Portions of wooden coffins, *stêlæ*, &c., belonging to the Middle Empire.

22nd–24th Rooms.—Chiefly *stêlæ*, reliefs, &c. 155. Beautiful boat in rose granite from Memphis.

25th Room.—160. *Stêla* of Piankhi. 163. The "Election *Stêla*" of King Aspalut. 164. Head of Tirhakah. 165. "Excommunication *Stêla*." 168. *Stêla* mentioning 67th year of the reign of Ramses II. 174. Alabaster statue of Queen Ameniritis.

26th Room.—179. Double statuette of Zai and Nai, brother and sister. 185–6. Sandstone statues of Ptah found at Memphis. 206. Limestone statue of Amen-hetep II. 213. Black granite *stêla*, containing hymn celebrating the victories of Thothmes III.

Court.—Some fine heads, fragment of obelisk.

27th Room.—218. Tablet of Saqqâra.

28th Room (open court).—Colossal statues, &c.

29th Room.—230. Red sandstone relief of Amen-hetep III.

30th Room.—231. Sandstone statuette of Thothmes III.'s mother. 236–237. Limestone fragments with represen-

tations of the Queen of Punt and her ass.

31*st Room.*—241. Sarcophagus of King Psamthek II.

32*nd Room.*—Two limestone bas-reliefs showing the scribe Psamthek-nefer-sam superintending the bringing in and registering of gold ornaments destined for his use in the other world; the other shows him receiving the funerary offerings from his lands.

33*rd* and 34*th Rooms.*—Chiefly *stêlæ.*

The upper rooms contain monuments of the Ptolemaic, Græco-Roman, Roman, and Coptic periods. The royal and priestly mummies from Dêr el-Bâhari are in Rooms 77 to 85.

A very fine stêla, found by Prof. Petrie in 1896 in the ruins of the Temple of Mer-en-Ptah at Thebes, has been placed in the Museum. It is of black syenite, and was first carved by Amen-hetep III. to commemorate his gifts to his own funeral temple of Amen. Khu-n-Aten, his son, erased the greater part of the inscription; later on Seti I. recut it, and added the line of inscription between the figures. Mer-en-Ptah, his grandson, stole it, and building it face inwards into the wall of his temple, inscribed the back with a long account of his defeat of the Libyans. At the end of the inscription is a summing up of the peoples against whom he waged war in Syria. Among them it is stated that "**THE PEOPLE OF ISRAEL** is spoiled; it hath no seed." This is the first allusion to the Israelites by name found as yet on any Egyptian monument, and is several centuries older than any allusion to them in Assyrian records.

ENVIRONS OF CAIRO.

EXCURSION	PAGE
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VI. Helwân, Tûra, and Masâra	423

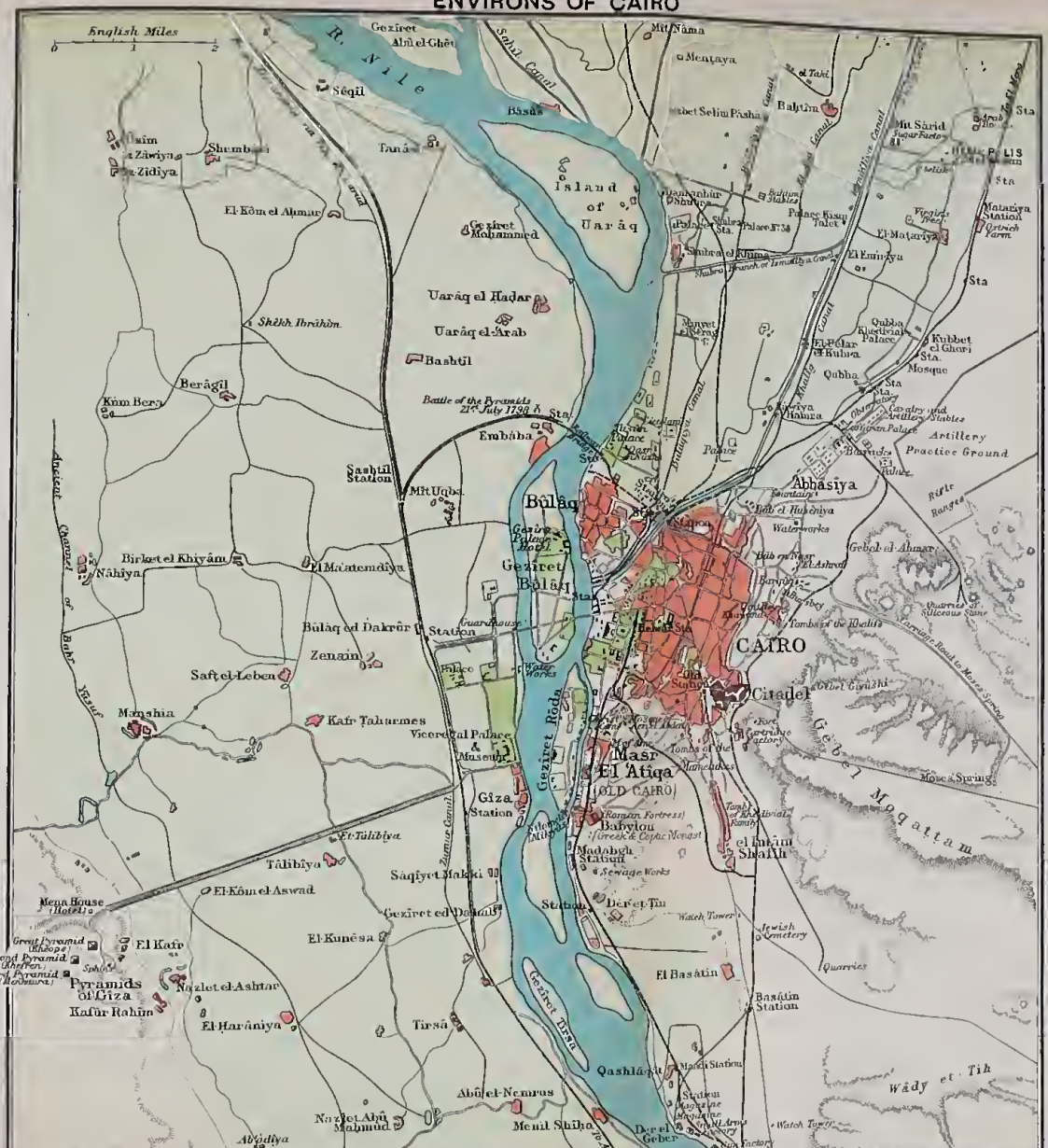
There are four capital roads on which an afternoon drive may be enjoyed. The Shubra road (Excur. I.). The Abbasîya road, leading to Heliopolis (Excur. II.), the best for invalids, as being close to the fresh pure air of the desert. The road across the river to Gîza and the Pyramids (page 435). And the road round by Gezira Palace (page 392) and the race-course.

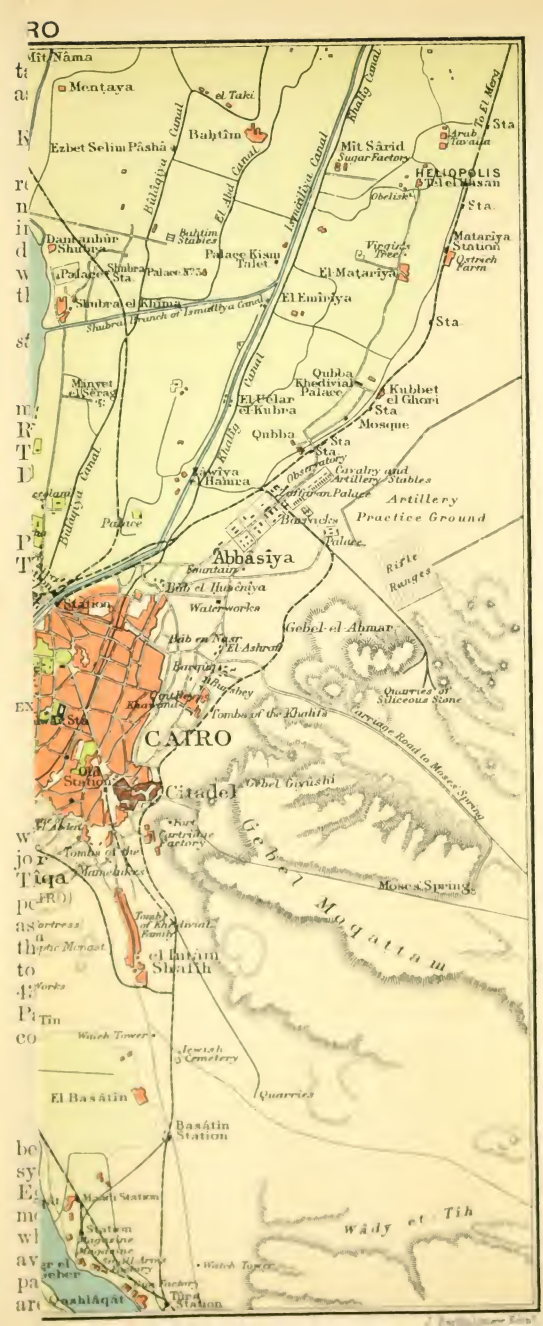
Excursion I.—Shubra.

The road to Shubra lies along a beautiful avenue composed of the sycomore-fig and the acacia, known in Egypt as the "lebbekh," a tree of most rapid growth, and of great beauty when in blossom. The length of the avenue from the Rly. Stat. to the palace is about 4 m.; on either side are houses and villas, the most noticeable of which is the Khedive's Palace of *Qasr en-Nûzha* on the l., a rather handsome-looking building, generally devoted to the entertainment of distinguished foreigners. Opposite is the *Villa Ciccolani* (fee P.T.5), permission to visit which can be obtained from the owner. The gardens of this villa are well laid out, and are worth visiting. There is a good collection of trees and shrubs near the house. These gardens are generally open to the public. During the last two years the Gezira road has almost taken the place of the Shubra road as a fashionable promenade.

Before reaching the palace, you cross a large canal, which supplies water to the Ismaîliya Canal. The latter furnishes water to Port Saîd, Ismaîliya, and Suez. The road then passes the village of Shubra, or, as it is called, Shubra el-Makkâsa, to dis-

ENVIRONS OF CAIRO


English Miles
0 1 2
R. Nile
Geziret Abû el-Ghêt
Mit Nâma
Menyaya
Sêqil
Basûs
Sahil Canal
Bahtîm
Mit Sârid
Sugar Factory
Shumbâr
Tanâ
Island of Uarâq
Zâwiya
Zidiya
El-Kôm el Ahmar
Geziret Mohammed
Palace
Palace Kasr Talet
El Matariya
Matariya Station
Ostrich Farm
Virginia Wood
Uarâq el Hadar
Uarâq el-Arab
Bashtil
Shêkh Ibrâhîm
Kôm Berg
Berâgil
Battle of the Pyramids 21st July 1798
Embâba
Sashtil Station
Mit Uqba
Bûlâq
Geziret Bûlâq
Birket el Khiyâm
Nâhiya
El Matarmadiya
Bûlâq ed Dakrûr
Station
Guard House
Zenain
Saft el-Leben
Mansha
Kafr Ṭaharmes
Viceregal Palace & Museum
Geziret Rôda
Masr el Atiqa (OLD CAIRO)
Giza Station
Babylon (Greek & Coptic Monast.)
Madabegh Station
Sewage Works
Et-Tâlibiya
Tâlibiya
El-Kôm el-Aswad
Saqiyet Makki
Geziret ed Dahab
Mena House Hotels
Great Pyramid (Khufu)
Second Pyramid (Khafren)
Third Pyramid (Menkaura)
Sphinx
El Kafr
Pyramids of Giza
Kafûr Rahîn
Nazlet el-Ashtar
El-Kunêsa
El Haraniya
Tirsâ
Geziret Tirsa
Qashlâqa
Abû el-Nemrus
Nazlet Abû Mahmud
Menil Shiha
Abûdiya
Zawiyet el-Aryân
Pyramids of Zawiyet el-Aryân
Dar el Geber
Qashlâqat
Wâdy et Tih
Abbâsiya
Citadel
CAIRO
Gebel el-Ahmar
Gebel Mogattam
Moses' Spring
Quarries of Siliceous Sand
Tombs of the Khalifs
Tombs of the Mamelukes
Fort Napoleon
Roman Fortress
Jewish Cemetery
Quarries
Watch Tower
Artillery Practice Ground
Rifle Ranges
Cavalry and Artillery Stables
Kubbet el Ghori
Mosque
Qubba
Waterworks
Ancient Channel of Bahr Yûsuf
Zamrah Canal
Mahmudiya Canal
Ismailiya Canal
Bahr el Ismailiya
Bahr el Tawfiqiya
Bahr el Wasta
Bahr el Sahil
Bahr el Tawfiqiya
Bahr el Ismailiya
Geziret Bûlâq
Geziret Rôda
Geziret Tirsa
Geziret el Dahab
Geziret el Ashtar
Geziret el Hadar
Geziret el Arab
Geziret el Ghêt
Geziret el Sêqil
Geziret el Shumbâr
Geziret el Zâwiya
Geziret el Zidiya
Geziret el Kôm el Ahmar
Geziret el Mohammed
Geziret el Kôm el Aswad
Geziret el Kunêsa
Geziret el Haraniya
Geziret el Tâlibiya
Geziret el Saqiyet Makki
Geziret el Dahab
Geziret el Mena House
Geziret el Kafr
Geziret el Pyramids of Giza
Geziret el Kafûr Rahîn
Geziret el Nazlet el Ashtar
Geziret el Tirsa
Geziret el Qashlâqa
Geziret el Abû el Nemrus
Geziret el Menil Shiha
Geziret el Dar el Geber
Geziret el Qashlâqat
Geziret el Abûdiya
Geziret el Zawiyet el Aryân
Geziret el Pyramids of Zawiyet el Aryân
Geziret el Abbâsiya
Geziret el Citadel
Geziret el Cairo
Geziret el Gebel el Ahmar
Geziret el Gebel Mogattam
Geziret el Moses' Spring
Geziret el Quarries of Siliceous Sand
Geziret el Tombs of the Khalifs
Geziret el Tombs of the Mamelukes
Geziret el Fort Napoleon
Geziret el Roman Fortress
Geziret el Jewish Cemetery
Geziret el Quarries
Geziret el Watch Tower
Geziret el Artillery Practice Ground
Geziret el Rifle Ranges
Geziret el Cavalry and Artillery Stables
Geziret el Kubbet el Ghori
Geziret el Mosque
Geziret el Qubba
Geziret el Waterworks


Mit Nâma
Mentaya
el Taki
Bahtîm
Ezbet Selim Pâshâ
Mit Sârid
Sugar Factory
HELIOPOLIS
Tel el Hasan
Obelisk
Arab Tawala
To El Marg
Sta
Matariya Station
Ostrich Farm
Vicarious Tree
El Mataryiya
Bahtim Stables
Palace Kism Talet
Dankuhûr
Shubra Sta.
Palace
Palace N°54
Shubra el Khima
Shubra Branch of Ismailiya Canal
El Eminiya
Sta
Manyet Seraj
Qubba Khedivial Palace
Kubbet el Ghori
Sta
Mosque
El Helar el Kubra
Qubba
Sta
Sta
Observatory
Cavalry and Artillery Stables
Khanka Hamra
Khanqan Palace
Artillery Practice Ground
Barracks
Palace
Abbasiya
Fountain
Bab el Hubeniya
Waterworks
Rifle Ranges
Station
Gebel el Ahmar
Bab en Nasr
El Ashraf
Burning Ruins
Quarries of Siliceous Stone
Khalifa
Tombs of the Khalifs
Carriage Road to Moses Spring
Sta
CAIRO
Old Station
Citadel
Gebel Giyushi
El Akbar
Fort
Cartridge Factory
Tombs of the Mamelukes
Gebel Moqattam
Moses Spring
Tombs of Khedivial Family
Fortress
el Karam Sharkh
Works
Tin
Watch Tower
Jewish Cemetery
Quarries
El Basâtin
Basâtin Station
Wâdy et Tih
Marsh Station
Station Magazine
Watch Tower
Factory
Qashlâqât
Tura Station

tinguish it from another place 14 m. lower down the river, Shubra esh-Shabîya.

The palace and garden of Shubra were the work of Mohammed Ali, whose favourite residence it was, but the former was almost rebuilt by his son Halîm Pasha. It has nothing to recommend it, being now utterly neglected, but the view from the windows. It is now the residence of Prince Hasan Pasha, the brother of the late Khedive, whose permission must be asked to visit the garden. The *Gardens*, though formal, are pretty; and the scent of roses, with the gay appearance of flowers, is an agreeable variety in Egypt. The walks radiate from centres to different parts of the gardens, some covered with trellis work, most comfortable in hot weather. In one place are some *sont* trees (*Acacia Nilotica*), of unusual height, not less than 40 or 45 ft. high. The great *Fountain* is the feature of the garden. In the centre is an open space with an immense marble basin containing water, about 4 ft. deep, surrounded by marble balustrades. You walk round it under a covered corridor, with kiosques projecting into the water; and at each of the four corners of the building is a room with divans.

At the other side of the garden, near the palace, is another kiosque, called el-Gebel, "the Hill," which forms a pretty summer-house, rising as it does above a series of terraces planted with flowers, and commanding a view over the whole garden, the Nile, and the hills in the distance. It consists of one room paved with Oriental alabaster, having a fountain in the centre.

Excursion II.—Heliopolis.

a. Drive to Abbasîya and Qubba. *b.* Matarîya. *c.* "Virgin's Tree." *d.* Obelisk and remains of Heliopolis. *e.* Birket el-Hagg and Ruined Towns.

a. **Drive to Abbasîya and Qubba.**—The drive from Cairo to Heliopolis, the greater part of which is along a most excellent road, will occupy about 1½ hr. The expedition can also be done by rail from Pont Simon to Matarîya Stat. Trains every hour.

The road from the Esbekîya is the same as to the Stat. and to Shubra, but on reaching the new *sebîl* or drinking-fountain in the Place Bab el-Hadîd, you turn to the rt. and proceed along a wide road, bordered for some way with houses of European aspect. After a time the road divides and skirts on either side a large square battlemented building, commonly called *Gâmi edh-Dhâhir*, built by the Sultan edh-Dhâhir Bêbars in the 13th cent. This was turned into a fort by the French when they occupied Cairo at the end of the last cent., and was called Fort Zulkowski. The marks of their loopholes are still to be seen. It was afterwards made an Egyptian Government bakery, and is at present used as the Commissariat Depôt of the English Army of Occupation. Originally the mosque was of somewhat similar type to that of El-Hâkim, with four rows of columns on the E. side. It is now difficult to trace the original arrangement in consequence of the modern buildings in the interior. The S. gateway forms a very picturesque object, with its massive portal deep in the shade of a fine old sycomore-fig. A little farther is passed a gateway called the *Bab el-Hasanîya*, leading into the suburb of that name. To the rt. of the road, on the edge of the mountains, are the ruins of a mosque. Further away to the rt. can be seen the Tombs of the Khalîfs, and on a rising ground the works and reservoir of the Cairo Water Company. On the l. is an open space where the caravan of the Mahmal assembles before starting for Mecca. Here also is held the Môlid of Bêyûmi (see p. 39). A little further on the road divides, that on the rt. leading to the English and Egyptian Military Hospitals and to the Artillery School at the Polyglon. Following the road to the l., we pass the *Tomb of el-Adel Tomân Bey* (A.D. 1500), the predecessor of El-Ghûri. It consists of a square chamber, sur-

mounted by a richly-sculptured dome, resembling in form the tombs of many of the other Circassian Mamelukes.

We now enter the district of Abbasîya, which is quite a military colony, containing several very large barracks, which are at present partly occupied by English and partly by Egyptian troops. The large cavalry barrack on the rt. occupies the site of a palace built by Abbas Pasha, and from this the district took its name. Abbas Pasha lived in constant dread of assassination, and it is said that he always kept swift dromedaries ready saddled, so as to be able to fly into the desert in case of alarm. It was in these barracks that Arabi Pasha gave himself up to General Sir Drury Lowe on the evening of the 14th September, 1882, the day after the battle of Tel el-Kebîr. The road crosses a line of railway which leads to the Citadel and Helwân, and then passes the Astronomical Observatory, which is provided with excellent instruments. Here the calculations are made for the official almanac of the Mohammedan year. (See p. 30.) Beyond is the Zaffaran Palace, which Ismaîl Pasha is said to have built in 40 days as a present for his mother. The beautiful plantations which the road now passes are less than 20 years old. The soil in which the trees grow is merely desert sand, irrigated with Nile water, and so impregnated with the rich alluvial deposit it contains. Everything grows in luxuriance: palms, vines, orange and lemon trees, the castor-oil plant, and many others.

After crossing the old railway to Suez the road turns to the rt., and leaving the Military School on the l. we enter a shady avenue, bordered with hedges of lemon shrubs as far as the entrance to the *Palace of Qubba*, built by Ismaîl Pasha for his son Tewfik.

After passing through a fine olive-plantation, you emerge on a broad richly-cultivated plain. It was here that Sultan Selim gained the victory in 1517 which put an end to the Mameluke monarchy in Egypt, and made it a Turkish province. Here, too, in 1800, the French, under Kléber, defeated the Turks, and regained possession of Cairo.

b. **Mataríya.**—The name of the neighbouring village Mataríya is erroneously supposed to signify "fresh water," and to be borrowed from the 'Ain Shems ("Fountain of the Sun") of ancient times; and though in reality supplied, like the other wells of Egypt, by filtration from the river, it is reputed the only real spring in the valley of the Nile. It is, however, etymologically impossible that the Arabic word Mataríya should signify "fresh water." It is probably of Coptic origin, Mâ-tâ-ra signifying "town" or "place belonging to the Sun," an exact equivalent of Heliopolis. According to the Mosaic of Palæstrina, the "Fountain of the Sun" stood a short distance to the rt., or E. of the obelisks before the temple. Coptic tradition relates that the water of this fountain was salt until the arrival of the Holy Family, when, "Our Lady having bathed in it, the waters acquired their softness and excellence."

The gardens of Mataríya were formerly renowned for the balsam they produced. The balsam-plants are said to have been brought from Judæa to this spot by Cleopatra; who, trusting to the influence of Antony, removed them, in spite of the opposition of Herod, having been hitherto confined to Judæa. Josephus tells us that the lands where the balsam-tree grew belonged to Cleopatra, and that "Herod farmed of her what she possessed of Arabia, and those revenues that came to her from the region about Jericho, bearing the balsam, the most precious of drugs, which grows there alone." This is the Balm of Gilead mentioned in the Bible. The plants were in later times taken from Mataríya to Arabia, and grown near Mecca, whence the balsam is now brought to Egypt and Europe, under the name of Balsam of Mecca; and the gardens of Heliopolis no longer produce this valuable plant. But a still more profitable shrub—cotton—is said to have been

first cultivated at the beginning of the century, on the ground near the obelisk; an experiment which has succeeded far beyond the most sanguine expectations.

Matarîya was the scene of the action between the French, under General Kléber, and the Turkish army on the 20th March, 1800. The Grand Vizier, who had advanced from Syria with a force of about 60,000 men to drive the French out of Cairo, reached Heliopolis, and entrenched himself in the village of Matarîya. This formed the centre of his line, which extended to the Nile on the rt., and into the desert on the l. The French army attacked with great vigour, drove the Turks out of Matarîya, and completely routed them. The Grand Vizier returned into Syria with the remains of his army.

Matarîya is situated 5 m. to the N.E. of Cairo, and is connected with it by train and telephone, having become a popular suburb among European and native residents on account of its pure air. Two small hotels, restaurants, and some private villas have sprung up, and it is proposed to build a large and comfortable English hotel.

c. **"Virgin's Tree."**—Just after leaving the village of *Matarîya*, at a little distance from the road on the rt., is the garden in which is shown the sycomore-tree beneath whose shade the Holy Family are said to have reposed after the flight into Egypt. It is a splendid old tree, still showing signs of life, but terribly mauled alike by the devout and the profane, who respectively have forgotten their piety and their scepticism in the egotistical eagerness to carry away and to leave a record of their visit. The present proprietor, a Copt, fearing lest their united efforts should result in the total disappearance and destruction of the tree, has put a fence round it, which, while it prevents the ruthless tearing off of twigs and branches, affords those who are anxious to commemorate their visit a smooth and even surface on which, with the help of a knife obligingly kept in readiness by the gardener, they may make their mark. A short distance beyond the Virgin's Tree is an ostrich farm, which is well worth a visit (P.T.10). The director, a Frenchman, is very civil, and is pleased to show the work done on the farm. It produces a considerable amount of feathers annually.

d. **Obelisk and Remains of Heliopolis.**—½ mile further on is the site of the ancient city of *Annu*, the *On* or *Aven* of the Old Testament, the *Heliopolis* of the Greeks. All that can now be seen of it are a few vestiges of its crude brick surrounding walls and the solitary obelisk, one of a pair which probably stood at the entrance of the Temple of Ra.

The **Obelisk** is the oldest in Egypt; the king whose name it bears, Usertsen I., was the second king of the XIIth Dynasty (see p. 68). The inscription, which is the same on each of the four faces, records his erection of the obelisk, and has been thus deciphered by Brugsch.

The Horus of the Sun,
The life for those who are born,
The King of the upper and lower land,
Kheper-ka-Ra;
The Lord of the Double Crown,
The life for those who are born,
The son of the sun-god, Ra,
Usertsen;
The friend of the spirits of On,
Ever living:
The golden Horus,
The life for those who are born,
The gracious god,
Kheper-ka-Ra,
Has executed this work
At the beginning of a 30 years' cycle.
He the dispenser of life for evermore.

The faces of this obelisk, which is of rose granite, measure at the ground 6 ft. 1 in. on the N. and S.; 6 ft. 3 in. on the E. and W.; it stands on the usual labical dado, which reposes on two slabs, each about 2 ft. high, forming apparently part of the paved *dromos* rather than pedestals or plinths, as they extend a long way inwards beyond the dado of the obelisk. It is about 62 ft. 4 in. high, above the level of the ground, or 66 ft. 6 in. above the pavement. The apex in-

dicates, from its shape, the addition of some covering of metal; and the gilt bronze cap remained until Arab times.

The inscriptions on 3 sides are now practically illegible, the wild bees having built their cells in the hieroglyphs.

A few fragments bearing the names of Ramses II. and Thothmes III. are nearly all that has been found here; with the former name, which occurs in a stone gateway, are associated the gods Ra and Atmu, the former being called "the lord of the temple." A pedestal with a bull and Osiris were found by Mr. Salt. The bull Mnevis, looked on as an incarnation of Ra or Ptah, was one of the most noted among the sacred animals of Egypt. It was kept in a particular enclosure set apart for it, as for Apis at Memphis, and enjoyed the same honour in the Heliopolite as the latter did in the Memphite nome. Close to the hamlet of *Kafr Gamûs*, a part of the *Necropolis* was discovered by Mariette.

According to Strabo, the city of Heliopolis stood on a large mound or raised site, before which were lakes that received the water of the neighbouring canals. It is therefore evident how much the Nile and the land of Egypt have been raised since his time, as the obelisks are now buried to the depth of 5 ft. 10 in.; and as he saw the base of the temple and the pavement of its *dromos*, the inundation could not then have reached to a level with its area. Part of the lofty mounds may still be seen in the site of the ancient houses of the town, which appear to have stood on the N. side, on higher ground than the temple, owing no doubt to their foundations having been raised from time to time as they were rebuilt, and no change of elevation taking place in the site of the temple. This continued in the place where its foundations had been laid by the first Usertsen. The same was observed by Herodotos, though in a much greater degree, in the position of the Temple of Diana at Bubastis, "which, having remained on the same level where it was first built, while the rest of the town had been raised on various occasions, was seen by those who walked round the walls in a hollow below them."

The ancient Egyptian name of Heliopolis was in hieroglyphs, *Annu* or *On*, with the addition of the sacred name or epithet *Pa-Ra*, "the House," or "Abode of the Sun," corresponding to the title Beth-shemesh, of the same import, which was applied to it by the Jews. In Scripture and in Coptic it is called *On*. Moses is said to have studied there, and Joseph's father-in-law was a priest of its renowned temple.

Though small, Heliopolis was a town of great celebrity; but it suffered considerably by the invasion of the Persians. Many of its obelisks, and probably other monuments, were afterwards taken away to Rome and Alexandria; and at the time of Strabo's visit it had the character of a deserted city. He also saw "some very large houses where the priests used to live, that being the place to which they particularly resorted in former times for the study of philosophy and astronomy"; but the teachers, as well as the sciences they taught, were no longer to be found, and no professor of any one was pointed out to him. Those only who had charge of the temple, and who explained the sacred rites to strangers, remained there; and among other objects of interest to the Greek traveller, the houses where Eudoxos and Plato had lived were shown, these philosophers having, it is said, remained thirteen years under the tuition of the priests of Heliopolis. Indeed, it ceased to be the seat of learning after the accession of the Ptolemies, and the schools of Alexandria succeeded to the ancient colleges of the City of the Sun.

c. **Birket el-Hagg and Ruined Towns.**—Beyond Heliopolis are the *Birket el-Hagg*, or "Lake of the Pilgrims," *El-Khanka*, and some *ruined towns*; which are not of general interest, and are seldom visited.

Birket el-Hagg is about 5 m. to the eastward of Heliopolis, and is the rendezvous of the Mecca caravan. Beyond this is *El-Khanka*; and still further to the N. is *Abûzâbel*, once known for its military college, camp, hospital, and schools of medicine. An important bed of basalt occurs here,

which was largely used by the ancient Egyptians for sculpture and building purposes. El-Khanka was remarkable in the days of Leo Africanus "for its fine buildings, its mosques, and colleges," as the neighbouring plain for the abundance of dates it produced. Near El-Khanka was fought the action of the 16th May, 1801, between the French garrison of Cairo and a Turkish force which had come to the assistance of the English army under General Hutchinson. The latter was anxious that the Turks should not risk an action until the two armies had united. The French under General Belliard attacked the Turks, but the latter held their ground and the French were forced to retire to Cairo. A month afterwards, the English army arrived in front of Cairo, and the French capitulated, and were sent back to France.

A mile or so beyond El-Khanka is the *Birket el-Akrashar*, abounding in wild duck; and in the neighbourhood at the right season are some very good snipe marshes.

Further on to the N.W. are the mounds of an ancient town called *Tel el-Yahûdîya*, the "Mound of the Jew." (See p. 232.)

Excursion III.—Tombs of the Khalîfs and Mamelukes.

It may be observed that many of the mosques of Cairo are tomb-mosques, in so far as they contain a mausoleum, generally surmounted by a dome, in which repose the bones of their founders, and often of members of their families. The most interesting *Group* of tomb-mosques is the northern, consisting of those of the Circassian Mamelukes, hitherto generally called by Europeans "the Tombs of the Khalîfs," and by the people of Cairo spoken of as the "Cemetery of Qait Bey." In reality, no mausolea of the Khalîfs, as a group, remain. The tombs of the Fatemide Khalîfs occupied the site of what is now the bazaar of Khan el-Khâlîli, and were destroyed in the 7th cent. of the Hijra, when the bazaar was built by the Sultan El-Ashraf Khalîl, son of Qalaûn.

Of the Ayyûbide dynasty there remains only the much-neglected *Tomb of es-Sâla Negm-ed-dîn Ayyûb*, near the Khan el-Khâlîli. He died in A.H. 647 (A.D. 1250). It will be remembered that it was in his reign that Louis the IXth of France (Saint Louis) invaded Egypt and was defeated and taken prisoner near Mansûra.

Of the Baharide Mameluke Sultans there are several monuments in the tomb-mosques of Bêbars, of El-Mansûr Qalaûn, of En-Nasîr his son, of Sultan Hasan, and of Sultan Shaabân, &c., which are situated in various parts of the city, and which are mentioned in the description of the mosques. The "Tombs of the Mamelukes," S. of Cairo, are also monuments of the same period; but the names and dates of their founders are, in several instances, unknown.

The Circassian, or Borghide, Mamelukes have also left several mosques in the city (see those of Barqûq, El-Muayyâd, El-Ashraf Bursbey, El-Ashraf Eenâl, Qait Bey, and El-Ghûri); but the finest monuments of their rule are to be found in the picturesque group of mausolea to the E. of Cairo.

I. *The Tombs of the Circassian Mamelukes (called "Tombs of the Khalîfs," or "El-Qait Bey"). The Cemeteries of Bab en-Nasr. Burckhardt's Grave.*

The **Tomb-mosque of Sultan Barqûq** (*Gâmi Barqûq*), who died A.D. 1398 (A.H. 801) (see p. 84), is of a style and symmetry unique in Cairo. The most striking features of the exterior are the two superb minarets, built by Sherkis el-Haranbuli, that rise above the W. façade, and the two domes of stone sculptured from the base to the summit with horizontal bands of chevron or zigzag mouldings. The chief entrance is now to the S.W. The *Sâhn*, or open court, is surrounded by loggia (one row on the N. and S. sides, two on the W., and three on the E., which form the *liwân* or Sanctuary). They are vaulted with brick

cupolas. The *mâmbar*, of compact limestone, delicately sculptured, is one of the most beautiful objects in Cairo. It has now been covered in with woodwork to protect it from injury. Beneath the N.E. dome are buried Barqûq; Farâg, his son and successor; and Barqûq, a brother of the latter, who reigned only 70 days. The dome to the S.W. was built by Farâg, and beneath it are buried his mother the Sitt Khawând, and others. The tomb-mosque of Fatma, the daughter of Barqûq, in the Bazaar of the Coppersmiths, has been mentioned elsewhere (see p. 343). The chambers to the N. of the *Sâhn*, formerly occupied by students, are now inhabited by servants and officials of the mosque and their families. On the S. are various accessory chambers, vestibules, &c. The portions of the mosque to the N.W. contained the *sebîl* and *kutâb*, which are now, like many other parts of the building, in a state of ruin. The *mâmbar*, which is a beautiful specimen of

PLAN OF THE TOMB-MOSQUE OF SULTAN BARQÛQ.

Saracenic sculpture, is covered over with wood, to prevent it from being injured by the decaying ceiling.

The **Tomb-mosque of El-Ashraf** (*Gâmi e'-Ashraf Bursbey*), died A.D. 1437 (A.H. 841) (see p. 84).—Passing southwards, the traveller will next visit this tomb-mosque. A flight of steps leads to the portal. The mosque is a small oblong building, divided by 2 ranges of 3 pointed arches resting on 2 columns. The pavement of coloured stones is remarkably fine. Of the coloured glass and the tracery which adorned the windows little now remains. To the N. is the tomb-chamber, surmounted by a charming dome. The exterior ornamentation, with its network of arabesques, is particularly graceful. Within the precincts of the mosque, to the E., is a smaller dome, doubtless the tomb of some member of the Sultan's family, with similar ornamentation. The *medrêsa* (college), *Skella*, and other

accessory buildings, of which the ruins remain, were celebrated in their time. A considerable portion of the alms-houses adjoins the mosque to the S., and a long inscription sculptured in marble forms a frieze, of which a part remains, recording the amount that was to be devoted to the *sâqiya*, or water-supply, &c.

The mother of Bursbey is said to be buried beneath the dome to the S.W. of the mosque.

The broad plain dome opposite the Mosque of El-Ashraf Bursbey is called the *Mâbed er-Rafâi*, and is the burial-place of several members of the family of that great saint. The dome is much rent, and of the delicate tracery of the windows but few relics exist.

On the W. side (rt.) of Barqûq's tomb-mosque is that of the *Sultan Sulêman ibn-Selîm*, A.D. 1526. E. of this is a handsome tomb, the name of whose owner is unknown; and adjoining Sulêman's is that of *Sab'a Binât*, the "seven maidens," for whose memory a legend is now sought in vain. There are several other mythical tombs of these 7 maidens and their dog (borrowed from the legend of "the seven sleepers"), including a cavern in the Mokattam hill.

The **Tomb-mosque of Qait Bey** (*Gâmi Qait Bey*), about A.D. 1470 (see p. 84), justly ranks as one of the finest specimens of Cairo architecture. The interior has been carefully restored under the direction of Franz Pasha, architect to the administration of Wakfs. "Looked at externally or internally, nothing can exceed the grace of every part of this building. Its small dimensions exclude it from any claim of grandeur, nor does it pretend to the purity of the Greek and some other styles; but as a perfect model of the elegance we generally associate with the architecture of this people, it is, perhaps, unrivalled by anything in Egypt, and far surpasses the Alhambra or the Western buildings of its age." —(Fergusson, 'Handbk. of Archit.,' p. 395.) The exterior is remarkable for the beauty of the minaret, and the elaborate lace-like sculpturing of its well-constructed dome. The chief entrance is to the N.E., where a flight of steps conducts to the portal, adorned with stalactite pendentives. A passage leads to the *Sâhn-el-Gâmi*, which is paved with inlaid coloured stones. The walls are similarly adorned. The form of the interior belongs to a type with which we become familiar in visiting the mosques of this period in Cairo. The *liwân* is raised one step above the *sâhn*, and is separated from it by a spacious pointed arch, returning below to the horse-shoe shape. On the opposite side is a similar arch. Above the small side recesses of the *sâhn*, N. and S., rise 2 smaller arches of the pointed shape. All 4 arches are constructed with blocks alternately black and white; the other portions of the upper walls have been painted in red and white stripes. The windows and rosettes contain tracery of exquisite patterns and coloured glass, of which the greater part is modern. From the Sâhn el-Gâmi a passage leads across to the *Mausoleum*, which is to the S. of the *liwân*. It is crowned by the dome whose exterior is so gracefully sculptured, with interior pendentives descending very gradually across the angles. The windows contain tracery with blue glass, and others with the cypress pattern and green glass. The floor is handsomely paved with black and white marbles. The *Tomb of Qait Bey* is in front of the *qibla*. Near it, and on the opposite side of the mausoleum, are two blocks of stone, bearing the so-called impressions of Mohammed's foot, which are said to have been brought from Mecca by the Sultan. They are veiled by small curtains, and are respectively canopied with little domes of bronze and wood. In the S.W. corner is a tomb, said to be that of a sister of Qait Bey. In the S.E. is a wooden *Kûrsi*.

The half-ruined *Tomb of the Lady Khawând* (*es-Sitt Khawând*), to the S.W. of that of Qait Bey, contains some fine specimens of decorations in stucco, especially in the large vaulted niche adjoining the dome to the N.

The dome itself is adorned with a broad band of porcelain tiles, with an inscription in large white letters upon a dark ground. The same inscription is painted round the interior of the dome, while a verse of the Qorân encircles the central point. The name *Khawând* is a title equivalent to the Turkish and Persian *hânem*, which may be translated "princess." It is given to several ladies of this period. The one here commemorated is said to have been a sister of Qait Bey.

The traveller who is not pressed for time may well devote some time to a notice of various other mausolea in this great necropolis of Qait Bey. Several are those of persons now unknown. Of others the names alone remain. Many of them present admirable examples of dome architecture, in perhaps its greatest perfection; and are models of beauty as regards both form and decoration. The sculpturing of the exterior is in some cases exquisite. Several are encircled by bands of porcelain, containing inscriptions in white letters upon a coloured ground. In others, discs of blue porcelain figure amongst the interstices of the variegated moulding. None of the monuments (situated in what has often been a battle-ground) have remained intact, and time is making sad havoc with some of the most beautiful, as every traveller notes with regret. It is satisfactory that at last some effort is being made to preserve these ancient monuments, but it must be remembered that the funds at the disposal of the Commission are very limited.

Qait Bey contains a considerable population living amongst the tombs, and often within the enclosures of the mosques. Looking down upon some of these tenements in certain directions, one is reminded of Pompeii; and the place looks almost like some old town unearthed from the dust of the ages. During the Bairâm the place is much visited by families whose burial-places are scattered here and there, and who spend whole days on the spot. These customs are alluded to elsewhere.

The traveller will notice the vast Moslem *Cemeteries* which occupy the vicinity of the *Bab en-Nasr*. In this cemetery is the **Tomb of Burckhardt**, the celebrated traveller, better known in the East by the name of the "Shêkh Ibrâhîm," who died in Cairo in 1817. For a long time the grave remained unmarked; but in 1870 it was rescued from oblivion by the late Rogers-Bey, then English Consul, and Hekekyan-Bey; and a handsome tomb, with enclosure, in the Mohammedan style, now marks the spot.

The desert tract N. of the citadel, and outside the Bab el-Wizîr, is also occupied by countless Moslem tombs.

II. *The Tombs S. of Cairo (called the "Tombs of the Mamelukes"). Cemetery of the Imâm esh-Shafîh. Mausolea of the reigning family.*

To the S. of the city lie the so-called **Tombs of the Mamelukes**, which are also in a state of ruin, far more so than the tombs of the Khalîfs, not one of them remaining entire. They are best reached by the Bâb el-Qarâfa —there is a good carriage-road. The minarets are models of beauty, and the domes handsome and well constructed. The traveller will do well to pause and examine what remains of them, during an excursion to the tombs near the Imâm esh-Shafîh, or to the dervishes of the Mokattam. The names and the dates of their founders are uncertain; but the names of Qêsûn, Amna bint-Abdallah (the mother of Sultan Hasan), and of Mohammed Bey Sêdûn el-Adjmi, are incorrectly given to those which are the most remarkable. They belong to the period of the Bahariđe Mameluke Sultans.

To the S.W. of these, rising above the tombs and dwellings that surround it, will be seen the **Tomb of the Imâm esh-Shafîh**, founder of one of the four orthodox sects of El-Islâm, who died in A.D. 820. It is surmounted by a large dome, with a weathercock in the form of a boat. It is said to have been built by Yûsuf Sâlah-ed-dîn (Saladin),

whence, according to Pococke, it received the name of es-Sâlahîya. A special order is required in order to visit it. The interior is cased to a height of 8 or 9 ft. with marble, above which the whole is coloured in recent and unartistic style. The windows contain coloured glass; and a "dim religious light" pervades the building, the sanctity of which prevents its being suffered to fall into decay. There are three principal niches, and a fourth gives the true direction of Mecca. The tomb of the Imâm is simple, the covering being of brocade embroidered with gold. It is enclosed by a wooden railing inlaid with mother-of-pearl, the corners being clasped with silver fittings. At the head of the tomb is a large turban, partly covered by a Cashmere shawl. Near the head of the tomb is a marble pillar, with sculptured inscriptions, coloured red and gold. From the roof are suspended a few porcelain lamps; and lamps of glass, as well as ostrich eggs, hang in profusion from the canopy of the tomb and from light wooden beams. The walls and tomb enclosure are adorned with scrolls of the usual style. There are four other tombs of members of the Imâm's family.

Near the last-named is the **Burial-place of the Reigning Family,** consisting of a long corridor and two chambers, each covered by a dome. The attendants of the mausoleum are extremely civil, and ready to point out the tomb and name of any of the numerous members of the viceregal family that are buried here.

Amongst the numerous tombs of persons of distinction may be mentioned that of *Omar ibn el-Farîd,* a little tomb-mosque beneath Mokattam, close to the mosque which clings so picturesquely to the hill. Farther away to the S. will be noticed the minaret of the *Gâmi es-Sadât*, the burial-place of the great family of that name. It is worthy of a visit, if time permits. To the S. of the Imâm esh-Shafîh is the mosque of the *Bekrîya*, which is uninteresting. The pretty minaret close to the aqueduct as it approaches the *Bab el-Qarâfa,* with the ruins of a mosque, is that of *Mohammed edh-Dhûmur.*

Excursion IV.—The "Petrified Forest."

This excursion, made from Cairo, will take from 3 to 4 hrs. The Tombs of the Khalîfs (Qait Bey, p. 413) may be taken in the way. Donkeys are the best means of getting there. Carriages are not recommended; extra horses will in any case be required, and even then carriages are known to stick in the sand.

After passing the tomb of Qait Bey, the way lies along a sandy *wâdy*, with the Gebel el-Ahmar on the l., and the Gebel Mokattam on the rt. The *Gebel el-Ahmar*, or "Red Mountain," is composed of red gritstone, which gradually runs into a siliceous rock; contains numerous chalcedonies, and is of the same nature as the vocal statue at Thebes. Owing to the quality of the stone, which renders it peculiarly adapted for mills, this mountain has been quarried from a very early period. The same species of rock rises here and there to the southward, upon the slope of the limestone range, and the bed above it contains petrified wood of various kinds.

After passing the Red Mountain, the plain opens out on the l., and this route, if followed, would lead to the Great Petrified Forest and Bîr el-Fahma. On the rt. is passed a narrow valley in which is a small spring of water known as Moses' Well. The water is brackish and hardly fit to drink. Keeping to the rt. and nearing the Mokattam hills, a slight sandy ascent is climbed, and on the plateau at the top are to be seen lying scattered about small and large fragments of petrified wood. At this point the driver or donkey-boy will endeavour to stop, and insist that these few specimens in the sand are what he calls the "petlified ood." But if the visitor will persevere for about a mile further—he will be guided in the direction by the tracks of his pre-

decessors—he will reach a spot where much larger fragments are lying, and among them two or three trees *in situ*, several feet in length. As they are sometimes more and sometimes less covered with sand, and as moreover pieces are constantly being taken to Cairo for ornamental purposes, it is hazardous to speak of their length, but there were two on the left-hand side of the track, one 48 ft. long and the other 21, and on the right of the track one 39 ft. long. About 2½ hrs. from the Little Petrified Forest, and 4 hrs. from Cairo, is another collection of these fossil trees, known as the *Great Petrified Forest.* It is a very fatiguing day's work to go there and back. These fossil stems and fragments have generally been taken to represent petrified palm-trees, but scientific investigation has decided that they are not correlated with any existing vegetation in Egypt. In an interesting paper contributed to the 'Geological Magazine' (vol. vii., No. 7, July 1870), by Mr. Carruthers, he says that after examining microscopically a large number of specimens collected by Professor Owen, he has come to the conclusion that the stems, though dicotyledonous, are not coniferous, and that they may be divided into two species,—the *Nicolia Ægyptiaca*, already so named by Unger, and the *Nicolia Owenii*, so named from the late distinguished professor, among whose specimens he discovered the new species. A great deal of information on the character and position of this remarkable silicified wood may be found in the paper mentioned above, and also in an article on the "Geology of Egypt," by Newbold, in the 'Quarterly Journal of the Geological Society' (No. 16, 1848). More extensive remains of a similar kind are found in the desert about 3 hrs. farther, and also about 7 m. W. of the Pyramids of Giza. The latter are said to be worth a visit.

In returning from the Petrified Forest a different road may be taken. Perhaps the best is to keep along the top of the Mokattam hills, and to return by the Citadel. Care should be taken to arrive at the Mosque of El-Giyûshi at sunset, as the view from this point is one of the finest in Cairo, particularly when the sun is setting behind the Great Pyramids. It is quite impossible to give any description which could do justice to this view. A good way of arranging the excursion is to take donkeys, visit the Tombs of the Khalîfs in the morning, lunch at or near Moses' Well, and return by the smaller Petrified Forest and Mokattam hills in the afternoon. On arriving at the Citadel, carriages can be found, or may be ordered to be in readiness at the foot of the Mokattam, in the little village between the hills and the Citadel. There is another road back from the Petrified Forest by the Wâdy et-Tih and the village of Busatîn (see p. 423). Near Busatîn is an interesting old aqueduct. The road leads back to Cairo by the Jewish cemetery and the Tombs of the Mamelukes.

Excursion V.—The Barrage.

This excursion is well worth making, especially to those who are interested in the improvements now being made in the irrigation of Egypt, and, if made at the proper season, it might be combined with a day's snipe or wild-fowl shooting in the neighbourhood. The most convenient way of going is to take the train on the Alexandria and Cairo line to Kalyûb. There are 5 or 6 trains daily, doing the journey under an hour. Any train may be taken to Kalyûb, and donkeys hired from thence to the Barrage. There is a station on the Upper Egypt line at Manashe, on the W. bank of the Nile, not far from the Barrage, but the trains to and from Cairo by this line are very inconvenient. It is also possible to go by the river—this is the pleasantest method.

The first stone of the *Barrage* was laid by Mohammed Ali in 1835. The works were planned and carried out by Mougel Bey and Linant Bey. Situated at the head of the Delta, about 12 m. below Cairo, the object of this

gigantic work was to hold up the waters of the Nile during the eight months of ebb, so as to maintain them at the level of the soil, and supply Lower Egypt during that period with the same amount of water as at the time of the inundation. It was calculated that the enormous expense of the work itself, and of the new system of canalisation which must be its necessary complement, would be compensated for by the great increase of cultivable land in the Delta, and by the being able to do away with the thousands of *sâqiyas* and *shadûfs*, thus setting free for more useful agricultural purposes the men and animals employed in working them. Unfortunately, owing to various circumstances, and the anxiety of the Viceroy to get the work completed, sufficient care was not taken with the foundations of the Barrage, and a defective arrangement was made which rendered it unsafe to hold up the head of water required to keep the canals in the Delta to the height that was originally proposed. From 1867 to 1883 the Barrage remained practically useless, and in 1885-90 Colonel Sir Colin Moncrieff, K.C.M.G., undertook the task of rendering this great work efficient. The original structure has been successfully strengthened, and thus the ingenious conception of the French engineers has become of practical utility under English direction. The Barrage now fulfils its original intention, and great benefit has accrued to the Delta.

The Barrage consists of a double bridge or weir, the eastern part spanning the Damietta branch of the Nile, the western the Rosetta. Between the two is the head of the Delta. The sluices "are formed of double cones of hollow iron, in a semicircular form, working on radii of rods fixed to a central axis at each side of the sluice-gate. These double cones increase in size from the lower part of the cone to the top, and the lowest, which are the largest, fill with water as they descend into the bed prepared for them in the masonry at the bottom of the sluices. The labour of two men raised one very slowly against the great pressure of the water from its bed; when the gate was lowered, it was easy to understand the advantage of the curved surface in pressing obliquely against, instead of directly opposing the current." These sluices are never all closed, as the vast pressure of such a mass of water would probably sweep the whole structure away. At the Delta end of each part is a lock, with sloping terraced quays above and below. Except during the high Nile, the only water that flows through the Eastern, or Damietta half, comes round from the other side by means of a canal, and rushes through two or three arches only; the rest is dry land. The length of the Damietta Barrage is 1709 ft., and of the Rosetta 1437 ft. The two branches of the Barrage are separated by a wall 3280 ft. in length, and in the middle of this is the head of the Great Delta canal or Rayah Menûfîya, which irrigates the Menûfîya and part of the Gharbîya province. There are 61 arches on the Rosetta side and 71 on the Damietta side, each of them being 16·4 ft. in width. Owing to the cause already mentioned, the Barrage could not hold up more than 3 ft. head of water. In addition to the work of rendering the Barrage itself efficient, the whole system of canals in the Delta is being improved. A system of fortifications was built round the Barrage by the late Khedive, with the view of making it a central point for the defence of Egypt. In the interior are barracks, storehouses, and a small palace, which were occupied by the engineers who superintended the reconstruction of the Barrage.

Government has lately established an experimental garden at the Barrage under the superintendence of an Englishman.

Large groves of *sont*, or acacia, extend along the edges of the cultivated land in the neighbourhood of Saqqâra and Dahshûr, and have succeeded to those mentioned by Strabo.

Excursion VI.—Helwân, Tûra, and Masâra.

a. Preliminary Observations.—*b.* Description of Route.—*c.* Baths of Helwân.—*d.* Quarries of Tûra and Masâra.

a. **Preliminary Observations.**—This forms a very interesting excursion about 15 m., along the E. bank of the Nile above Cairo. A railway now runs to the Baths of Helwân, passing the Quarries on the way. The station at Cairo is near the Bab el-Lûk: there are six trains daily each way; and the time occupied by the journey is ½ hr.

b. **Description of Route.**—The line on leaving Cairo runs through a deep cutting between the Citadel and the Mokattam hills. It then skirts the base of these hills, passing on the rt. the tombs of the Mamelukes and of the Imâm esh-Shafîh, and farther on, on the l., the burial-ground of the Jews, and reaches

Busatîn Stat., a village once famed for its "gardens," whence its name. Near this point the Mokattam range is rent asunder by a broad valley called the *Wâdy et-Tîh* (Valley of the Wandering), which comes down from the E., and measures to its head about 8 m. It separates that part called Gebel el-Giyûshi from the rest of the Mokattam range. One of the Suez roads, called Derb et-Tarabîn, passes over this part of the Mokattam, and comes down to the Nile by this valley to the village of Busatîn; and immediately above the brow of the cliff on its N. side is the plain of petrified wood already mentioned, as well as an ancient road that led from Heliopolis over the hills to this part of the country. (See Excur. IV.) The line now approaches the Nile, passing on the rt. the monastery of Dêr el-Geber, and farther on an extensive series of buildings which were erected as gun factories, gunpowder mills, and small-arm factories. These were constructed at great expense during the reign of the Khedive Ismaîl, but have never been used. Farther on is the Tûra Rly. Stat., and a little beyond is the prison for convicts which has been recently established under the superintendence of Dr. Crookshank, the Director-General of Prisons. The convicts are employed in quarrying stone and other useful work. On the rt. is the small village of *Tûra,* and away on the l. the quarries and an old fort on the top of the hill. Tûra in Arabic means "a canal"; but the name may be derived from the hieroglyphic word *Ta-Ro,* "the mouth," referring to the quarries. The Greeks wrote it Troia, and then invented a reference to a "Troïcus pagus" which they placed here. Continuing near the river, the line reaches

El-Masâra Stat. The quarries, which are plainly visible in the rocks, may be visited from here, ½ hr. on a donkey. Masâra claims with Tûra the honour of marking the real site of the Greek Troia. The line now leaves the river and ascends the slopes of Gebel Tûra to

Helwân Stat. An omnibus from the hotel, which is only 10 min. distant, meets the train.

On a small scale Helwân is becoming a fashionable watering-place, frequented both by Europeans and Egyptians. There is a Khedivial Palace. Two hotels and about 200 detached houses or villas have been built, some of which can be hired, furnished or unfurnished. The bath houses are in excellent order, and special arrangements are made for ladies, both natives and Europeans. There is an English director of the baths. The old village of Helwân is on the Nile, 2 m. distant.

c. **Baths of Helwân** (*Hôtel Helwân,* very comfortable, P.T.60–70 a day). The *Grand Hôtel des Bains,* a large square building with trees in the courtyard, affords very comfortable accommodation, similar to the hotels in Cairo (board and lodging P.T.60–

70 a day; sitting-rooms P.T.50–60 extra), and forms a pleasant place for change of air for persons spending the winter at Cairo. There is a very good general view of the Pyramids from the roof of the hotel.

The *Sulphur Springs* adjoining the hotel resemble in their ingredients those of Aix in Savoy and the Bad Hercules in Hungary, and are said to be very efficacious in all cases in which sulphurous waters are usually employed. The water is clear, with a slightly salt and sulphurous taste, and issues from the spring at a temperature of 85° Fahr. The principal springs are enclosed. The bathing establishment contains separate rooms for bathing and inhaling and drinking, and there is a large bath about 30 by 40 yds. and 6 ft. deep. These sulphur springs are probably those to which King Amen-hetep sent "the leprous and other cureless persons, in order to separate them from the rest of the Egyptians," as related by Manetho. They were said to be at the quarries on the E. side of the Nile.

There are two *Iron Springs*, the water of which is pleasant to drink, and is taken gratis by a large number of people. Temperature 70° Fahr.

There is also one *Saline Spring*, the water of which acts as a purgative, and is bottled to be drunk at leisure. Temperature 77° Fahr.

Some very remarkable specimens of *Flint Implements* have been found in the desert W. of Helwân, and large quantities of chips are collected by little boys and sold to travellers. It is possible that these remains are of the "stone age," but it must be remembered that the ancient Egyptians used flint implements for many ceremonial purposes, and that stone arrow-heads have been found in tombs even of the XIXth Dynasty. Travellers who desire to obtain good specimens should apply to the proprietor of the hotel.

d. **Quarries of Tûra and Masâra.**—These can be reached from Helwân in 1½ hr. on donkeys, or from Masâra n ½ hr.

A very good way of seeing them is to take the train from Cairo to Masâra, bringing donkeys in the train, and, after seeing the quarries, to ride on to Helwân in time for dinner at the hotel, returning to Cairo by the evening train, or the expedition may be combined with that to Saqqâra, as proposed on page 473.

The mountain in which both quarries are situated is evidently the *Troici lapidis mons*, or Τρωικον ορος of Ptolemy and Strabo, and from it was taken the stone used in the casing of the Pyramids. It is to the same mountain that Herodotos and Diodoros allude when they say the stone for building the Great Pyramid came "from Arabia," or the eastern side of the Nile.

It seems probable that the most ancient portion of the quarry has disappeared, having been gradually cut away. The stratum of good stone, standing like a terrace in front of the range of hills, was easily cut away without tunnels, and the boundaries between one set of operations and the next were gradually obliterated. The ground between the present quarries, which are on the face of the mountain, and the river is covered with the marks of the oldest excavations. Thus, though the casing, at least, of some seventy pyramids on the other side of the Nile came from this quarry under the Pharaohs of the "Ancient Empire" (Dynasty I.—VI.), yet we find no cartouches older than the time of the XIIth Dynasty.

The quarries are of very great extent. Those to the N., to which a railway has been laid down, are sometimes distinguished by the name of the quarries of Tûra; those to the S., of Masâra. At the former are tablets bearing the names of Amen-em-hat, of Amen-hetep II. and III. (*XVIIIth Dyn.*), and of Necho (*XXVIth Dyn.*); at the latter are those of Aahmes II. (*XXVIth Dyn.*), Amyrtæos, Akoris (Haqer) (*XXVIIIth Dyn.*), and Ptolemy Philadelphos, with Arsinoë (*XXXIIIrd Dyn.*); and other tablets have the figures of deities, as Hathor and Thoth, and the triad of Thebes——Amen, Mut, and Khensu,—without

royal cartouches. In one of those at the quarries of Masâra, sculptured in the 22nd year of Aahmes I. (*XVIIIth Dyn.*), is the representation of a sledge bearing a block of stone drawn by 6 oxen. The hieroglyphic inscription above it is much defaced; but in the legible portion, besides the titles of the king and queen, "beloved of Ptah and Atmu," we find that in his 22nd year Aahmes I. took stones from these quarries both for the temple of Ptah at Memphis, and for the temple of Amen at Thebes; showing that he ruled both Upper and Lower Egypt. In another quarry towards the S. is a large tablet, representing King Amyrtæos (*XXVIIIth Dyn.*), or, as some suppose him to be, Nektanebo (*XXIXth Dyn.*), offering to the triad of the place, Thoth, the goddess Hathor and Horus (Nefer-Hor, "the lord of the land of Bahet"), and below the king stands a small figure in the act of cutting the stone with a chisel and mallet. Besides the cartouches of the kings are numerous demotic inscriptions, particularly in the southern quarries, with numbers and quarry-marks; and here and there these inscriptions begin with the year and month of the king's reign in which that part of the quarry was commenced.

The quarries are not only interesting from their extent and antiquity, but from their showing how the Egyptian masons cut the stone. They first began by a trench or groove round a square space on the smooth perpendicular face of the rock; and having pierced a horizontal tunnel to a certain distance, by cutting away the centre of the square, they made a succession of similar tunnels on the same level; after which they extended the work downwards in the form of steps, removing each tier of stones as they went on till they reached the lowest part or intended floor of the quarry. Sometimes they began by an oblong tunnel, which they cut downwards to the depth of one stone's *length*; and they then continued horizontally in steps, each of these forming as usual a standing-place while they cut away the row above it. A similar process was adopted on the opposite side of the quarry, till at length two perpendicular walls were left, which constituted its extent; and here again new openings were made, and another chamber, connected with the first one, was formed in the same manner; pillars of rock being left here and there to support the roof. These communications of one quarry, or chamber of a quarry, with the other, are frequently observable in the mountains of Masâra, where they follow in uninterrupted succession for a considerable distance; and in no part of Egypt is the method of quarrying more clearly shown. The lines traced on the roof, marking the size and division of each set of blocks, were probably intended to show the number hewn by particular workmen. Instances of this occur in other places, from which we may infer that, in cases where the masons worked for hire, this account of the number of stones they had cut served to prove their claims for payment; and when condemned as a punishment to the quarries, it was in like manner a record of the progress of their task—criminals being frequently obliged to hew a fixed number of stones according to their offence. The mountain of Masâra still continues to supply stone for the use of the metropolis, as it once did for Memphis and its vicinity; and the floors of the houses of Cairo continue to be paved with flags of the same magnesian limestone which the Egyptian masons employed 4000 years ago.

The occasional *Views* over the plain, the Nile, and the several pyramids on the low Libyan hills beyond the river, which appear between openings in the quarries as you wander through them, have a curious and pleasing effect; and on looking towards the village of Masâra, you perceive on the l. a causeway or inclined road, leading towards the river, by which the stones were conveyed to the Nile.

THE PYRAMIDS.

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I. The Pyramids of Gîza, the Sphinx, and the Pyramid of Abû Roâsh. 433
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Survey of the Pyramid Field.—The remains of 70 pyramids have been found in the necropolis which extends from Abû Roâsh on the N. to Mêdûm on the S. Two or more are in the Fayyûm. The first king who is known to have built pyramids is Uenephes, or Ata, of the Ist Dynasty, mentioned by Manetho. His pyramid has been identified with the 'Step-Pyramid' at Saqqâra, which M. Mariette considers to be an ancient Apis mausoleum, but the identification does not rest on any very clear grounds (see p. 481). The oldest pyramid of which the identity is tolerably certain is that of Sneferu at Mêdûm. The latest is probably that of Amen-em-hat III. at Illahûn.

The pyramids hitherto identified are 16 in number. The following is a list of them.

1. *Mêdûm;* height, originally about 300 ft., in three degrees. Tomb of Sneferu, IVth Dynasty. Hieroglyphic name, *Kha*, "the rising."
2. *Gîza;* height, 481 ft. Tomb of Khufu, IVth Dynasty. Name, *Khut*, "the lights."
3. *Gîza;* height, 472 ft. Tomb of Khafra, IVth Dynasty. Name, *Ur*, "the great."
4. *Gîza.* The southernmost of the three small pyramids by the side of No. 2 has been identified as the tomb of Hentsen, a daughter of Khufu.
5. *Gîza;* height, 215 ft. Tomb of Men-kau-Ra, IVth Dynasty. Name, *Her*, "the upper."
6. *Abusîr;* height, 118 ft. Tomb of Sahura, Vth Dynasty. Name, *Kha ba*, "the rising soul."
7. *Abusîr;* middle pyramid. Tomb of Ra-en-user, Vth Dynasty. Name, *Men Asu*, "the most enduring place."
8. *Saqqâra.* Tomb of Unas. Name, *Nefer-asut*, "the good place."
9. *Saqqâra.* Tomb of Teta. Name, *Dad-asut*, "the firm place."
10. *Saqqâra.* Tomb of Pepi I. Name, *Men-nefer*, "the good haven."
11. *Saqqâra.* Tomb of Merenra. Name, *Kha-nefer*, "the good rising."
12. *Saqqâra.* Tomb of Pepi II. Name, *Men-ankh*, "the haven of life."
13. *Lisht.* Tomb of Usertsen I.
14. *El-Lahun.* Tomb of Usertsen II. Name, *Hetep*, "the offering."
15. *Dahshûr.* N. brick pyramid.
16. *Hawâra.* Tomb of Amen-em-hat III.

The ancient names of many other pyramids of kings are recorded, but the buildings have not yet been identified.

Although the exact site has not been determined, it is known that a pyramid was built by every king from Sneferu to the end of the VIth Dynasty. In every case it is probable that a temple was attached to the pyramid, not of necessity closely adjoining, but not far off. The ruins of such temples exist near several of the pyramids at Saqqâra, those of Abusîr and at Gîza. Commemorative inscriptions were probably in these temples, rather than upon the pyramids themselves. In connection with this it has been ingeniously suggested

that the "raphanus, onions, and garlic," of which Herodotos speaks as having been recorded on the Great Pyramid, were probably an inscription containing the garlic or onion plant *seten*, the sign for "king," with the papyrus and lotus which were used in spelling the royal titles as lord of Upper and Lower Egypt. In all pyramids the entrance is to the N.; in other tombs of the Memphite necropolis it faces E. All the pyramids are on the W. or l. bank of the Nile; and when they were perfect, the line from Mêdûm to Abû Roâsh was nowhere broken by a distance of more than 7 or 8 miles. They are all situated above the level of inundations, and all, except those of Abusîr, upon the rocky platform which borders the desert.

The Object of pyramidal buildings in Egypt.—What may be called the Pyramid Field of Egypt extends in a long series of groups over about three parts of a degree of latitude, from Abû Roâsh on the N., to Illahûn, in the Fayyûm, on the S. Brick pyramidal structures are also found at Thebes. In Ethiopia, near Napata, and at Meroë, there are also many similar structures. Stone is the material employed in building them, with a few exceptions, such as the crude-brick ones at Dahshûr, in the Fayyûm, and at Thebes; all of which, however, are probably of a later date than the stone ones.

Many have been the ideas propounded as to the purpose which pyramids were intended to serve. Temples, granaries, observatories, tombs, and many other notions, have all had their advocates; but it is now a generally accepted fact among Egyptologists that they were simply tombs: that in fact, during a certain period of Egyptian history, it was customary to raise a structure of pyramidal form over every tomb of any consequence—a theory which the uniform subterranean chamber and descending passage found beneath every pyramid yet examined seems to confirm. How far it is applicable to the special case of the Great Pyramid, with its complicated arrangement of chambers in the very heart of the structure, is not a question that need be decided here. Many learned men have seen, in the elaborate structure of the Great Pyramid, a wider intention and a more abstruse meaning; and the purpose of the Great Pyramid has been the peg upon which to hang the wildest and most impossible theories. Mr. Piazzi Smyth has written a learned work to prove that it is a "metrological monument," intended to serve as a standard for all kinds of measures. Some think they served for astronomical purposes as well as for tombs. Mariette Pasha thus speaks decisively in favour of their being nothing but tombs: "With regard to the object for which the Pyramids were destined, it is contrary to all that we know of Egypt, to all that archæology has taught us of the monumental customs of that country, to see in them anything but tombs. The pyramids, such as they are, are tombs; massive, complete, hermetically sealed everywhere, even to the most carefully constructed passages, without windows, without doors, without any external opening. They are the gigantic and for ever impenetrable casing of a mummy; and the fact that one alone among them has accessible interior chambers, from which astronomical observations might have been made, as from the bottom of a well, only proves that such was not the purpose for which it was originally destined. It is useless to argue that the orientation of the four sides denotes some astronomical object. The four sides are thus accurately arranged because they are dedicated for mythological reasons to the four cardinal points, and therefore, in a monument so carefully finished as a pyramid is, a side dedicated to the N., for instance, would not face any other point but the N. The pyramids, then, are only tombs: and the enormous size of some of them can furnish no argument against this conclusion, since there are many not more than 20 ft. high. Be it remarked, moreover, that there is not in Egypt a single pyramid that is not situated in a necropolis; a fact enough of itself to settle the question of their destination."

Excursion I.—The Pyramids of Gîza and the Sphinx.

a. Preliminary observations.—*b.* Drive to the Pyramids.—*c.* The Pyramid platform of Gîza.—*d.* The Great Pyramid.—*e.* The Second Pyramid.—*f.* The Third Pyramid.—*g.* Other small pyramids.—*h.* The Sphinx.—*i.* The Temple of the Sphinx.—*j.* Tombs.—*k.* The Causeways.—*l.* Petrified Forest.—*m.* Pyramid of Abû Roâsh.

a. **Preliminary Observations.**—The excursion to the **Pyramids** is no longer what it used to be. Carriages, a bridge over the Nile, and a macadamised road have superseded donkeys, the ferry at Gîza, and the tortuous dusty footpath. It is no longer necessary, however high the Nile may be, to go many miles out of the way in order to avoid some canal or fields under water. Starting in a carriage from the Esbekîya, the Pyramids may be reached at any time of year in 1½ hr. by the excellent high road, which lies above the reach of the inundation, and, crossing all the principal canals on stone bridges, leads up to the very base of the Great Pyramid itself.

The whole excursion to the Pyramids from Cairo and back may be accomplished in 5 or 6 hrs.; but those who are not pressed for time will do well to devote a whole day to it. Leaving Cairo about 8.30 A.M., there will be time to drive to the Pyramids, make the ascent of the Great Pyramid, and visit the interior before the middle of the day; 2 hrs. may then be devoted to luncheon and rest, and time will remain for the other two Pyramids, the Sphinx, and the tombs. The hire of a carriage will be from 16*s.* to 1*l.*, whether the whole or part of a day be employed. For a donkey, 4*s.*

In warm weather a visit to the Pyramids by moonlight is most enjoyable.

The monopoly of acting as guides is in the hands of the inhabitants of the village on the edge of the plain close to the Pyramids, commonly called the Pyramid Bedâwîn, and their Shêkh is responsible for the good behaviour of his men and the safety of visitors. *There is a regular tariff of* 2s., *which should be paid to the Shêkh*, and for which he is bound to furnish two or, if desired, three men to assist in making the ascent and visiting the interior. This should not be paid in advance, and the traveller should decidedly refuse the assistance of any men except those appointed by the Shêkh. If he is accompanied by a dragoman, it will be better to leave the settlement of everything in his hands, making him distinctly understand that he is to arrange it all, and prevent all annoyance as much as possible. Perhaps the best plan is to choose one of the Arabs as a special attendant, and make his *bakshîsh* dependent on the manner in which he keeps off the others.

It may be taken for granted that, as a rule, any so-called antiquity offered for sale at the Pyramids is not genuine. Things of small value, such as bits of mummy-cloth, beads, &c., may be old, as there is an inexhaustible supply of them at Saqqâra, and if they are not of very remote date the investment is not large enough to be a matter of regret; but so-called antique gems and other articles, for which a comparatively high price is asked, are almost invariably counterfeit. When the Pyramid Arabs have got a good thing, they do not offer it at first hand to the European sightseer.

All who desire to see well the interior of the King's Chamber, inside the Great Pyramid, should take some magnesium wire with them.

It is possible to go to the Pyramids, and then on to Saqqâra, or *vice versâ*, and back to Cairo, in one day; but it is a very long day's work, and not to be recommended. By taking tents, however, and camping out at either of the two places, the two excursions may very pleasantly be combined.

b. **Drive to the Pyramids. Gîza.**— The route for a short distance is the same as to Old Cairo; it then turns to the rt. to Qasr en-Nil, and crosses the river over an iron bridge above Bûlaq.

On the opposite side we leave Gezîra on the rt. The road then crosses another bridge over the W. branch of the Nile. Here the road divides, one part continuing in a direct line to Bûlaq ed-Dakrûr. The other, which we follow, turns to the l., and enters a beautiful avenue of *lebbekh* trees, leading to the Gîza Museum and the Zoological Gardens.

The *Village of Gîza*, once the summer retreat of the Mamelukes and Cairenes, consists now of only a few cafés, ruined bazaars, and the wrecks of houses. Its Coptic name was *Tpersioi.* At the time of the Mamelukes it was fortified, and formed, with the Isle of Rôda, a line of defences which commanded or protected the approach to the capital. Leo Africanus calls it a city, beautified by the palaces of the Mamelukes, who there sought retirement from the bustle of Cairo, and frequented by numerous merchants and artisans. It was also the great market for sheep, brought, as he says, from the mountains of Barca, whose owners, the Arabs, fearing to cross the river, sold their stock there to agents from the city. The mosques and beautiful buildings by the river's side are no longer to be seen at Gîza; and the traveller, as he approaches it from the river, wanders amidst uneven heaps of rubbish, and the ill-defined limits of potters' yards, till he issues from a breach in the crumbling Mamelukes' walls into the open plain. Except to visit the Museum of Antiquities, transferred from Bûlaq to the Palace of Gîza (see p. 394), no one is likely to turn aside on his way to the Pyramids to look at Gîza, unless it be for the purpose of visiting the Zoological Gardens and a large egg-hatching establishment.

From Gîza the road continues along the cultivated land in one unbroken straight line, but the trees which have been planted on each side of it are now grown sufficiently to afford some shade. The embankment on the top of which the road runs, is a very broad and substantial one. The inundation finds an exit through two bridges.

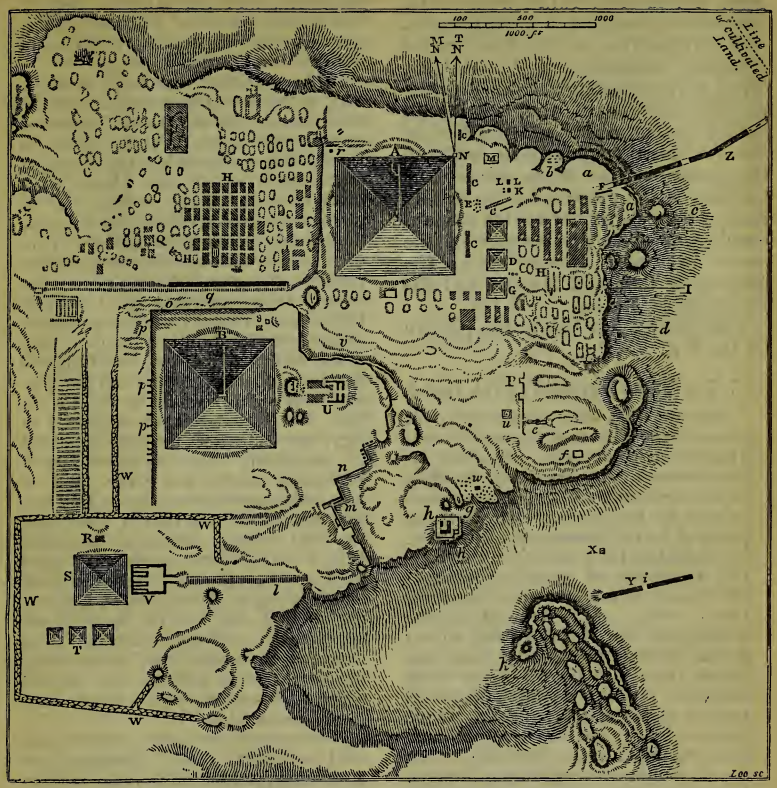
The view from the present high-road over the fertile plain on each side is a very beautiful one, especially in the month of January, when everything is green; and the background of pyramid and desert in going, and of Cairo and its citadel and the Mokattam hills in returning, are worthy settings to the picture.

The sportsman, too, will regard it with no less interest than the artist, as, in the months of March and April, the fields of clover, corn, and vetch abound in quail, and bags of 30 or 40 brace are often made by two guns in a few hours.

On the rt. of the road, just as it reaches the desert and begins to ascend the rocky platform on which the Pyramids stand, is the *Mena House Hotel* (see Directory). Emerging from between the walls which keep this last portion of the road from being buried in sand, the traveller finds himself at the foot of the Great Pyramid.

The house at its N.E. angle was built by Ismaîl Pasha for the reception of distinguished visitors at the opening of the Suez Canal. A room for luncheon may be secured in it by a small payment to the custodian.

c. **The Pyramid platform of Gîza.**— The rocky plateau on which stand the Pyramids of Gîza was from the time of the IVth Dynasty one of the cemeteries of Memphis. It is elevated about 100 ft. above the plain, and forms a sort of promontory in the Libyan chain, whose greatest projection is towards the north-east. The principal monuments situated on this platform are the Great Pyramid, or Pyramid of Khufu; the Second Pyramid, or Pyramid of Khafra; and the Third Pyramid, or Pyramid of Menkau-Ra; in addition to which there are several smaller pyramids, and many ordinary tombs. The rock is



TOPOGRAPHICAL PLAN OF THE PYRAMIDS OF GÎZA.

A, Entrance to the Great Pyramid. B, Entrance to the Second Pyramid. C C, Long pits. D, Pyramid of the daughter of Khufu (Herodotos, ii. 126). E, Pavement of black stones (basaltic trap), the same as found on the causeways of the pyramids of Saqqâra. F, Remains of masonry. G, Mason's barracks for the pyramid builders. H, Tombs of individuals, with deep pits. I, The Tomb of Numbers. K, Two inclined passages, meeting under ground, formed like the passages of the Great Pyramid. L L, The rock is here cut to a level surface. M, Kiosque for reception of visitors. N, A square space cut in the rock, probably to receive and support the corner-stone of the casing of the pyramid. The corner itself is of rock. P, Here stood a tomb which has received the title of the Temple of Osiris. Q, Tomb of Trades, to west of Tombs H. R, A pit cased with stone, of modern date. S, The Third Pyramid. T, Three small pyramids. U, V, Temples in front of second and third pyramids. W, W, W, Fragments of stone walls. X, A few palms and sycomores, with a well. Y, Southern stone causeway. Z, Northern causeway, now destroyed. *a*, Tombs cut in the rock. *b*, Masonry. *c*, Black stones. *d d*, Tombs cut in the rock. *e*, The Sphinx. *f*, Granite, and Alabaster temple, with cartouche of Khafra, builder of second pyramid: in it was found the large statue of Khephren, now in the Museum at Cairo. *g*, Pits. *h*, Stone ruin on a rock. *i*, Doorway, or passage through the southern causeway. *k*, A grotto in the rock, and above to the S.E. are pits at *t*. *l*, Inclined causeway, part of Y. *m n*, Tombs in the rocks. *o*, Some hieroglyphs on the rock, and trenches below, cut when the squared blocks were taken away. *p*, Tombs cut in the scarp of the rock; one of them (the 6th from the S.) has a ceiling cut in imitation of the trunks of palm trees. *q*, Stone wall. *r*, Steps cut in the rock, near the N.W. angle of the Great Pyramid. M N, Magnetic North and South, T N is True North. *u*, Campbell's tomb. *v*, Arched tomb, with name of Psammetikhos. *w*, A tomb with figures in relief and the Egyptian curved cornice. The constructed tombs at H, and behind the rocks, *d d*, are less regularly disposed than in the plan, but it is difficult to define them exactly on so small a scale. They are not so regular or perfect as shown.

what is commonly called nummulitic limestone, abounding in fossil remains, and nummulites of the kind called *Nautilus Mammilla*, or *Lenticularis*. They were mistaken by Strabo for the petrified residue of the lentils and barley that formed the staple food of the workmen employed in building the pyramids, and when we see the theories of the present day we readily forgive the geographer for his fanciful conclusion. The greater part of the stone used was brought from the quarries of Tûra and Masâra, and the granite from Aswân.

The Sphinx lies below the plateau on the S.E.

d. The Great Pyramid (*IVth Dyn.*).

History.—The first visitor to Egypt who left any record of his travels was Herodotos, 2300 years ago, and he thus relates the history of the building of this pyramid. ". . . Kheops succeeded to the throne, and at once plunged into all manner of wickedness. He closed all the temples, and forbade the Egyptians to perform sacrifices; after which he made them all work for him. Some were employed in the quarries of the Arabian hills, to cut stones, to drag them to the river, and to put them into boats, others being stationed on the opposite shore to receive them, and drag them to the Libyan hills; and the 100,000 men thus occupied were relieved by an equal number every three months. Of the time," he adds, "passed in this arduous undertaking, 10 years were taken up with the construction of the causeway for the transport of the stones,—a work scarcely less wonderful in my opinion than the pyramid itself; for it has 5 stades in length, 10 orgyes in breadth, and 8 in height in the highest part, and is constructed of polished stones, sculptured with the figures of animals. These 10 years were occupied exclusively in the causeway, independently of the time spent in levelling the hill on which the pyramids stand, and in making the subterranean chambers intended for his tomb in an island formed by the waters of the Nile, which he conducted thither by a canal. The building of the pyramid itself occupied 20 years. It is square, each face measuring 8 plethra in length, and the same in height. The greater part is of polished stones, most carefully put together, no one of which is less than 30 ft. long.

"This pyramid was built in steps, and, as the work proceeded, the stones were raised from the ground by means of machines made of short pieces of wood. When a block had been brought to the first tier, it was placed in a machine there, and so on from tier to tier by a succession of similar machines, there being as many machines as tiers of stone; or perhaps one served for the purpose, being moved from tier to tier as each stone was taken up. I mention this because I have heard both stated. When completed in this manner, they proceeded to make out (the form of) the pyramid, beginning from the top, and thence downwards to the lowest tier. On the exterior was engraved in Egyptian characters the sum expended in supplying the workmen with *raphanus*, onions, and garlic; and he who interpreted the inscription told me, as I remember well, that it amounted to 1600 talents (200,000*l.* sterling). If that be true, how much must have been spent on the *iron* tools, the food and clothing of the workmen, employing as they did, all the time above mentioned, without counting that occupied in cutting and transporting the stones and making the subterraneous chambers, which must have been considerable!"

Diodoros, the next authority in point of time, says that "Khembis (or Khemmis), a Memphite, who reigned 50 years, built the largest of the three pyramids, which are reckoned among the seven wonders of the world. They stand on the Libyan side (of the Nile), distant from Memphis 120 stadia, and 45 from the river. They strike every beholder with wonder, both from their size and the skill of their workmanship; for every side of the largest, at the base, is 7 plethra in length, and more than 6 in height. Decreasing in size towards the summit, it there measures 6 cubits (9 ft.). The whole is of solid stone, made with prodigious labour, and in the most durable manner, having lasted to our time, a period not less than 1000 years, or, as some say, upwards of 3400; the stones still preserving their original position, and the whole structure being uninjured. The stone is said to have

been brought from Arabia, a considerable distance, and the building made by means of mounds (inclined planes), machines not having yet been invented. What is most surprising is that, though these structures are of such great antiquity, and all the surrounding ground is of so sandy a nature, there is no trace of a mound, nor vestige of the chippings of the stone: so that the whole seems as if placed on the surrounding sand by the aid of some deity, rather than by the sole and gradual operations of man. Some of the Egyptians try to make wonderful stories about them, saying that the mounds (inclined planes) were made of salt and nitre, which, by directing the water of the river upon them, were afterwards dissolved without human aid when the work was completed. This cannot be true; but the same number of hands that raised the mounds removed the whole to the original place whence they were brought. For it is reported that 360,000 men were employed in this work, and the time occupied in finishing the whole was scarcely less than 20 years."

Pliny says: "The largest pyramid is built of stones from the Arabian quarries; 366,000 men are said to have been employed for 20 years in its construction; and the three were all made in 68 years and 4 months. Those who have written about them are Herodotos, Euhemeros, Duris of Samos, Aristagoros, Dionysios, Artemidoros, Alexander Polyhistor, Butori Antisthenes, Demetrios, Demoteles, Apion; and yet no one of them shows satisfactorily by whom they were built; a proper reward to the authors of such vanity that their names should be buried in oblivion.

"Some have affirmed that 1800 talents were spent in raphanus-roots, garlic, and onions. The largest covers a space of 8 acres (jugera), with 4 faces of equal size from corner to corner, and each measuring 883 ft.; the breadth at the summit being 25 ft.

"No vestiges of houses remain near them, but merely pure sand on every side, with something like lentils, common in the greater part of Africa. The principal question is, how the blocks were carried up to such a height? For some suppose that mounds, composed of nitre and salt, were gradually formed as the work advanced, and were afterwards dissolved by the water of the river as soon as it was finished; others, that bridges were made of mud-bricks, which, when the work was completed, were used to build private houses; since the Nile, being on a lower level, could not be brought to the spot."

The Kheops of Herodotos is identical with the Suphis of Manetho, and the Khufu of the Tables of Abydos and Saqqâra, the second king of the IVth Dynasty, reigning at Memphis some time between B.C. 4235 and B.C. 2450, according to the system of chronology adopted. His hieroglyphic name, Khufu (see p. 453), is found in the Great Pyramid in the uppermost chamber, and in some of the tombs of the platform. The story of his wickedness, and of the way in which he oppressed the Egyptians, is inconsistent with the testimony of certain contemporary monuments, which represent him as treated as a divinity, and specially worshipped. Manetho's account, "that he was arrogant towards the gods; but, repenting, he wrote the Sacred Book," seems to reconcile both views of his character.

The most probable mode of construction of the Pyramids is described as follows by Petrie, who has studied the subject most carefully: "The site being chosen, it was carefully levelled, and the lengths of the sides were set out with great exactitude. From several indications it seems that the masons planned the casing, and some at least of the core masonry also, course by course on the ground. For on all the casing, and on the core on which the casing fitted, there are lines drawn on the horizontal surfaces, showing where each stone was to be placed on those below it. The means employed for raising such masses of stone are not shown to us in any representations. For the ordinary blocks of a few tons each, it would be very feasible to employ the method of resting them on two piles of wooden slabs, and rocking them up alternately to one side and the other by a spar under the block, thus heightening the piles alternately and so raising the stone. This would also agree with the mysterious description of a machine made of short pieces of wood—a description which it

is difficult otherwise to realize. This method would be also applicable to the largest masses we know of in the Pyramid, the 56 roofing beams of the king's chamber, and the spaces above it. These average 700 cubic ft. each: weighing therefore 54 tons, some larger, some less. That sheet iron was employed we know, from the fragment found by Howard Vyse in the masonry of the south air channel; and though some doubt has been thrown on the piece, merely from its rarity, yet the vouchers for it are very precise. No reasonable doubt can exist about its being really a genuine piece used by the Pyramid masons; and probably such pieces were required to prevent crowbars biting into the stones, and to ease the action of the rollers."

Exterior.—The statement of the three writers already cited, that Khufu's Pyramid was built with stone from the quarries of the Arabian mountains, is true, as much of the material comes from the limestone quarries of Tûra and Masâra (see p. 426). The causeway along which the stone from the other side of the river was brought will be found described further on (*n*). Traces of a similar causeway have been observed between Gebel Masâra and the Nile, which probably served for the conveyance of the stone from the quarry to the river. Herodotos' expression, that the "greater part is of polished stone, most carefully put together," corroborated by similar statements of Plato, Pliny, and early Arab authors, and conjectured to mean that the Great Pyramid had originally a smooth and even surface, similar to what may still be seen at the top of the Second Pyramid, received confirmation by Petrie's discovery of the "casing stones" on all four sides in 1881. They were blocks of limestone from the Tûra quarries, 4 ft. 11 in. in perpendicular height, and 8 ft. 3 in. long, the outer face sloping with an angle of 51° 50′. After this discovery, there was no longer any doubt that the spaces between the several corners of the Pyramid had been filled in with similar blocks, which were all cut to shape before being built into place. It is conjectured that these casing stones, with the exception of those now left, were taken away during the time of the Khalîfs, for building purposes at Cairo. They were in their place in the time of Abd-el-Latîf, who speaks of the extreme nicety with which the stones of which the pyramid is constructed have been prepared and adjusted, a nicety so precise that not even a needle or hair can be inserted between any two of them. The stones which now appear on the exterior are of various sizes, varying from 2 ft. to 5 ft. in depth: the first layer is laid in the rock, and the others, each receding about a foot, form, as it were, a staircase. The mortar used appears to be made of crushed red pottery, gravel, sand, Nile mud, and lime.

The *Dimensions* of the Great Pyramid have been variously stated at different times by ancient and modern writers. Herodotos makes it 8 plethra (800 ft.) in length on each side at the base, and the same in height; this last measured no doubt not vertically, but along the sloping side. Diodoros makes it 7 plethra (700 ft.) in length, and 6 (600 ft.) in height. Pliny gives the length at 883 ft. Nine modern writers have equally varied in their calculations.

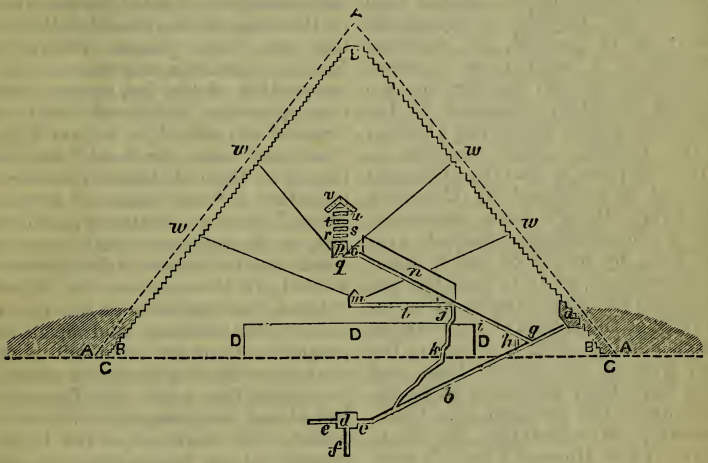
The measurements made by Petrie in 1880–2 are the most accurate published. He gives the length of the sides of the Great Pyramid on the level of the original platform as follows:—

	ft.	in.
North side	755	9·4
East side	755	7·7
South side	755	9·5
West side	755	8·6
Mean length . . .	755	8·8

The original height he calculates to have been 481 ft. 4 in. The actual present height is 451 ft. The area of the original base was 63,444 square yards, or rather more than 13 acres. The space covered by this pyramid is said to equal the area of Lincoln's-Inn-Fields; and its solid contents have been calculated at 85,000,000 cubic ft. It may be interesting to compare its

height with that of other well-known edifices. The tower of Strassburg Cathedral, the highest in Europe, is 461 ft. high; the dome of St. Peter's at Rome, 429 ft. high; the dome of St. Paul's, London, 404 ft. high.

The **Ascent** of the Great Pyramid is usually made from the N.E. corner, and though very fatiguing is perfectly safe. At the top there is a space of nearly 60 sq. ft. The Arabs are most importunate, but all requests for *bakshîsh* should be firmly refused. Fee for Ascent, see p. 434. The **View** from the summit is extensive, and, during the inundation, peculiarly interesting and characteristic of Egypt. The canals winding through the plain, or the large expanse of water when



SECTION OF THE GREAT PYRAMID.

A. Pyramid when cased and entire.
B. Pyramid as at present.
C. Base of Pyramid.
D. Natural rock.
a. Entrance.
b. Descending passage.
c. Horizontal continuation of *b.*
d. Subterranean chamber.
e. Passage out of *d.*
f. Pit dug by Col. H. Vyse.
g. Granite block closing upper passage.
h. Passage forced by Khalîf el-Mâmûn.
i. Ascending gallery.
j. Mouth of well.
k. Well.
l. Horizontal gallery leading to Queen's Chamber.
m. Queen's Chamber.
n. Great Gallery.
o. Vestibule.
p. King's Chamber.
q. Sarcophagus in King's Chamber.
r., *s.*, *t.*, *u.*, *v.* Over Chambers.
w. Air-passages.

the Nile is at its highest, and the minarets of Cairo, the Citadel, and the range of the Mokattam hills in the distance, with the quarries of Masâra, whence so many of the blocks used for building the pyramids were taken, are interesting features in this peculiar landscape; and the refreshing appearance of the plain, whether covered with water or with its green vegetation, is a striking contrast to the barren desert on the W. To the southward are the pyramids of Abusîr, Saqqâra, and Dahshûr; to the northward the heights of Abû Roâsh; and a little to the E. of N. are the two causeways built by the Arab kings of Egypt, which some suppose to have served for the transport of the stones from the pyramids to Cairo. For

those who do not care to ascend, a good view may be obtained from the top of the rubbish mound on the eastern face.

Interior.—Before penetrating to the interior of the Great Pyramid, it will be well to have some idea of those internal peculiarities which distinguish it from any other specimen of pyramidal construction. As has been said in the remarks on pyramidal structures in general, an ordinary pyramid is a solid mass of stone, erected over a well leading to a sepulchral chamber, excavated in the solid rock which forms the platform of the building. This chamber is duly in its place in the Great Pyramid (*d*), and is mentioned by Herodotos and Pliny, though their statements that a communication existed with the Nile, by means of which water was introduced, so as to inundate the sepulchral chambers, appear to be inaccurate, as the bottom of the chamber is considerably above the level of the high Nile at the present time, and must have been still more so in the days when the pyramid was built; moreover, an excavation, 36 ft. in depth, by Col. Howard Vyse (*f*), sunk diagonally in the sepulchral chamber (*d*), failed to reveal any signs of this subterranean communication. The direct way to this chamber is by a passage 306 ft. long (*b*), leading from the main entrance of the pyramid; and it is supposed that if Herodotos, Strabo, and Pliny were ever at all inside the pyramid, this passage and well were all they knew of its interior.

Of the entrance itself (*a*) no sign was visible in the smooth and polished surface of the pyramid's sides as they presented themselves to the travellers of those days; and even if, which is not at all certain, the old Egyptians revealed to privileged strangers the secret of the opening (Strabo speaks of a *movable* stone, and Petrie has found traces of such a stone in the entrance to the Dahshûr pyramid), and allowed them to see or hear of the subterranean chamber, no hint was given of there being anything else hidden within that enormous mass; nor did anything in that long passage suggest to the most inquisitive eye the possibility of other passages and other chambers. The pyramid was probably first broken into during the wars of the VIIth to the Xth Dynasties. In the time of Strabo the interior would appear to have been accessible, but it was closed up at some uncertain time, and was again violated by the Arabs in the time of the Khalîf el-Mâmûn, the son of the famous Harûn el-Rashîd. Tradition, and the romancing story-tellers of his day, declared that the pyramids had been built by "Saurid ibn Salnûk, a king of Egypt who lived before the flood," who had placed in them all kinds of treasures, including a "cock made of precious stones," and "a quantity of gold coins put up in columns, every piece of which was the weight of 1000 dinars." Incited by these stories, the Khalîf ordered the engineers of the day to discover the entrance and open the pyramid. In order more effectually to deceive those who should attempt to violate the tomb, the Egyptians had placed the passage 23 ft. from the centre. The workmen of the Khalîf commenced, as was natural enough, and as the Egyptians foresaw, in the centre of the face, and with iron, fire, and vinegar, quarried their way through the solid masonry. The labour must have been excessive; but when they had penetrated to the distance of about 100 ft., the sound, or the falling of some stones, accidentally disclosed the vicinity of the real passage, 15 ft. to their l., by which they continued to the great gallery and the two chambers. As they returned, they cleared the real passage to its mouth, being more commodious than the rough way they had forced, for the ingress and egress of the workmen. The way thus opened by El-Mâmûn was not again closed, and people continued to go in and out. Access was thus at length obtained to the place of the wished-for treasures, and great hopes were entertained, say the Arab historians, of finding a rich reward for their toil. But these hopes were

doomed to end in disappointment. The chamber indeed was "a right noble apartment . . . of polished granite throughout; in blocks squared and true, and so large that 8 floor it, 8 roof it, 8 flag the ends, and 16 the sides; and all put together with such exquisite skill that the joints are barely discernible to the closest inspection." But all there was in it was a stone chest without a lid. Clearly the pyramid had been previously entered, as we have already seen, and the Khalîf was about to abandon his vain search, when the people began to evince their discontent and to censure his ill-placed avidity. To check their murmurs, he had recourse to artifice. He secretly ordered a large sum of money to be conveyed to and buried in the innermost part of the excavated passage; and the subsequent discovery of the supposed treasure, which was found to be about equal to what had been expended, satisfied the people, and the Khalîf gratified his own curiosity at the expense of their labour, their money, and their unsuspecting credulity. Abd el-Hôkm says that a statue resembling a man was found in the sarcophagus, and in the statue (mummy-case) was a body, with a breastplate of gold and jewels, bearing characters written with a pen which no one understood. Others mention an emerald vase of beautiful workmanship. But the authority of Arab writers is not always to be relied on; and it may be doubted whether the body of the king was really deposited in the sarcophagus. Lord Munster found in the second pyramid the bones of an ox, which he brought with him to England: but from these no conclusion can be drawn, as they may have been taken into it after it was opened, either by men or wild beasts; neither of whom were aware how much they might puzzle future antiquaries with speculations about the bones of Apis.

That both the pyramids had been opened before the time of the Arabs is exceedingly probable, as we find the Egyptians themselves had in many instances plundered the tombs of Thebes; and the fact of its having been closed again is consistent with experience in other places. Belzoni's tomb had been rifled and re-closed, and the same is observed in many Theban tombs, when discovered by modern excavators.

The forced passage of the Khalîf could once be followed for a great distance from the point where the upper and lower passages join; but it is now filled with stones, brought from the excavations in the pyramid. No further discoveries were made till, in 1763, when Mr. Davidson, British Consul at Algiers, discovered another room over the King's Chamber. This was followed in 1839 by Col. Howard Vyse's discovery of four other chambers, one above another over Davidson's chamber (*r*), which he called respectively Wellington's (*s*), Nelson's (*t*), Lady Arbuthnot's (*u*), and Campbell's chamber (*v*). No more hollow spaces have since been discovered, though many explorers, convinced that the hollow portion of the pyramid was greatly out of proportion to its solid substance, have restlessly tried in every direction in the hope of finding something.

A Visit to the Interior is not a very pleasant task, and, on the whole, it is perhaps more fatiguing than going to the top; the close air, the scrambling, and the dust, all contribute to make it disagreeable. Nervous people had certainly better not attempt it. Magnesium wire should be taken for the purpose of seeing the King's Chamber to advantage, and each person would do well to have a candle to himself, and matches in his pocket.

The *Entrance* (*a*) is, like that of all other pyramids, on the northern face, about 24 ft. from the true centre, and 45 ft. from the ground. It is reached by climbing over a heap of stones and rubbish which have accumulated below. Over it is a block of immense size, on which are four other large blocks, resting against each other, so as to form a pent-roof arch, and so serving to take off the superincumbent weight from the roof of the passage.

The hieroglyphic inscription over the entrance is modern. The position of the stones in the body of the pyramid is horizontal, but at the entrance they follow the inclination of the passage, which is an angle of 26° 31′. This passage (*b*) is 3 ft. 5 in. wide, and 3 ft. 11 in. high, and is roofed with well-wrought and closely fitted stones. It continues in the same incline for 340 ft., and with such exactness that the sky is visible from the farther end. It then runs, with somewhat smaller dimensions, for 27 ft. farther in a horizontal direction, and ends in a subterranean chamber (*d*), already spoken of as the sepulchral chamber common to all pyramids. This chamber is 46 ft. long, 27 ft. broad, and 11 ft. 6 in. high, and the roof of it is more than 90 ft. below the base of the pyramid. It has been left in a rough and unfinished state. From the S. side of the chamber issues a narrow passage 53 ft. long, ending abruptly in nothing.

All this, however, is seldom seen by the ordinary visitor. At a point in the descending passage, 63 ft. from the entrance, is seen the end of a granite block (*g*), once carefully connected by a triangular piece of stone fitting into the roof of the passage, and secured in that position by an iron cramp on either side. It was probably the falling of this stone which revealed to the workmen of El-Mâmûn the existence of the entrance passage. But as they were unable to remove the granite block it had concealed, this block still remains in its original place; and in order to avoid and pass above it, it is necessary to turn to the rt. by the forced passage (*h*) that these workmen made, and after climbing a few rough steps the upper extremity of the block is reached, and in another passage (*i*), the entrance to which this block had sealed. This upper passage continues ascending at nearly the same angle as the lower one for 129 ft., until what is called the *Great Gallery* (*n*) is reached.

At this point a horizontal passage (*l*) branches off, 127 ft. long, leading to what is called the Queen's Chamber (*m*). Near the end of this passage, not far from this chamber, there is the descent of a step, after which the passage becomes higher. The *Queen's Chamber* is 18 ft. 10 in. long, 17 ft. broad, and 20 ft. high in the centre. It is roofed with blocks of stone resting against one another, in the manner of a pent-house, like those over the entrance of the pyramid; and in order to give them strength they have been carried a long way into the masonry. The stones in the side-walls are admirably fitted together, so that the joints can scarcely be traced; and an incrustation of salt has tended to give them the appearance of having been hewn in the solid rock. On the E. side, a short way from the door, is a sort of niche or recess, built with stones projecting one beyond the other. The object of this niche is not known; the Arabs, probably in the hope of finding treasure, have broken into the masonry at the back for some distance. An excavation in the floor by Sir G. Wilkinson revealed no signs of a sepulchral pit. This chamber is 67 ft. above the base of the pyramid, 407 ft. below the original summit, and 71 ft. below the King's Chamber. It stands immediately under the apex of the pyramid. On each side of it are air-holes, similar to those in the King's Chamber (see below).

Returning to the commencement of the horizontal passage immediately on the rt. of the Great Gallery is the mouth of an opening, commonly called the well (*j*, *k*). It is a passage, partly vertical, partly slanting and irregular, which leads down into the descending passage from the entrance to the subterranean cavern. It is 191 ft. deep, and 2 ft. 4 in. square. This well is cut through the masonry, which evidently proves that it was an afterthought, and was probably made for the purpose of affording a means of communication after the closing of the upper passage with the block of granite above mentioned; the workmen having by it reached the lower passage could ascend

to the entrance. The Great Gallery continues to ascend at the same angle as the passage of which it is a continuation. It is 151 ft. long, 28 ft. high, and nearly 7 ft. wide, but this width is reduced one-half by a stone ramp on each side 20 in. wide and 2 ft. high. Notches are cut in the floor at intervals, which serve as welcome footholds on the slippery surface of the smooth and polished stone. There are 8 courses of stone in the side walls, which project one over the other, so giving the gallery a contraction to half the breadth at the top. At the end of the Great Gallery is an ascending step into a *Vestibule* (*o*), beyond which is

The *King's Chamber* (*p*), the principal apartment of the pyramid, 34 ft. 6 in. long, 17 ft. 2 in. broad, and 19 ft. 1 in. high. The floor is 141 ft. from the base of the pyramid, and its position is not exactly under the apex, but a little southward and eastward of the vertical line. The roof is flat, and formed of simple blocks of granite, resting on the side-walls, which are built of the same materials; and so truly and beautifully are these blocks fitted together that the edge of a penknife could not be inserted between them. At the upper end, placed N. and S., is the sarcophagus (*q*), of red granite like the blocks. It is without a lid, and totally devoid of hieroglyphs or any ornamental carving. The measurements given of it by different authors are various. Taking those of Mr. Petrie, we find the outside length to be 89·6 in.; the outside width 38·5 in.; the inside length 78·06 in.; the inside width 26·8 in.; the outer height 41·3 in.; the inner depth 34·4 in. On being struck, it emits a very fine sound, as of a deep-toned bell; but the foolishness of travellers, in endeavouring to verify this assertion, has seriously injured it. It is a bad example, too, for the Arabs, who want no encouragement to the wanton destruction of relics of antiquity. In the side walls of the King's Chamber are small holes or tubes, similar to those already mentioned in the Queen's Chamber, the use of which perplexed every one until Colonel Howard Vyse believed he had ascertained their real use, as tubes to conduct air into the interior of the pyramid. They have been traced to their termination on the outer faces. One is on the N., and the other on the S. side of the chamber, about 3 ft. from the floor.

Over the King's Chamber is another room (*r*), or rather entresol, which, like those above it, was evidently intended to protect the roof of that chamber from the pressure of the mass of masonry above. The ascent to it was by means of small holes cut into the wall at the S.E. corner of the great gallery, at the top of which was the entrance of a narrow passage leading into it. This room is not more than 3 ft. 6 in. high; and the floor, which is the upper side of the stones forming the roof of the chamber below, is very uneven. Its roof also consists of granite blocks flat, like those of the King's Chamber, and serves as the floor of another entresol (*s*); above which are three other similar low rooms (*t*, *u*, *v*), the uppermost of which has a pent-roof, made of blocks placed against each other, like those of the Queen's Chamber, and over the entrance of the pyramid.

On the stones in the 3 uppermost chambers were found some hieroglyphs, painted in red ochre, presenting, besides the quarry marks of the workmen, the cartouche of King Khufu (Kheops). In the chamber below the upper one is another royal cartouche (*a*), a variation of the first, but which by some has been taken to be that of another king, Khnem-Khufu, and an argument drawn that the two were brothers, and shared the throne, and that the so-called Queen's Chamber was for one, and the King's Chamber for the other. The name is found in both forms in an adjacent tomb.

It may seem remarkable that, while the roofs of these chambers are smooth and even, the floors are left rough, the

inequalities of the stones in some places being of several feet; but this only shows that they were not intended for any use beyond that of relieving the King's Chamber from the superincumbent weight. Towards the ends of the blocks in the floor of the uppermost room are small square holes, in which were probably placed struts for the support of the great sloped roof-beams while being placed in position. These chambers are seldom visited, the ascent without a ladder being extremely difficult: nor is there anything to make it worth the ordinary traveller's while. He will probably have had quite enough scrambling and crawling by the time he reaches the King's Chamber, and may think the sight of that a sufficient reward for his exertions.

Care should be taken on coming out, if it is evening, or the wind is cool, to have some warm covering to put on.

e. The Second Pyramid. (*IVth Dyn.*).

History.—Herodotos writes thus of this pyramid, which stands about 500 ft. to the S.W. of the Great Pyramid:—"Kheops, having reigned 50 years, died, and was succeeded by his brother Khephren, who followed the example of his predecessor. Among other monuments he also built a pyramid, but much less in size than that of Kheops. I measured them both. It has neither underground chambers, nor any canal flowing into it from the Nile, like the other, where the tomb of its founder is placed in an island surrounded by water. The lowest tier of this pyramid is of Ethiopian stone of various colours (granite). It is 40 ft. smaller than its neighbour. Both are built on the same hill, which is about 100 ft. high." Diodoros has the following: "On the death of this king, his brother Khephren succeeded to the throne, and reigned 56 years. Some say he was his son, by name Khabryïs, and not his brother. All, however, agree that on his accession, wishing to emulate his predecessor, he built the Second Pyramid, similar to the other in its style of building, but far inferior in size, each face being only one stade in length at its base. On the larger one is inscribed the sum spent in herbs and esculent roots for the workmen, amounting to upwards of 1600 talents. The smaller one has no inscription, but on one side steps are cut to ascend it."

The Khephren of Herodotos is the Khafra of the monuments (see p. 67): his name having been found on a casing stone of this pyramid, and it also occurs in many tombs in the neighbourhood. The magnificent statue of him, found with eight other smaller ones by Mariette Pasha in the granite and alabaster temple near the Sphinx, proves the high state of civilisation at which the Egyptians had already arrived; while the hieroglyphs it bears are a sufficient proof, were any further needed, that the builders of the Pyramids were acquainted with the art of writing.

Exterior.—The size of this pyramid is not much inferior to that of the Great Pyramid, and the fact of its standing on higher ground gives it the appearance, when seen from certain positions, of greater height. The following are the dimensions given by Petrie:—

Length of side . .	706 ft. 3 in.
Original height . .	472 ft.
Area	55,419 sq. yds.

The number of granite blocks lying about prove the correctness of Herodotos's assertion that the lowest tier was of "variegated Ethiopic stone" on the outside. The remainder was built, unlike the Great Pyramid, partly of the nummulite rock from the neighbourhood, and partly of stone from the other side of the river; but the stones have been less carefully selected, and the spaces in some parts of the interior appear to have been filled in with rubble. Like the Great Pyramid, this one also formerly presented a smooth and polished surface. Some of the casing, indeed, still remains for about 130 or 150 ft. from the top. Except for the purpose of examining this casing, there is no object in mounting to the summit, and the ascent is rather difficult, not to say dangerous, as the casing considerably projects beyond and overhangs the part below. In the smooth part there are holes cut to serve as steps.

Interior.—This pyramid has two entrances, one at about the same relative height as that of the Great Pyramid, and the other in the pavement at the base. Both descend at the same angle for over 100 ft. At this point they are closed by a granite portcullis. The lower one then becomes horizontal, and passes over an excavated chamber 34 ft. 3 in. long, 10 ft. 3 in. broad, and about 8 ft. high. Soon after it begins to ascend, and joins the upper passage, which beyond the passage also becomes horizontal, and proceeding on ends in a chamber 46 ft. 6 in. long, 16 ft. 4 in. broad, and 22 ft. high, called after the name of its re-discoverer, Belzoni's Chamber. He re-opened this pyramid in 1816. In the chamber is a sarcophagus of red granite formerly sunk in the floor, rather larger than that in the Great Pyramid, and like it, without sculpture or hieroglyphs. It contained, when found by Belzoni, the bones of an ox. From an Arabic inscription in this chamber, it appeared that the pyramid had been already opened either by Sultan Ali Mohammed or Sultan el-Azîz Othman, translators differing in their versions.

An area sunk in the rock runs round its northern and western face, parallel with the pyramid, distant from it on the N. 200 ft., and on the W. 100 ft. The object of thus cutting away the rock was to level the ground for the base of the pyramid, the hill in this part having a slight fall towards the E. and S.; which is very evident from the N.W. corner of the scarped rock being of great height, 32 ft. 6 in., and gradually decreasing to its southern and eastern extremities. In the level surface below this corner the rock has been cut into squares, measuring about 9 ft. each way, similar to those at Tehna near Minia; showing the manner in which the blocks were taken out to form this hollow space, and to contribute at the same time their small share towards the construction of the pyramid. On the face of the rock on the W. and N. sides are two hieroglyphic inscriptions. One contains the name of Ramses II., and of an individual who held the office of superintendent of certain functionaries supposed to be attached to the king, and officiating at Heliopolis.

About 270 ft. to the E. of this pyramid are the ruins of a building (U), which was the temple dedicated to King Khafra, here worshipped in front of his tomb as a god.

f. The Third Pyramid. (*IVth Dyn.*).

History.—The story of this pyramid is variously told.

"After Khephren," says Herodotos, "Mykerinos, the son of Kheops, according to the statement of the priests, ascended the throne. He also built a pyramid, much less than his father's, being 20 ft. smaller. It is square: each of its sides is 3 plethra long, and it is made half-way up of Ethiopian (granite) stone. There are some Greeks," he says, "who ascribe it to the courtesan Rhodopis, but they are in error, and do not appear to know who she was, or surely they would not have attributed to her the building of a pyramid, which must have cost thousands and thousands of talents. Besides, Rhodopis did not live in the time of Mykerinos, but of Amosis, many years after the kings who built these monuments."

The account of Diodoros is somewhat similar: "After them (Khembis and Khephren) came Mykerinos, or, as some call him, Mekherinos, the son of the founder of the Great Pyramid. He built the third, but died *previous to its completion.* Each side was made 3 plethra long at the base, with (a casing of) black stone, similar to that called Thebaïc, as far as the fifteenth tier, the rest being completed with stone of the same quality as the other pyramids. Though inferior in size to the others, it is superior in its style of building and the quality of the stone. On the N. side is inscribed the name of its founder, Mykerinos. Some think it was erected as a tomb for Rhodopis by certain monarchs who had loved her."

Strabo repeats, with variations, the fable rejected by Herodotos:—"At some distance, on a more elevated part of the hill, is the third, smaller than the other two, but built in a more costly manner. From the base to

about the middle it is of black stone, of which they make mortars, brought from the mountains of Ethiopia; and this being hard and difficult to work, rendered its construction more expensive. It is said to be the tomb of a courtesan, built by her lovers, whom Sappho the poetess calls Dorikha, the friend of her brother Kharaxos, at the time that he traded in wine to Naukratis. Others call her Rhodope, and relate a story that, when she was bathing, an eagle carried off one of her sandals, and, having flown with it to Memphis, let it fall into the lap of the king as he sat in judgment. Struck by this singular occurrence and the beauty of the sandal, the king sent to every part of the country to inquire for its owner, and, having found her at Naukratis, he made her his queen, and buried her at her death in this sepulchre."

Pliny says, "The third pyramid is less than the other two, but much more elegant, being of Ethiopian stone, and measures 363 ft. between the corners." Manetho, according to Eusebius and Africanus, says that it was built by Nitokris, the last sovereign of the VIth Dynasty. The question as to who was the founder of this pyramid is considered to have been settled by the discovery, by Col. H. Vyse, of a wooden mummy case, now in the British Museum, with the cartouche of King Men-kau-Ra, the Menkheres of Manetho. As, however, there is evidence of its having been enlarged, it is not impossible that the addition to its size may have been made by Nitokris.

Exterior.—The dimensions of this pyramid are much less than those of the two others. Petrie gives them as follows:—

Length of side . .	346 ft. 2 in.
Height	215 ft.

This casing of granite, mentioned by all writers, still covers it to a height of 36 ft. 9 in. on the W. side, and 25 ft. 10 in. on the N. From the colour of the granite, this pyramid has been called by Arab writers the Red Pyramid. The stones have never been finally dressed down except round the door, elsewhere they have the rough excess still left as quarried.

This pyramid shows the mode, already explained, of constructing these monuments (not perceived in either of the other two), in almost perpendicular degrees or stories, to which a sloping face has been afterwards added. It is untrue that at the pyramids, as in other Egyptian buildings, the stones were put up rough and afterwards smoothed off to a level surface.

Interior.—With the exception of a statement by Edrîsi writing in A.D. 1250, to the effect that "the Red Pyramid has been opened a few years before," no tradition existed of any attempt to open this pyramid, nor was there any sign of an entrance. One or two unsuccessful efforts to force an opening were made at the beginning of the century, but they only resulted in making a hole in the N. face and throwing down numerous stones, which encumbered the spot where the real entrance was. The right entrance was successfully discovered by Caviglia, and the operations begun by him were concluded by Col. H. Vyse, who found that, like the others, this pyramid had been already opened and rifled. The entrance, as usual, is on the N. side, about 13 ft. from the base. Thence a passage descends at an angle of 26° 2'. It is 104 ft. long, 28 ft. of which are lined with granite. At the end is a vestibule with sculptured panels, beyond which are granite portcullises. A horizontal passage now leads to a chamber 46 ft. long and 12 ft. broad, nearly under the apex of the pyramid. Here was found the mummy case already mentioned with the name of Men-kau-Ra. In the floor is a depression, perhaps meant for a sarcophagus, but no signs of one were found, except some fragments of granite. From this chamber, another passage, entered from the floor, descends into a second sepulchral chamber lined with granite, in which was found a basalt sarcophagus, without inscriptions, but sculptured with panellings. Its broken lid was found in the inclined passage, and also a body, now in the British Museum. The sarcophagus was got out, and sent to England, but the vessel carrying it foundered at sea. There is another chamber again

below this, in which are niches, meant probably for funerary stones. Returning to the chamber first reached, another passage is seen near the top of the N. side, which leads upwards towards the exterior, but ends abruptly after about 50 ft. It is conjectured that this was the entrance passage to the original pyramid; but that, when the pyramid was enlarged, this entrance was blocked up by the added masonry, and the new entrance and passage made probably from within, outwards.

The site on which this pyramid stands has been made level by raising on the eastern side a substructure 10 ft. in height, composed of two tiers of immense blocks.

As in the case of the Second Pyramid, a ruined temple (V) stands about 40 ft. from the E. face of this one, intended for the worship of the deified royal occupant of the tomb. From it leads a part of the causeway (L) for bringing stones to the Third Pyramid.

Enclosing this group of monuments, and the three small pyramids mentioned below, is an enclosure (W) about 1200 ft. square, formed of rough stones heaped on each other in the form of a low rude wall. Similar heaps of stones occur in parallel rows to the northward of it, bounded by others which run parallel to the western face of the Second Pyramid; these formed the galleries for the masons' barracks.

g. **Other Small Pyramids.**

To the E. of the Great Pyramid are three small ones (*IVth Dyn.*), built in degrees or stages. The centre one (D) is stated by Herodotos to have been erected by the daughter of Kheops, of whom he relates a ridiculous story, only surpassed in improbability by another he tells of the daughter of Rhampsinitus. It is 122 ft. square, which is less than the measurement given by the historian of 1½ plethrum, or about 150 ft.; but this difference may be accounted for by its ruined condition. From an inscription preserved at Gîza, it is probable that the third, or most southerly, is the tomb of Hentsen, another daughter of Khufu. All these have descending passages leading to a subterranean chamber, but nothing has ever been found in any of them.

Three somewhat smaller pyramids (T) again, stand to the S. of the Third Pyramid. They also each have a passage leading to a chamber; and in the centre one is the name of the King Men-kau-Ra, painted on a stone in the roof of its chamber, the same that occurs on the wooden coffin of the Third Pyramid. The roof is flat, and above it is a space or entresol, as in the Great Pyramid, to protect it from the pressure of the upper part of the building. In the chamber is a sarcophagus of granite, without hieroglyphs or sculpture of any kind. The lid had been forced open before it was found by Col. Vyse, and is remarkable for the ingenious contrivance by which it was fastened. It was made to slide into a groove, like the sliding lids of our boxes; and its upper rim (which projected on all sides to a level with the four outer faces of the sarcophagus) was furnished with a small movable pin, that fell from the under part of it into a corresponding hole, and thus prevented the lid being drawn back. The sarcophagi in the large pyramids were similarly fastened.

Of the remaining two pyramids, one has not been finished; but in the sepulchral chamber of the other a sarcophagus was found containing bones, said to be those of a female.

There are indications of the existence of other pyramidal structures in different parts of the Necropolis.

h. **The Sphinx.**—About a quarter of a mile to the S.E. of the Great Pyramid is the Sphinx, the most remarkable object, next to the Pyramids, existing on the Gîza platform.

History.—No mention is made of the Sphinx by any author or traveller before the Roman period; a fact which, as will be seen, goes to prove the fallacy of attempting to argue the non-existence of ancient monuments at the time any account of the country was written,

from the circumstance of no mention of such monument being made in that history; just as, *e.g.* some people have asserted that the Pyramids could not have been built when Abraham or the Israelites were in Egypt, because no mention of them is made in the Bible. Negative testimony is of little value in such cases. Pliny gives a long account of the Sphinx, and says that they supposed it in his time to be the tomb of Amasis of the XXVIth Dynasty. Till quite recently most Egyptologists were inclined to recognise in it the work either of Thothmes IV. of the XVIIIth Dynasty, or of Khafra the builder of the Second Pyramid, but the researches of Mariette Pasha would seem to prove it to be of even greater antiquity than the Pyramids. In the museum at Giza is a stone found by him in a ruined building of the XXIst Dynasty at the foot of the southernmost of the three small pyramids close to the Great Pyramid. It appears to have formed part of a wall. Among the inscriptions with which it is covered are the following, thus rendered by Mariette Pasha: "The living Horus, the . . . . , the king of Upper and Lower Egypt, Khufu, during his lifetime, has cleaned out the Temple of Isis, ruler of the Pyramid, which is situated at the spot where is the Sphinx, on the N.E. side of the Temple of Osiris, Lord of Rostau. He has built his Pyramid where the temple of this goddess is, and he has also built the Pyramid of the Princess Hentsen where this temple is. The living Horus, the . . . . , the king of Upper and Lower Egypt, Khufu, during his lifetime, has paid this honour to his mother Isis, the divine mother Hathor having ordered him to have it graven on a stone. And he has renewed (the foundation) of the divine offerings, and has built for them his temple in stone, and a second time he has also restored the gods (of his temple) in the sanctuary." After the gods referred to follow representations of their statues, accompanied by descriptions indicating their size, and the materials of which they should be made. Among them figures the Sphinx, followed by this inscription, "The place of the Sphinx of Hor-em-khu is to the S. of the Temple of Isis, ruler of the Pyramid, and to the N. (of the temple) of Osiris, Lord of Rostau. The images of the god of Hor-em-khu are in accordance with the regulations." Mariette Pasha thought that this monument proved that "the Sphinx is anterior to Kheops, since it figures on one of the monuments which he restored"; but the *stele* is evidently of late date and of little value historically.

Description.—The sand in front of the Sphinx having recently been removed, the temple between the paws is again visible. It is proposed to build walls to prevent the sand falling in again, but this will not be a very easy matter. Commencing from the edge of the rock, where it overhangs the plain, a sloping descent, 135 ft. long, cut in the rock, leads to a flight of thirteen steps, below which is a platform. Here are the remains of two buildings, one apparently, from the inscription, erected in the reign of Septimius Sevērus, the name of Geta being erased as on the triumphal arch at Rome. From this platform another flight of thirty steps leads to a paved dromos enclosed within the paws of the Sphinx. The clearing away of the sand from this approach is a most difficult and tedious operation, and as it accumulates again in a very short time, every successive attempt to clear the space again requires the same labour to be repeated. This accumulation of sand was in former times prevented by crude brick-walls, remains of which are still visible; and it is probably to them that the inscription set up there in the time of "Antoninus and Verus" alludes, in noticing the restoration of the walls. As already stated, it is now proposed to restore the walls.

An altar, three tablets, a lion, and some fragments were discovered in the space between the paws; but no entrance could be found in that part, and it is probable that the interior is of solid rock. The altar stands between the two paws, and shows, from its position, that sacrifices were performed before the Sphinx, and that processions took place along the sacred area, which extended between the

forelegs to the breast, where a sort of sanctuary stood, composed of three tablets. One of these, of granite, attached to the breast, formed the end of the sanctuary, 14 ft. in height; and two others, one on the rt., and the other on the l., of limestone, formed the two sides. The last have been both removed. At the entrance of the sanctuary two low jambs projected, to form a doorway, in the aperture of which was a crouched lion, looking towards the Sphinx and the central tablet. It is supposed that the fragments of other lions found near this spot indicated their position on either side of the doorway, and others seem to have stood on similar jambs near the altar. On the granite tablet King Thothmes IV. is represented offering on one side incense, on the other a libation to the figure of a sphinx, the representative, no doubt, of the colossal one above, with the beard and other attributes of a god.

The title given to the Sphinx is *Hor-em-khu* (*a*) ("The Sun in his resting-place"), from which no doubt he was styled "the Sun, *Harmachis*," in the Greek inscription of Balbillus. Like other deities, he is said to grant "power" and "pure life" to the king; and there is no doubt that, as Pliny observes, this sphinx had the character of a local deity, and was treated with divine honours by the priests, and by strangers who visited the spot. The side tablets have similar representations of Ramses II. offering to the same deity. On a fractured part of the granite tablet is the cartouche of Khafra, the founder of the Second Pyramid. The deification of the Sphinx is singular, because that animal is always found to be an emblematical representation of the king, the union of intellect and physical force; and is of common occurrence in that character on monuments as early as the XIIIth Dynasty.

a

The front paws, which are 50 ft. in length, are cased with hewn stone. Upon them are cut some Greek ex-votos, or dedicatory inscriptions, one of which, restored by Dr. Young, ran as follows:—

Σον δεμας εκπαγλον τευξαν θεοι αιεν εοντες
Φεισαμενοι χωρης πυριδα μαζομενης·
Εις μεσον ευθυναντες αρουραιοιο τραπεζης,
Νησου πετραιης ψαμμον απωσαμενοι·
Γειτονα πυραμιδων τοιην θεσαν εισοραασθαι,
Ου την Οιδιποδαο βροτοκτονον, ως επι Θηβαις,
Τῃ δε θεᾳ Δηοι προσπολον αγνοταην,
(Ευ μαλα)τηρουσαν πεποθημενον εσθλον ανακτα,
Γαιης Αιγυπτιοιο σεβασμιον ηγητηρα,
Ουρανιον μεγαν αυτομεδοντα (θεοισιν ομαιμον),
Εικελον Ηφαιστῳ, μεγαλητορα (θυμολεοντα),
(Αλκιμον εν πολεμῳ και ερασμιον εν πολιηταις)
Γαιαν αθυρωσθαι (πασαις θαλιαισι κελοντα).
Αρριανος.

The same scholar has thus rendered it into English verse:—

"Thy form stupendous here the gods have placed,
Sparing each spot of harvest-bearing land,
And with this mighty work of art have graced
A rocky isle, encumbered once with sand;
And near the pyramids have bid thee stand.
Not that fierce sphinx that Thebes erewhile laid waste,
But great Latona's servant, mild and bland;
Watching that prince beloved who fills the throne
Of Egypt's plains, and calls the Nile his own,
That heavenly monarch (who his foes defies)
Like Vulcan powerful (and like Pallas wise)."
ARRIAN.

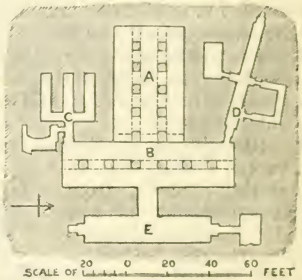
The inscription is remarkable from its allusion to the isolated position of this monument of rock, and the notion of the Egyptians sparing the cultivable land, of which many instances occur in the foundation of towns on the edge of the desert.

The body is 140 ft. long, and is formed of the uncut natural rock, with pieces of badly worked sandstone masonry added here and there in order to make it the required shape. The head is cut out of the solid rock, and measures nearly 30 ft. from the top of the forehead to the bottom of the chin, and about 14 ft. across. It was formerly covered with a cap, probably the *klaft*, with the *uraeus* or sacred asp on the forehead. The headdress still hangs, a huge mass of stone, on either side of the head. The beard was found in fragments in the area below. Part of it, still bearing traces of colour, is in the British Museum. It is hardly necessary to say that the

idea of the Sphinx in the abstract as a female belongs to Greek mythology. Traces of the red colour mentioned by Pliny, "*rubrica facies monstri colitur*," may still be seen on the right cheek, and the same colour was found on the lions, and in the fragments of the small sphinx found in the area. The mutilated state of the face renders it impossible to trace the outline of the features with any accuracy. The best view of it is from a point a little above it, on the road from the Pyramids; and the best time to visit is by the light of the full moon.

Old Arab writers speak of it as a talisman to keep the sand away from the cultivated ground; and tradition at one time says that it was mutilated by a fanatical shêkh in the 14th cent., and that since then the sand had made great encroachments. Certainly in Abd el-Latîf's time it appears not to have been disfigured, as he speaks of the face as "very beautiful," and of the mouth as "graceful and lovely, and, as it were, smiling graciously"; and adds that the red colour was quite bright and fresh. By the Arabs of the present day it is known as *Abû 'l-hôl* (the Father of Terror).

i. **The Temple of the Sphinx** (incorrectly so-called).—A short distance to the S.E. of the Sphinx is the building (*f*) already mentioned as having yielded the statue of Khafra now in the Gîza Museum. The statue with eight other smaller ones was found at the bottom of a well, down which at some unknown epoch they had been thrown. The building itself is lined with immense blocks of red granite from Aswân, and in places with equally magnificent blocks of alabaster. It consists of a descending passage (D), leading to an open area, divided into three aisles by simple square columns and lintels (A). At the E. end is a kind of transept (B) and a short passage leading to a second but narrower transept (E), where was the well—now filled up—in which the statues of Khafra were found. Some cynocephali in hard green stone, the remains of which are lying in the sand, were also here; two smaller chambers terminated the ends. Observe here the enormous size of some of the granite blocks: one measures upwards of 18 ft. in length and is 7 ft. in height, the end being so cut as to turn the corner and add to the stability of the building. Coming back to the aisled hall, we enter a chamber at the S.W. corner of the inner transept (C), and observe the six niches, constructed in two storeys, of large blocks of alabaster. Another chamber opens from the sloping passage. This singular building was almost certainly constructed by Khafra; but no hieroglyphs have been found in any part of it to solve the difficulties



TEMPLE OF THE SPHINX.

which it suggests. This temple is connected with the temple of the Second Pyramid by a causeway cut in the rock, about a quarter of a mile in length. The upper temple is also constructed of massive blocks of granite and alabaster, but is in a more ruinous state than the so-called temple of the Sphinx. Mr. Petrie believes that the arrangement of the buildings points to the following order of design: "First, the pyramid of Khafra; secondly, the temple built symmetrically in front of that pyramid; third, the causeway, leading askew from that temple down a ridge of rock; fourth, the granite temple at the foot of the causeway."

j. **Tombs.**—The pyramid platform of Gîza was one of the cemeteries of Memphis, and, as such, abounds in

tombs belonging to various epochs; but the greater number, and those to which the greatest interest attaches, belong to the Old Empire, *i.e.* the period extending from the Ist to the XIth Dynasties. For an account of the mode of construction and arrangement usual in the building of the Egyptian tombs, see p. 116. They consist generally of three parts: 1, an exterior temple or chapel, containing one or more chambers always accessible by means of doors opening at will; 2, a vertical shaft leading from one of these chambers, or from some concealed corner of the chapel to 3, a sepulchral chamber, in which was buried the mummy: the lower part of the shaft and the whole of the sepulchral chamber being cut out of the solid rock. Sometimes the exterior temple was a constructed monument on the plain; sometimes it was hollowed out of the side of the hill. Specimens of both kinds occur at the Pyramids.

Under the Old Empire the usual form of a constructed exterior temple was pyramidal. "They have," says Mariette Pasha, "the form of a *mastaba*, a sort of truncated pyramid, covering like a massive lid the well, at the bottom of which reposes the mummy." The entrance is nearly always on the E. side. Two or three good examples of a *mastaba* are seen to the E. of the Great Pyramid.

In the eastern face of the platform (*a*) are tombs containing sculpture, and the names of Khufu (Kheops) and other ancient kings. One of them (I), a little below the line of the rocks, and nearly in a line with the S.E. angle of the Great Pyramid, near the village of Kafr, has been called

The Tomb of Numbers, from its containing a curious and satisfactory specimen of the Egyptian numbers, from units to thousands, prefixed to goats, cattle, and asses, which are brought before the scribes to be registered as part of the possessions of the deceased. The tomb belonged to *Khafra-ankh*, a "friend" and "relation" of the king, and Herneka, his wife, who appears to have been a priestess of Neith as well as a royal relative. Khafra-ankh was a priest of the Pyramid of Khafra. The representations and hieroglyphs are very much obliterated.

There are several tombs in the perpendicular face of the lower rock behind the Sphinx, and a short distance behind this rock is a tomb called

Campbell's Tomb (*XXVIth Dyn.*), after the Consul-General in Egypt at the time of its discovery by Col. H. Vyse. The upper part of it is completely gone, but it offers a good example of the well or pit which forms the second part of a tomb. It is cut in the rock to a depth of 53 ft. 6 in. Four coffins were found in niches—one of which is in the British Museum—but the bodies had been abstracted.

In the high rock between this and the Great Pyramid are several pits where sarcophagi were found; and in one of them was discovered a gold ring bearing the name of a late priest of Khufu. In a tomb to the S.E. of the Great Pyramid occurs a cartouche bearing the name of Seneferu of the IVth Dynasty.

To the S.E. of the Second Pyramid are some tombs (*m*, *n*), with the cartouches of Khafra and Men-kau-Ra; and there are some other smaller ones with sculptures and hieroglyphs. In the scarp of the rock to the W. of the same pyramid are a dozen tombs (*p*), in one of which (the 6th from the S.) the *Ceiling* is remarkable, the stone being cut in imitation of palm-stems, reaching from wall to wall. Other instances of this occur in Upper Egypt, which shows that the houses of the Egyptians (when the arch was not preferred) were sometimes so roofed, as at the present day. This tomb is the third from the line of the S.W. angle of the pyramid, going northwards along the face of the rock.

To the W. of the Great Pyramid are a number of tombs which, like those to the E. of the Great Pyramid, afford good examples of the constructed external covering, or *mastaba*. Some of

them are of considerable size, though no great height, and they are all built with their sides inclining inwards towards the top at an angle of 77°, thus producing the appearance of a truncated pyramid as mentioned above. The mouth of the shaft may be noticed in nearly all.

k. **The Causeways.**—Herodotos, as we have seen, speaks of the great labour involved in bringing the finer part of the stone of which the Pyramids was constructed from the Arabian hills on the other side of the river, and says that it took 10 years to make the causeway, along which the blocks for the Great Pyramid were transported. This causeway he describes as 5 stadia (3000 ft.) long, 10 orgyes (60 ft.) wide, and 8 orgyes (48 ft.) high. Remains of it still exist (Z); but it can only be traced for about 1400 ft., the rest being buried in the alluvial soil gradually deposited by the inundations. It was repaired by the khalifs and Mameluke kings, who made use of the same causeway to carry back to the "Arabian shore" those blocks that had before cost so much time and labour to transport from its mountains; and several of the finest buildings in Cairo were constructed with the stones of the quarried pyramid.

The causeway used for the construction of the Second Pyramid appears to have been the one already alluded to, which connects the upper and lower temples of Khafra (see p. 467).

The causeway which leads to the Third Pyramid is certainly of Egyptian and not Arab workmanship. Remains of it still exist. There are also traces on the plain of another causeway leading to a quarry, in which is an opening (*i*) in the centre for the passage of persons travelling by the edge of the desert during high Nile. A short distance to the N. of this causeway are a well with some palms, and a big sycamore-fig tree (X). For those who wish to remain for any time in the neighbourhood of the Pyramids this spot affords a very good camping-ground.

l. About 10 m. due W. of the Pyramids is a hill of reddish miocene formation, which looks from a distance like a pyramid. All round it are large quantities of *petrified wood*, some of the trees being of large size. It can be reached on donkeys in about two-and-a half hours from the Great Pyramid.

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m. **The Pyramid of Abû Roâsh.**—Few will care to extend the excursion to Abû Roâsh, about 5 m. to the N. of the Giza platform; though, if encamped at the latter place, a walk or ride to the pyramid of Abû Roâsh might be combined with a search for a hyæna in the "Red Mountain" in its vicinity, where this animal is sometimes found by the Arabs.

About one-third of the way are seen inland to the rt. two stone bridges of several arches, with inscriptions showing that they were built by the Sultans Nasîr Mohammed and El-Ashraf respectively, and the dates of their erection and repair. A little farther on, on the edge of the desert, are the remains of an old village, now a heap of pottery and bricks.

The pyramid stands on a range of hills that skirt the desert behind *Kerdasa*, and forms the southern side of a large valley, a branch of the Bahr el-Farâgh. From the decomposed condition of the stone, it has the appearance of greater age than the Pyramids of Gîza. Only 5 or 6 courses of the stone remain, and it contains nothing but an underground chamber, to which a broad inclined passage, 160 ft. long, descends at an angle of 22° 35′ on the N. side. According to the measurements given by Col. H. Vyse, the base of the pyramid was 320 ft. square, and the chamber 40 ft. by 15 ft., with smaller apartments over it, as in the Great Pyramid of Giza. Mr. Petrie found part of an inscription bearing the syllables Men . . . . Ra, and considers that the pyramid belonged to a King Men-kau-Ra, who began by building the Third Pyramid. But the question cannot be regarded as settled.

Near the pyramid to the westward is another stone ruin; and a causeway 30 ft. broad leads up to the height on which they both stand, from the northward; the length of which is said by Col. Howard Vyse to be 4950 ft. A great quantity of granite is scattered

around the pyramid, mostly broken into small fragments, with which it was probably once cased. From the hill is a fine *View* over the valley of the Nile ; and being much higher than that of the Pyramids of Gîza, it commands them, and has the advantage of showing them in an interesting position, with those of Abusîr, Saqqâra, and Dahshûr in the distance. This view is also remarkable from its explaining the expression "*peninsula*, on which the Pyramids stand," used to denote the isolated position of the hill. It is the same that Pliny applies to the *isolated* rocky district about Syene.

At the eastern extremity of the hills of Abû Roâsh are some massive crude brick walls, and the ruins of an ancient village, with a few uninteresting tombs in the rock ; and in the sandy plain to the S. of them is the tomb of the shêkh who has given his name, Abû Roâsh, to the ruined pyramid.

Excursion II.—The Pyramids and Tombs of Saqqâra, the Site of Memphis, and the Pyramids of Abusîr.

a. Preliminary observations.—*b.* Bedrashên and Mitrahîna.—*c.* History of Memphis.—*d.* Remains of Memphis.—*e.* Saqqâra. Site of Necropolis.—*f.* Pyramids.—*g.* Tombs of Mera, Kaben, Thi, and Ptah-hetep.—*h.* Apis Mausoleum.—*i.* Pyramids of Abusîr.—*j.* The Mastaba of Ptah-Shepses.

a. **Preliminary Observations.**—This excursion will occupy the entire day. It may be made in several different ways. The usual one is to take the daily train to Bedrashên at 8 A.M., reaching that place at 8.49. Thence on donkeys to Saqqâra, a ride of an hour to an hour and a half. Good ones may be procured at Bedrashên. The remains at Memphis should be taken on the way to Saqqâra. This will lengthen the ride a little, and leave about 4 hrs. to be spent at Saqqâra, from which place a start should be made about 3.30 back to Bedrashên, to catch the 5.13 train from Upper Egypt, due in Cairo about 6 P.M., though often much later.

Another good way is to combine the expedition with that to Tûra and Helwân. (See p. 426.) Leave Cairo in the morning, going by train to Tûra. Examine the quarries at Tûra and Masâra, going on to Helwân. Dine and sleep at Helwân hotel, and cross the Nile the following morning at Saqqâra, returning by the afternoon train from Bedrashên. Or this route may be reversed, Saqqâra being visited the first day and Masâra and Tûra the second.

Another plan is to combine Saqqâra with the Pyramids of Abusîr and Gîza. Leave Cairo by the 8 A.M. train ; visit the remains of Memphis, Saqqâra, the Pyramids of Abusîr, the Mastaba of Ptah-Shepses, ride to the Mena House Hotel, sleep the night there, and see the Pyramids of Gîza and the Sphinx next day. Or the trip may be reversed, by driving out from Cairo, seeing the Pyramids of Gîza and the Sphinx; sleep at Mena House; ride from there next morning to the Abusîr and Saqqâra Pyramids, and on to Bedrashên for the 5.13 train to Cairo.

Travellers going up the Nile may prefer to make the excursion from their dahabîya, stopping for that purpose at Bedrashên either on the way up or down the river. Or, on their way down the river they may leave their dahabîya, and taking tents see the pyramid plateau more thoroughly than it is otherwise possible to do. (See Excursion III., p. 497.) For a large party, the pleasantest way to make the expedition from Cairo is to hire a steamer (about 6*l.* for the day) and go to and from Bedrashên by the Nile.

The later in the spring the excursion is made the more will there be to see of the remains of Memphis, as the water of the inundation, which covers most of what there is in the winter, will have subsided.

From the middle of March to the middle of April the cultivated land along the edge of the desert in the

neighbourhood of Saqqâra swarms with quail.

Candles and matches, and some magnesium wire, for lighting up the Apis Mausoleum, should be taken; and provisions will be required for luncheon.

It is advisable to take a dragoman from Cairo for the excursion to Saqqâra.

b. **Bedrashên and Mitrahîna.**—From Gîza (p. 473) to Bedrashên the Rly. runs through an almost continuous forest of palm-trees. On reaching *Bedrashên*, the traveller mounts his donkey, and, skirting the village, which is composed of the usual mud hovels, and contains nothing of interest, rides along a winding embankment till the palm-groves are reached, in and around which lie the mounds of *Mitrahîna*, so called from the village which is situated a little farther on. These mounds mark a part of the site of ancient Memphis. During the inundation another route has to be followed, which turns to the rt. immediately after leaving the railway, and goes direct to Saqqâra.

c. **History of Memphis.**—Memphis, a Greek corruption of the hieroglyphic name "Men-nefer," *i.e.* the good place, was, according to Herodotos's account of the story told him by the priests, founded by Menes, the first recorded king of Egypt, who, by turning the Nile from its old course under the Libyan hills into a more eastern channel, made a large tract of dry land, on which he built the city. At the point where the river was turned off, he constructed a great dike to prevent it from returning into its old channel and overwhelming Memphis. Linant-Bey thinks that the modern Dike of Cocheiche is the one which Menes caused to be made. Herodotos says that the Persians kept up the dike with great care; and at Kafr-el-Ayyât, 14 m. above Mitrahina, the Nile takes a considerable curve to the eastward, and would, if the previous direction of its course continued, run immediately below the Libyan mountains to Saqqâra; and the slight difference between this distance and the approximate measurement of Herodotos, who places the dikes at 100 stadia above Memphis, offers no objection. Indeed, if we calculate from the outside of the town, which the historian doubtless did, we shall find that the bend of Kafr-el-Ayyât agrees exactly with his 100 stadia, or about 11½ m., Mitrahîna being some way within the city of Memphis.

Though the remains of Memphis lie chiefly about Mitrahîna, it is evident that the city extended considerably beyond the present mounds, which appear to have belonged to the enclosures about the temple and other sacred edifices, as well as to the "palaces" that were situated, as Strabo says, on an elevated spot reaching down to the lower part of the town; and there is reason to believe that it extended from near the river at Bedrashên to Saqqâra, which only allows a breadth E. and W. of 3 m. Diodoros calculates its circuit at 150 stades, upwards of 17 Eng. m., requiring a diameter of nearly 6 m.; and its greatest diameter was probably N. and S. But the whole of this space was not covered by houses or public buildings; much was given up to gardens, villas, and "sacred groves"; and the great Akherusian lake, "surrounded," according to Diodoros, "by meadows and canals," occupied a large portion of it. This lake was probably in the lowlands to the N.E. of Saqqâra with a canal communicating with the large reservoir constructed for the service of the Temple of Ptah, in the open space to the N. of the colossus, between Mitrahîna and the long eastern mounds, in the mud of which several statues have been discovered. On the river side of these mounds is the site of what is called the Nilometer.

Memphis had probably already suffered somewhat from the Persians when Herodotos saw it, but the account he has left of some of the principal buildings shows that it must have been the largest and most magnificent city in Egypt at the time of his visit.

Among those which he mentions are the Temple of Ptah or Hephaistos, said to have been founded by Menes, and enlarged and beautified by succeeding monarchs. Amen-em-hat III. (*XIIth Dyn.*) erected the northern vestibule; and Ramses II. (*XIXth*

Dyn.), besides the two colossal statues, one of which is still to be seen, made considerable additions with enormous blocks of stone which "he employed his prisoners of war to drag to the temple." Mer-en-Ptah, his son, also enriched it with suitable presents, which he sent on the recovery of his sight, as he did to all the principal temples of Egypt. The western vestibule, or pylon, was the work of Ramses III. (*XXth Dyn.*), who also erected two statues, 25 cubits in height, one on the N., the other on the S.; to the former of which the Egyptians gave the name of summer, and to the latter winter. The eastern was the largest and most magnificent of all these propylæa, and excelled as well in the beauty of its sculpture as in its dimensions. It was built by Shishak (*XXIInd Dyn.*). Several grand additions were afterwards made by Psammetikhos, who, besides the southern vestibule, erected a large hypæthral court covered with sculpture, where Apis was kept when exhibited in public. It was surrounded by a peristyle of Osiride figures, 12 cubits in height, which served instead of columns—similar, no doubt, to those in the Memnonium at Thebes. Many other kings adorned this magnificent temple of Ptah with sculpture and various gifts, among which may be mentioned the statue of Sethos, in commemoration of his victory over the Assyrians, holding in his hand a mouse with this inscription, "Whoever sees me, let him be pious." Amasis, who dedicated a recumbent colossus, 75 ft. long, in this temple, which is the more singular as there is no instance of an Egyptian statue, of early time, in that position: and the same king built a magnificent temple to the goddess Isis.

The *temenos*, or sacred grove, was very beautiful and richly ornamented. Some Phœnicians of Tyre, settlers at Memphis, lived round it, and in consequence the whole neighbourhood received the name of the Tyrian camp. Within the *temenos* was the temple, called "of Venus the stranger."

Four hundred years after Herodotos, Diodoros expatiates on the size and magnificence of Memphis, which, however, had already become second in importance to Alexandria. And Strabo, a few years before the Christian era, says: "The city is large and populous, next to Alexandria in size, and, like that, filled with foreign residents. Before it are some lakes; but the palaces, situated once in an elevated spot, and reaching down to the lower part of the city, are now ruined and deserted." The temples, however, seem still to have been kept up in the former style of magnificence. They suffered, no doubt, in the reign of Theodosius from the zeal which he displayed against idolatry and its shrines. But Memphis still continued to enjoy some consequence, even at the time of the Arab invasion; and though its ancient palace was a ruin, the governor of Egypt, John Mekaukes, still resided in the city; and it was here that he concluded a treaty with the invaders after they had succeeded in taking the strong Roman fortress at Babylon. The wealth, as well as the inhabitants of Memphis, soon passed to the new Arab city of Fostât, and the capital of Lower Egypt in a few years ceased to exist. The blocks of stone from its ruined monuments were afterwards taken to help in building the new City of Cairo; and yet notwithstanding this wholesale spoliation we find Abd el-Latîf at the end of the 12th cent. asserting that "the ruins of Memphis occupy a space half a day's journey every way"; and that "they still offer to the eyes of the spectator a collection of marvels which strike the mind with wonder, and which the most eloquent man might in vain attempt to describe." Abu'lfêda, 150 years later, speaks of the ruins as still occupying a large extent, but gradually disappearing. From this time hardly any mention is made of them; and the waters of the inundation, long ago unrestrained by the protecting dikes, covered the plain with a gradually increasing layer of mud deposit, beneath which every trace of such ruins as were left completely disappeared. It was not till the beginning of the present century that researches were made which resulted in discovering some traces of the ancient city.

d. **Remains of Memphis.** — Some statues, a few fragments of granite, and some substructions are all that can now be seen of the first capital of

the ancient Egyptian Empire. The chief objects of interest are the 2 fallen colossal statues of Ramses II. (*XIXth Dyn.*). The first one reached by the traveller is of granite, and in order to see the face it is necessary to climb on to the breast of the figure.

A little further on, and within an enclosure (*Fee P.T.A, for those without Monuments' ticket*), lies the companion statue, which can be inspected from a raised platform. When uninjured it was about 42 ft. in height. It was discovered by Signor Caviglia and Mr. Sloane, by whom it was given to the British Museum, on condition of its being taken to England; but no attempt has ever been made to do so. The stone is a white siliceous limestone, very hard, and capable of taking a high polish. From the neck of the king is suspended the *Menat* necklace, an amulet or breast-plate, in which is the royal prenomen, supported by Ptah on one side, and Sekhet on the other. In the centre, and at the side of his girdle, are his name and prenomen, and in his hand he holds a scroll, bearing at one end his name, Amen-meri-Ramessu, "Ramses, beloved of Amen." A figure of his daughter is represented at his side. It is on a small scale, her shoulder reaching little above the level of his knee. The left shoulder has been destroyed, and the upper part of the statue is somewhat worn away, but the under part still retains its polish. The expression of the face, which is perfectly preserved, is very beautiful; the features are distinctly Semitic in type. Probably these are the statues mentioned by both Herodotos and Diodoros, as standing in front of the Temple of Ptah, and erected by Sesostris after his victories over the Eastern tribes.

A little further on there are some other remains of statues; and at the guardian's house close by may be seen a few things which have been dug up at various times; among them are some statues in the sitting attitudes of the modern Egyptians, with crossed legs, or knees up to the chin. S. of the colossus are the remains of the great Temple of Ptah. Excavations lately carried out here have brought to light several important monuments. Two colossal figures representing the god, swathed in mummy wrappings and holding in each hand a sceptre; some isolated figures which appear to have been arranged in a court or chamber; several fragmentary colossi of Ramses II., and a large granite boat, similar to the one in Turin. Professor Maspero has called attention to the importance of the first discovery of a life-size image of a divinity, adding that the very existence of statues of gods in Egyptian temples has sometimes been denied. In the open space to the N. are some remains only visible at low Nile. This open space, which is still a depression filled with more or less water according to the time of year, was formerly probably a reservoir in front of the temple, supplied with water by a canal from the lake before mentioned, situated near Saqqâra. On the borders of this pond M. Mariette discovered a small temple of Ramses II.

e. **Saqqâra. Site of Necropolis.**—Crossing the western line of mounds, with the village of Mitrahîna on the rt., we enter the fertile plain that reaches to the edge of the desert. The path generally followed in the winter and spring turns to the rt., till it reaches a high embankment at a point where the latter crosses a canal by means of an old Arab bridge. This embankment leads up to the S. corner of the rocky promontory on which are the pyramids and tombs. Immediately on the l., before reaching the desert, is the probable site of the lake dug by Menes for regulating the supply of water to Memphis and the surrounding country. Except at low Nile there is always plenty of water in it, and it sometimes abounds in ducks. In summer a road may be followed straight across the plain from Mitrahina to the village of Saqqâra, passing through it and along the edge of the pond on to the platform. Outside the village to the N., before reaching the pond, is the grove in which those

who encamp at Saqqâra have been advised to pitch their tents.

The Necropolis, to which the neighbouring village of Saqqâra gives its name, is the oldest, as well as the most modern, of the cemeteries of Memphis. It is also the largest, being nearly $4\frac{1}{2}$ m. long (N. to S.), and having a breadth varying from $\frac{1}{4}$ m. to nearly 1 m. (E. to W.). Like the Necropolis of Gîza, that of Saqqâra belongs more especially to the Old Empire. In the centre, forming as it were the nucleus of this vast *ensemble*, rises a pyramid curiously built in degrees, and known as the Step Pyramid. It is thought to have been built by Zeser of the IIIrd Dynasty.

To the N. of this pyramid are the tombs of the Old Empire, which have yielded up so many of the interesting objects in the museum at Cairo, and are themselves magnificent witnesses to the civilisation of that remote period; those of Thi, Ptah-hetep, Sabu, and some others are the most remarkable. To the S. of the pyramid are tombs of the XVIIIth–XXth Dynasties. Among them was found the list of kings called *The Tablet of Saqqâra.* To the E., in going from the pyramid to the cultivated land, there occurs first a belt of tombs of the Old Empire, then one of the XXVIth and following dynasties, and then a third, which may be called the Greek cemetery. Among these last tombs were found many of the Greek papyri that have enriched the different European museums.

On the western side of the old tombs to the N. of the pyramid are the remains of the Serapeum, and, at the beginning of the XXVIth Dynasty, a way was cut through the tombs for an avenue of sphinxes leading to the Serapeum, and to the underground vaults known as the Apis Mausoleum. From the ruins of the Serapeum came many of the statuettes of the different divinities in the Cairo museum.

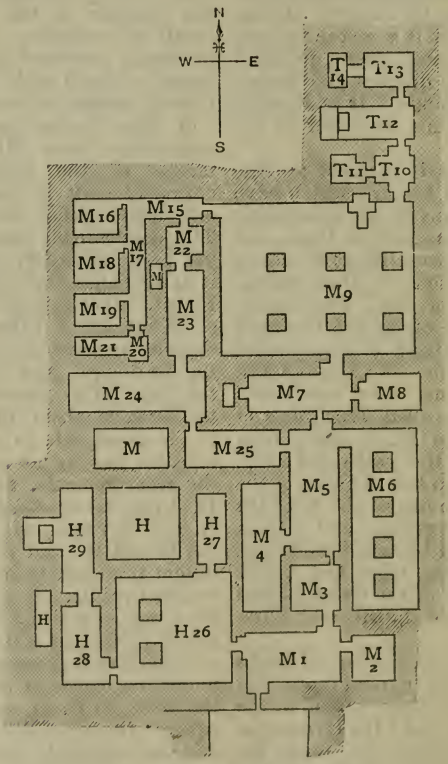
f. **Pyramids.** — There are several pyramids on the Saqqâra plateau. The southernmost of these usually visited is the **Pyramid of Unas** (*Vth Dyn.*). Though the exterior is in a very ruinous condition, the interior is exceedingly well preserved. The entrance passage opens out into a chamber from each side of which open other chambers. The long lines of well-cut hieroglyphs are coloured a delicate blue-green, like those in the ruined Pyramid of Pepi I. (p. 501), though, unlike those, they are not in sunk relief, but merely incised. In the chamber to the rt. is the huge basalt sarcophagus. The walls immediately surrounding it are of alabaster, covered with painted decorations in simple patterns.

A little farther on, as the visitor approaches from Mitrahîna, is the largest of the Saqqâra pyramids, curiously built in stages or degrees, and hence called the **Step-Pyramid.** The date of this monument has not yet been accurately determined, but it is probably the oldest pyramid in Egypt. It is believed to be the tomb of King Zeser (*Dyn. III.*). The degrees are five in number, diminishing in height and breadth towards the top. The present height from the base is about 197 ft. Contrary to the usual rule in pyramidal buildings, the base is not a perfect square; the measurements, according to Col. H. Vyse, being 351 ft. 2 in. on the N. and S. faces, and 393 ft. 11 in. on the E. and W., and the pyramid also differs from others in not facing the cardinal points. It is surrounded by what may be called a sacred enclosure, about 1750 ft. by 950 ft. Inside, the construction is peculiar. Immediately under the centre is an excavation in the rock, 77 ft. in depth and 24 ft. square: the top of this is dome-shaped, and was originally lined with wooden rafters; the bottom is paved with blocks of granite, and beneath is a rude chamber, the opening to which was concealed by a granite block four tons in weight. The Pyramid contains a very labyrinth of passages, many of them of later date, conducting to different apartments. The sides of two of these chambers (probably *XXVIth Dyn.*) had been lined with bluish-green slabs similar to those

now known as Dutch tiles. In one of these chambers was found a human skull and the soles of two feet, richly gilded, which were ultimately lost at the mouth of the Elbe. Pieces of broken marble and alabaster were found in some of the passages.

A little north of the Step-Pyramid are other ruined brick pyramids. The largest is that of **Teta**.

g. **Tombs.**—The most interesting in the Saqqâra Necropolis are those belonging to the Old Empire on the N. side of the large pyramid. The general arrangement of these tombs has been already described (see p. 116), but it may be shortly repeated here, that they consisted of three parts: 1. An exterior building, containing one or more chambers; 2. A vertical



PLAN OF THE TOMB OF MERA.

pit: and 3. The vault, generally excavated at right angles to the pit, in which was placed the sarcophagus containing the body. The outer covering was usually in the form of what has been called a *mastaba*, better illustrations of which may be seen at the Pyramids than here (see p. 468); but nowhere better than at Saqqâra do specimens exist of the interior arrangement

The tombs which are open for tourists to see, that is to say, that have not had their entrances sanded up, are in the charge of a keeper—*gaffir*—who has the keys of the doors. A donkey-boy will fetch him.

The Tomb of Mera.—To the N. of the Pyramid of Teta, M. de Morgan discovered in 1893 two large mastabas

of equal importance with that of Thi. The most southerly, the **Mastaba of Mera**, was also the tomb of his wife, *Her uat Khert*, and his son, *Teta Meri*. Of the thirty-two chambers it contains, twenty-one belong to Mera (M *on plan*), six belong to Her uat Khert (H *on plan*), and five to Teta Meri (T *on plan*). The best way to see the whole tomb is to visit the chambers consecutively as they are numbered on the plan, as it will involve the least retracing of footsteps.

The scenes are many of them similar to those in the Tomb of Thi. The pictures and objects most worthy of notice are: in chamber 1, fowling, fishing, and hippopotamus hunting scenes; 2, a mummy shaft; 5, among the various handicraftsmen the goldsmiths are noteworthy: one has made one of the pretty head fillets so often seen on figures of this period; 6, E. wall, dancers; 8, N. wall, wine-making and fruit-storing. The large *stela* in chamber 9, N. wall, takes the form of a doorway, forming a deep recess in which is placed a statue of the deceased. In most tombs this false doorway is left empty. The steps and table for offerings in front of the statue are of alabaster. On the wall to the left of the statue are hyenas and other animals; mountebanks and acrobats; Mera in a carrying-chair; dwarfs; S. wall, fishing scenes; 10–14, chambers of the son, Teta Meri; 10, hunting scenes, E. wall, some geese; 12, *stela*, and attendants; 13, garlands; 14 was the serdab. Chambers 15–23 were storerooms; 23 was for spices; 24 has a large *stela* on the W. wall, and pictures of Mera's servants and retainers; 25, S. wall, procession of women representing the possessions of the deceased; W. wall, fattening geese: behind this wall is the *serdab*; 29 has a *stela* with Mera in a carrying-chair with attendants. Among Mera's titles inscribed round the recess in chamber 9 are some priestly ones, and the princely ones of *Erpa* and *Ha*. Here we learn also that he was a *Suten rekh*, i.e. "King's relation."

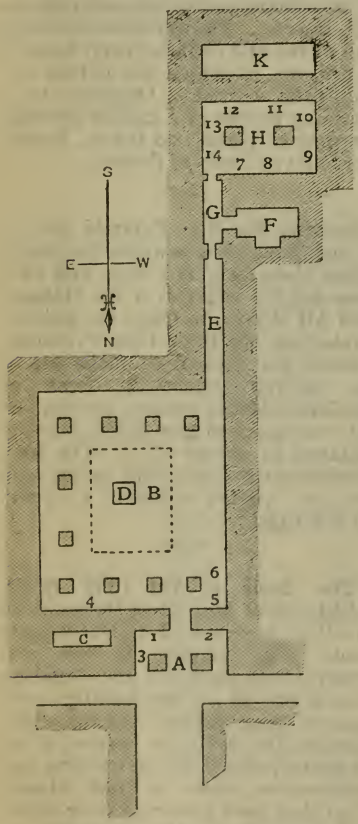
The Tomb of Kaben.—If possible, the relief carving in the Tomb of Mera is surpassed by the delicacy of work in the **Mastaba of Kaben,** which is just to the S. of that of Mera. The scenes throughout are very much the same as those in the foregoing tombs. On the façade, l. hand, is a spirited scene of men fishing, showing water-plants with insects. The servants on the E. wall of the first chamber carry baskets of fish, &c., of which the details are exquisitely carved. Opposite is a charming picture of a garden showing a variety of plants; to the rt., figures carrying two kinds of flowers.

Leaving the Step-Pyramid to the S. and proceeding towards Mariette's house, there is a fine view, and on a clear day the minarets of the Mohammed Ali Mosque in Cairo are visible; so also are the three Gîza Pyramids. Visitors are allowed to make use of the covered terrace in front of **Mariette's House** without charge, but it is customary to give P.T.2–3 to the Bedâwin in charge of it. The Apis Mausoleum and adjacent tombs may not be visited without a guide (P.T.8–10).

The Tomb of Thi (*Vth Dyn.*), a little N. of Mariette's House, is an excellent specimen of an Old Empire tomb. The *mastaba* is now surrounded with sand, but the chambers within are in a wonderfully good state of preservation; and the sculptures on the walls far surpass, if not in variety, at any rate in drawing and preservation, those at Beni Hasan. That they have preserved their colour and delicacy of outline is owing, no doubt, to their having been so long buried in the sand.

In descending the sandy incline into the chambers, it must be remembered that formerly the surrounding plain was on a level with their floor, and not as now with the top of their walls. On the two large pillars which formed part of the entrance façade are the names and titles of the owner of

the tomb a priest, named Thi, who lived at Memphis under the Vth Dynasty. He was a man of humble origin, but attained to high office under Ra-nefer-ar-ka, Ra-en-user, and Kaka, kings whose names will be found on the walls. He married Nefer-hetep-s, a member of the



PLAN OF THE TOMB OF THI.

royal family; and his sons, Thi and Tamut, are termed relatives of the king. That the pictures of Thi throughout the tomb are portraits is evident from the distinct likeness they bear to his statue now in the Museum at Giza.

On the two pillars (restored) of the outer court A are the names and titles of Thi. To the rt. and l. of the entrance (1 and 2) to the next court are representations of Thi. On the l., E. wall (3), gifts are being offered. Off this court is the largest but most defaced chamber of the tomb (B). Its modern roof is supported by much restored pillars, but before this was erected the paintings suffered much from exposure. At 4 on N. wall is the usual scene of sacrificing the bull. Behind this wall is a serdab (C). The scenes of fattening geese and feeding cranes on the W. wall (5) are traceable. Further on (6) are pictures of a variety of birds, and beyond is a house with roof supported by elegant wooden columns. In the centre of the court is the square shaft (D), leading to the sepulchral chamber. As, contrary to the usual custom, the shaft is not vertical, it may be descended. The passage leads underneath the *mastaba* to chamber K, where the uninscribed limestone sarcophagus of Thi rests in a recess which it completely fills.

Leaving the court, admission is gained through a locked door to corridor E, on the walls of which are represented servants of the house bringing offerings of all kinds for the anniversary ceremonies: some carry fruit, vegetables, vases full of sweet oil, and perfumes; others lead oxen to the sacrifice, as depicted in the outer court. The *stela* in the niche to the rt. is dedicated to the wife of Thi, Nefer-hetep-s. Farther on, in the same passage, some men are seen drawing statues of Thi enclosed in little shrines of wood; half-a-dozen drag with cords, while one pours water on the earth to render the passage easier. The hieroglyphs tell us that one statue is of ebony, and another of thorn-acacia wood. Off the corridor to the rt. is a chamber (F) with scenes representing bakers and potters engaged in their trades. A piece of the sycamore wood to which the original door was once attached, remains on the l. door-post of the entrance to this chamber.

Returning to the corridor G, on the E. wall are seen boats with large

sails and others of a lighter build. The passengers are going to Saqqâra to visit the tomb of the deceased, they being his servants. The captain of one boat squats on the top of a kind of awning and directs the three helmsmen, while a man at the bow sounds with a long pole.

At the end of the passage is the principal chamber (H), covered with bas-reliefs no less remarkable for their profusion than for the finish with which the different designs are executed. To describe all would be impossible; it will be sufficient to indicate some of the most worthy of notice. On the wall to the rt. on entering (7), Thi is depicted fowling in the marshes. He is standing upright in a light boat, holding decoy-birds in one hand, and with the other he is hurling a curved stick, which knocks down and stuns the flying birds. Innumerable wild fowl of every kind fill the air. In the water beneath the boat hippopotami and crocodiles are seen. Two of them are fighting, and the hippopotamus is evidently the victor. Some of the servants are trying to catch them, and a hippopotamus is just being hooked with a sort of harpoon. Above the door are agricultural and fishing scenes. Along the wall in the lowest register, from the door to the W. wall, is a procession of women representing the possessions of the deceased. The hieroglyphs in front of each figure give the name of Thi and the place that the woman represents.

The cattle scenes above (8) are most realistic. One man is milking a cow, while another "holds fast the young calf by the knees," as the overseer leaning on his staff directs. Above this are fishing and bird-snaring scenes. The two *stêlæ* (9 and 10) on the W. wall give the titles of Thi, and an invocation to Anubis. We learn here that, besides holding a high sacerdotal office at the pyramids of Abusîr, Thi was a "companion of the king, enthroned in the heart of his lord, privy counsellor, president of the palace gate, a secret counsellor of the king in all his royal assemblies and for the execution of the commands of the King, and a superintendent of all the royal works and the royal department of writing." In front of the *stela* at 10 is a slab for offerings. Statues of Thi and Nefer-hetep-s once stood against this wall; that of Thi is now in the Museum at Gîza.

On the S. wall Thi is represented three times. Near the centre of the wall (11) is a court of justice scene: the criminals are seen being dragged before the judges, who are writing. In the lowest register beneath this scene are representations of birds,—geese, cranes, and pigeons. To the l. (12) are artisans plying their several trades. In the carpentering and chair-making scenes the tools are interesting. Others are working as masons, sculptors, leather-workers, water-bearers. Behind this wall, in a serdab, statuettes of Thi were found, of which all but one were broken.

The E. wall shows harvesting and ship-building scenes. The latter (13), where not mutilated, are extremely interesting, giving much detail, so that we are able to follow the whole process of the construction and to see the simple tools used for the purpose. The picture of Thi in the centre of the wall is much mutilated. To the l. (14) we see a succession of scenes representing the reaping and storing of corn, and lastly, the filling of sacks with the sifted grain by women.

The roof of this chamber should be noticed. It has been carefully worked to represent palm-stems.

The Tomb of Ptah-hetep (*Vth Dyn.*), which lies to the S. of the Apis Mausoleum, is also interesting, and should be visited. But at present the entrance is sanded up, and permission to have it opened must be obtained from the Director of Antiquities at the Gîza Museum. It consists of one chamber only, the walls of which are covered with similar scenes to those already described, but offering some very interesting and curious peculiarities. The sculptures referring to the presenting of gifts are especially noticeable. Ptah-hetep, who held

offices under User-ka-f, Men-kau-hor, and Assa, is seated, and before him passes a regular procession of servants bringing offerings. At their head march priests chanting sacred hymns, while other servants heap up on a table the destined votive oblations.

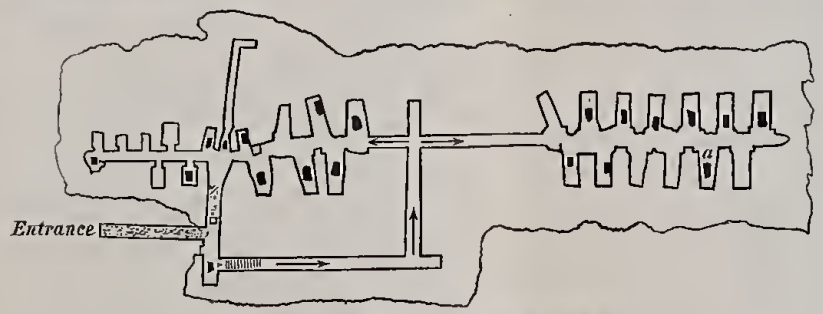
As has been said, the whole surrounding desert is one vast sepulchre; and when excavations are going on, and, as is often the case, one of the large mausolea that served as the common burial-place for the lower classes is being turned out, the mass of mummied remains, skulls, bones, hands, feet, swathing cloths, &c., lying about in weird confusion, is as remarkable as it is unpleasant. Many of these burial-places were large enough to hold hundreds of bodies, which were laid side by side on a series of shelves, without any covering except the thick bands in which they were wrapped.

h. **The Apis Mausoleum** (*XVIIIth–XXth Dyns., XXIInd–XXVth Dyns., XXVIth Dyn.* to 56 B.C.).—The vast subterranean tomb which next claims the visitor's attention is called indiscriminately the Serapeum, or the Apis Mausoleum, but it should be noted that the latter of these titles is the correct one. A light wrap should be taken, as it is very warm inside the tombs.

The Serapeum, properly so called, was the exterior temple surmounting the excavated tomb. It no longer exists; but, to judge by such few remains of it as have been found, it resembled in appearance the ordinary Egyptian temple. An avenue of sphinxes led up to it, and two pylons stood before it; round it was the usual enclosure. It was distinguished from all other temples by having in one of its chambers an opening, from which descended an inclined passage into the rock below, giving access to the vaults in which reposed the mummied representatives of the god Apis. Living, the sacred bull was worshipped in a magnificent temple at Memphis, and lodged in a palace adjoining—the Apieum: dead, he was buried in excavated vaults at Saqqâra, and worshipped in a temple built over them—the Serapeum.

The discovery of the site of the Serapeum and the Apis Mausoleum was made by M. Mariette in 1860-61. Having observed the head of a sphinx appearing through the sand, and finding on clearing the spot that the statue was entire, the passage of Strabo occurred to him in which that writer says: "There is also a Serapeum in a very sandy spot, where drifts of sand are raised by the wind to such a degree that we saw some sphinxes buried up to their heads, and others half-covered." From this passage, taken in connection with the finding of the Sphinx, M. Mariette did not hesitate to conclude that he was on the track of the Serapeum, and he immediately set to work to verify his idea. In two months he had cleared out an avenue 600 ft. long, and laid bare 141 sphinxes, besides the pedestals of many others. At first the depth of sand had only been 10 or 12 ft., but before the end was reached a depth of 70 ft. had to be cut through. At the end of this avenue was found a semicircle of statues representing the most famous philosophers and writers of Greece, some with the name inscribed at the bottom of the statue. Between the last two sphinxes and this semicircle ran a cross avenue, leading on the l. to a temple built by Amyrtæos, and on the rt. to the Serapeum. This right-hand part of the cross-avenue was bordered on each side by a low broad wall. On the right-hand wall were curious statues representing children astride various real and symbolical emblems. On the left-hand wall was a small temple in the Greek style, and two Egyptian temples, in one of which was a stone statue of the bull Apis. At the end of the avenue was one pro-pylon of the Serapeum, with two crouching lions on pedestals immediately in front of it. These lions are now at the Louvre. On the rt. hand of the entrance, towards the N., was the entrance of an older vault, now fallen in. Here a human mummy was found, which proved to be that of Kha-em-uas, the favourite son of Ramses II. He appears to have been Governor of Memphis, and to have died before his father. The golden

Large Stone Enclosure
Apis Mausoleum
To Shabermant & the Pyramids of Gîza
M. Mariette's House
Remains of Dromos
Tomb of Pinhetep closed
Tomb Caverns
Remains of Pyramid of Pepi II
Mastabat el Farûn
Remains of Brick Wall
Pyramid of Seker-em-sa-f
Ruined Pyramid
Pyramid of Unas
Step Pyramid
Tomb of Thi
To the Pyramids of Abusîr
Tomb of Sabu closed
Rock-Caverns
Tombs of the XVIII. XIX. & XX. Dynasties now covered in one of them was found the Tablet of Saqqâra
Remains of Pyramid Nearly obliterated
Rock-Caverns
To Gîza
Remains of Pyramid of Pepi I
Stone Pyramid
Tombs of Meri and Kabeni
Remains of Pyramid
Ruined Pyramid of Teta
Remains of a House in Crude Brick
Tombs now covered up
Tomb with Cow
Cats Burying Ground
Ruined Pyramid
Village of Abusîr
Shêkh's Tomb
Sycamore & Well
Camping ground
Pools of water
Acacias
Village of Saqqâra
Fields covered by the inundation during the Autumn
Summer Route to Bedrashên
W
S
N
E
SAQQÂRA



Plan of Apis Mausoleum.

To face p. 490.

ornaments found in his coffin are now in the Louvre.

In November, 1861, the entrance to the huge vaults, in which were buried the dead representatives of Apis, was discovered. But the approaches to the Serapeum, and such remains as there were of the Serapeum itself, have long since been re-covered by the sand.

The **Apis Mausoleum** is divided into three distinct parts. The first and most ancient served as the burial-place of the sacred bulls from Amenhetep III. of the XVIIIth Dynasty to the end of the XXth Dynasty. In this part each tomb is a separate sepulchral chamber, hewn here and there out of the rocky platform of the temple. They were of no particular interest, and are again hidden by the sand. The second part comprised the tombs of Apis from the time of Shashanq I. of the XXIInd Dynasty to that of Taharqa, last king of the XXVth Dynasty. In this part a new system has been adopted, and a long subterranean gallery excavated beneath the temple, on each side of which are mortuary chambers for the dead bulls. This also is inaccessible, the roof having in many places fallen in, and the whole being in an insecure state.

The third part is that which the visitor now sees. (See Plan on Map of Saqqâra.) It was the place of interment from the reign of Psammetikhos I. of the XXVIth Dynasty (cir. 650 B.C.) till the time of the later Ptolemies (cir. 50 B.C.). The same system is here followed as in the second part, only on a much larger and more magnificent scale, the galleries having an extent of nearly 400 yds., and granite sarcophagi having been employed for the interment. The entrance is closed by a door, the key of which is kept by the Arab who has the charge of the tombs, &c., at Saqqâra, and who lives at the house close by. Each person should carry a candle and look well before him, in order to avoid falling into the openings in which are the sarcophagi. Immediately on entering is a chamber containing niches in its bare limestone walls, where formerly were placed votive tablets and offerings, most of which are now in the Louvre. Leaving this, turn to the rt., then to the l., and then again to the l., till a gallery is reached more than 210 yds. long. On both sides, but never opposite to one another, are deep recesses, each containing a huge sarcophagus of granite, measuring on an average 13 ft. in length by 7 ft. 6 in. in breadth, and 11 ft. in height. In one of the recesses (*a*) are steps for the purpose of descending and examining the sarcophagus, which is sculptured: the curious can also climb by a ladder into the interior, and satisfy themselves that it would hold four or five persons sitting. In nearly every instance the lid of the sarcophagus has been partly pushed away, so as to give access to the mummied contents of which no vestiges have been found. The number of sarcophagi *in situ* throughout the whole extent of the galleries is 24. Of these only three bear any inscription, and they contain the names of Amasis, Cambyses, and Kabbash, and belong therefore to the several periods just preceding, contemporaneous with, and subsequent to, the Persian conquest. A fourth sarcophagus with some blank cartouches is supposed to be of the date of the later Ptolemies.

The historical importance of the discovery of the Apis Mausoleum was very great, though it does not consist in anything which can now be seen. When first opened the walls of the vaults were covered with *stêlæ*, or inscribed tablets, placed there by individuals who on certain annual festivals, or on the occasion of the death and burial of an Apis, came to perform an act of worship at his temple and tomb. In memory of this pious act, it was the custom to fit into one of the walls of the tomb a square-shaped stone, rounded at the top, on which were recorded the names of the visitor and his family, and very often the precise date of the current year of the reigning king. A comparison of these *stêlæ* has been of the greatest assistance in fixing the

chronology of the period to which they belong. About 500 of these *ex-votos* were found in their original position, principally near the entrance to the tombs on the rt. All those of any importance which were legible have been removed and are in the Louvre or the Gîza Museum, but some may still be seen in the wall.

If the excursion is to be extended to the Gîza Pyramids, the traveller will next ride in a N.N.E. direction to

i. **The Pyramids of Abusîr** (*Vth Dyn.*).—This group of pyramids lies about 2 hrs. from the Gîza Pyramids and ¾ hr. from Saqqâra. Only five of the fourteen pyramids that originally stood on the rocky eminence can still be seen, for having been originally carelessly built they have been unable to stand the effects of time. The largest measured originally, according to Col. Vyse, 359 ft. 9 in. square, and 227 ft. 10 in. high, now reduced to 325 ft. and 164 ft. The northernmost one is that of Sahu-Ra (*Vth Dyn.*); it is surrounded by an enclosure 137 paces square, the pyramid itself being about 213 ft. square, or 216 according to Col. Vyse, having been originally 257 ft.; and its height of 162 ft. 9 in. is now reduced to 118 ft. A causeway may still be traced connecting this pyramid with the plain, where there was probably a temple. There is another causeway leading to the central pyramid, at the side of which lie fragments of black stone that once paved it. The sepulchral chambers of the pyramids have been constructed with great care, and have blocks in the roof larger than any in the Pyramids of Gîza; there being some from 35 ft. to 50 ft. long and 12 ft. thick. There are inscriptions in the central pyramid of the group stating that "the dwelling of *Ra-en-user* stands fast." Thi, whose tomb has just been described, was a priest of this pyramid.

Besides the pyramids are 8 or 9 other stone ruins, one of which, to the S.W. of the large pyramid, is 78 paces by 80, with an entrance on the N. It has perpendicular sides, and some of the stones measure nearly 17 ft. in length, but it does not seem to have ever been completed.

The **Village of Abusîr**, from which these pyramids are named, is 1 m. farther S., and about 7 m. distant from the Gîza platform. It has the mounds of an ancient town; but though it may have succeeded to the name, it can hardly occupy the site of the ancient village of *Busiris*, which must have stood much nearer the Gîza Pyramids; for we read in Pliny and other ancient writers, that the inhabitants of Busiris used to climb the pyramids for the amusement of visitors, much in the same way, no doubt, as the Arabs of the neighbouring village do now. This is not the only instance of the Arab form of the Egyptian word: Abusîr being the modern name of Busiris in the Delta, near Sebennytos, and of Busiris, the supposed Nilopolis, near the Herakleopolite nome.

j. **The Mastaba of Ptah-Shepses**, discovered by M. de Morgan in 1893, may be visited by those who ride past the Abusîr Pyramids on their way from Saqqâra to Gîza. It lies a short distance to the N.E. of the Abusîr Pyramids. Though much destroyed, some of the colouring is still very bright, and the work in low relief is good. The tomb is unique in being the only one of this date in which the columns are lotiform. On the rt.-hand wall of the outer court is the cartouche of Assa. In the first chamber, to the l., are two *stêlæ* and tables of offerings. In the second chamber, to the rt., are pictures of primitive dahabîyas, each having one window in the centre of the side. At one window is seen a man drinking from a *qulla*, and out of another a man empties a vessel into the river. The cartouches of two other Vth Dynasty kings are seen on the walls, those of Sahu-Ra and An.

If, instead of descending to the plain, the traveller keeps on the desert plateau, a ride of about ½ hr. in a

northerly direction will bring him to the scarcely distinguishable remains of a brick pyramid. Among the débris on the E. side lie **five basins of alabaster** in a row, placed close to each other. A short time ago there were eight, but three have been destroyed, probably by the Arabs while digging for *sebakh.* Nothing is known as to their purpose or history.

Descending to the plain, the road to Gîza, which skirts the edge of the desert, affords a constant succession of beautiful points of view across the rich plain to the Nile, ever changing in hue and outline at different periods of the day. At the end of March the ground is covered in places with a beautiful little purple iris; and there are other small plants in flower at that time.

Excursion III.—The Pyramids of Dahshûr (*Camping Expedition*).

The most satisfactory and least fatiguing way to see thoroughly all of interest on the great pyramid plateau is to spend a week in tents, moving from one group to another. Any first-class dragoman—and there are several who are accustomed to camping in Syria—can easily arrange such a trip. It may be remarked that this kind of camping need not be "roughing it" in any sense, and may be, if anything, more comfortable than dahabîya life. The cost for 4 or 5 people would probably amount to between 1*l.* 10*s.* to 2*l.* per day for each.

The following is the best way to arrange the trip. Send the camp on, the day before, by train to Bedrashên. The dragoman of course will arrange all this, and also see that there are camels to take it to the first camping-ground the morning of arrival at Bedrashên, Donkeys will be secured for the party for the whole time of camping; but camels need only be sent for when the camp moves. The first camp should be made at Dahshûr. Cold luncheon should be taken for this first day, as the camels move slowly, and unless sent off in the very early morning the tents will not be pitched in time for the cook to prepare anything. The desert affords little hold for the tent-pegs, so it is advisable to camp on the edge of the cultivated land below the plateau, on the edge of which stands M. de Morgan's house. The **Remains of Memphis** (p. 477) may be visited on the way. The ride to Dahshûr is very pretty. Near the desert the ground is frequently covered with the small purple iris, and the path winds among fields of lupins in bloom, crops of corn, or sweet-smelling beanfields. From this camping-place the Dahshûr group of pyramids may be done in about a day and a half. The newly-discovered pyramids, and the tomb where the find of gold jewelry was made in 1893, cannot be seen without permission from M. de Morgan, but that may be readily gained. On ascending the plateau near to M. de Morgan's house the scattered group of pyramids is seen. The nearest pyramid, now a ruin, since it was only built of mud bricks, and cased with stone, is that where the first great find of jewelry was made. The large pyramid in the distance is built of stone, and rivals the great pyramid of Gîza in size. To the S. lies another ruined brick pyramid, where M. de Morgan found another treasure of jewelry; and still further S. is the "Blunted" Stone Pyramid. Some distance from this, S. and W., is a small pyramid of 99 ft., which is the last on the plateau. To the N. may be seen the Mastabat el-Farûn, which lies on the route to Saqqâra.

The N. ruined Brick Pyramid (*XIIth Dyn.*) should be first visited. Probably owing to a legend that it was the pyramid of King Asychis mentioned by Herodotos, many efforts have been made to effect an entrance, and its easily destroyed structure has been so much excavated by treasure-seekers, that little semblance of a pyramid remains. It is only 90 ft. high. It was left for M. de Morgan, by careful calculations, to discover the passages, chambers, and sarcophagi. The beauti-

ful jewelry of the princesses Hathor Sat and Sent-Senbets (*XIIth Dyn.*), now in the Gîza museum (p. 397), was found buried carelessly in the earth, as if thieves had robbed the princesses' tombs, and being discovered in the act, had hastily hidden their booty in the sand. To get to the chambers visitors are lowered by ropes down a shaft of about 30 ft., where is the entrance to the passages. These are all of limestone, well worked, but entirely undecorated, except that in places the roof is made to resemble palm rafters. There are several sarcophagi, but only the beautiful red granite one of Queen Nefert-hent bears any inscription. One chamber, containing a sarcophagus, probably intended for the king, is entirely of red granite painted white.

Round about this pyramid there were many mastabas, but only the lie of the ground and an occasional piece of inscribed limestone testify to the fact.

It is less than ½ hr.'s ride across the stony desert to the **great Stone Pyramid**. As the stone is now extremely friable the scramble up to the entrance is rather difficult, and since there is nothing to be seen but a sloping passage leading down to the centre of the pyramid, it is not necessary to make the ascent. It measures, according to Col. H. Vyse, 700 ft. square, having been originally nearly 720 ft., only 40 less than the Great Pyramid; but its height was only 342 ft. 7 in., of which 326 ft. remain. It has 3 subterranean chambers, one beyond another.

The S. Brick Pyramid, like the N. one, is in a most ruinous condition. The entrance on the N. side, tunnelled by M. de Morgan after much calculation, is usually closed. After traversing this false passage for a considerable distance the real pyramid passages and chambers are entered. Of these there are many, entirely undecorated, and some of them low and narrow. It was at this pyramid that in the season 1894–95 M. de Morgan discovered the hitherto unrifled burial-place of two royal ladies of the XIIth Dynasty. The mummies were intact, and adorned with most beautiful jewelry, which is now in the Gîza museum (p. 397).

The Southernmost Stone Pyramid, or the "blunted pyramid," presents the peculiarity of being built at two different angles, the lower part at 54° 14′ 46″, the upper at 42° 59′ 26″; it consequently presents the appearance of a pointed pyramid resting on a truncated one. Its height is 321 ft., and its base is 619 ft. The greater part of the original casing is still *in situ*. Mr. Petrie discovered here the remains of the ancient arrangement for closing the pyramid, which appears to have been a door of stone working on a horizontal hinge.

Some little distance N. of M. de Morgan's house, near the edge of the plateau, are two low mounds that represent what were once **two Brick Pyramids.** M. de Morgan discovered the chambers and passages of them in 1896. Entrances had been forced in earlier days by the Arabs, and some of the holes they made can only be passed through with difficulty. At the entrance to the **southernmost** of the two were found two small black granite pyramids about 3 ft. high. After passing through several passages built of limestone, entirely undecorated except for small rectangular black marks regularly sprinkled over the walls, three of the Arab holes have to be passed through before the remainder of the passages can be reached. At the end is a chamber with four little columns, in which is an enormous uninscribed red granite sarcophagus. But to visit all the chambers ropes are necessary, as before reaching the sarcophagus chamber two shafts may be seen that have passages leading out of them.

The sarcophagus chamber of the **northernmost** of the two ruined pyramids is more easily reached, though it cannot be entered. But through a narrow hole the head may be put in, and the light of a candle will reveal

the high pent roof, and the top of an enormous sarcophagus.

Having seen the Dahshûr group of pyramids the camp should be moved on to the edge of the cultivated land near Saqqâra. The ride over the desert leads past the **Mastabat el-Fara'ûn,** an oblong tomb with walls sloping inwards. With this commences the Saqqâra group. The casing has entirely disappeared. The interior arrangement much resembles that of a pyramid, consisting of a sloping passage from the entrance, which is on the N. a horizontal passage with three slides for portcullises and chambers. On the backs of some of the blocks are quarry marks with the name of Unas (*Vth Dyn.*). It was long thought that here was the tomb of that king, but the discovery of the pyramid of Unas further N. (see p. 480) leaves the question of the onwnership of the Mastabat el-Fara'ûn doubtful.

Near this tomb is the **Pyramid of Pepi II.** It was called Mer-Ankh. In construction it is similar to those of Pepi I. and Unas. The hieroglyphs are smaller, and its texts are mainly similar to the partly religious and partly ritual texts of the other pyramids. The walls have been much destroyed by treasure-seekers, but the granite sarcophagus and its lid pushed to one side remain in good condition.

The Pyramid of Pepi I. lies a little further N., about half-way between the Mastabat el-Fara'ûn and the Pyramid of Unas. It was called *Men-nefer.* It has been broken into from the top, and the central chamber, which has a pent roof, is somewhat difficult of access. But the beauty of the pale blue-green hieroglyphs makes the pyramid worth a visit. It is of the same type as that of Unas (p. 480). Unfortunately it has been much destroyed and the chambers filled with fragments. But from the way in which the huge roofing stones have been displaced by those who forced the entrance a good idea may be gathered of the construction of a pyramid. The decorations consist entirely of rows—perpendicular and horizontal—of hieroglyphs. The passage leading off to the rt., which is nearly closed by a red granite portcullis, is decorated in the same way. This is probably the true entrance to the pyramid.

This is a suitable place to lunch before riding over the rough desert to the **Pyramid of Unas.** This has already been described at p. 480, and the remainder of the pyramids and tombs to be visited on this camping expedition are described in this excursion, and the excursion to the Gîza Pyramid.

The camp may be kept two or three nights at Saqqâra. All the desert in the neighbourhood is interesting, and time will thus be gained to see thoroughly the beautiful *Tombs of Mera and Kaben* (p. 483). The *Apis Mausoleum* (p. 490), and the *Tomb of Thi* (p. 485), might also be visited before the camp is moved. The next camping-ground would be at Gîza, either on the edge of the cultivated land or at the foot of the Great Pyramid. If it is intended to expend more than one night here, the edge of the cultivated land will be found preferable. It is a long ride from Saqqâra to Gîza. The *Pyramids of Abusîr* (p. 494) will be seen on the way, and lunch taken at the *Mastaba of Ptah-shepses* (p. 495). After which the *Alabaster basins* (p. 496) may be seen before descending to the plain for the ride to Gîza. If possible a time of full moon should be chosen for this camping expedition, as it will thus be more enjoyable. Good opportunity is afforded by camping out thus, of observing the ways of the *Scarabæus sacer,* the sacred beetle of the ancient Egyptians.

THE DELTA.

There are several places in the Delta that can be conveniently visited from Cairo in the day; but most of them are sites only interesting to archæologists.

Excursion I.—**Tel el-Yahûdîya**, or **Onion.**—Take the train from Cairo at 10 A.M., reaching Shibîn el-Qanâter at 12.25. Leave Shibîn el-Qanâter at 5.57 P.M., reaching Cairo at 6.50. Donkeys can be procured at Shibîn, but it is a pleasant walk of 1½ m. through the fields (towards the S.E.) to the *Tell.* Lunch should be taken from Cairo. For description, see p. 232.

Excursion II.—**Kôm el-Atrîb**, or **Athribis.**—The mounds lie close to the Stat. of Benha el-'Asal, N.E. of the town, and can easily be explored between two trains. All trains between Cairo and Alexandria stop at Benha See p. 228.

Excursion III.—**Naukratis.**—The mounds, called Kôm Qa'if, of the ancient Greek town, lie about 6 m. from the Stat. of Teh el-Barûd. As it is not always possible to procure donkeys, the distance may have to be walked. Take the 8.15 A.M. train from Cairo, which arrives at Teh el-Barûd at 12.5, returning by the 4.53 P.M. train, which arrives in Cairo at 8.45. For description, see p. 220.

Excursion IV.—**Tel Bast**, or **Bubastis.**—The ruins lie about ¼ hr.'s walk from the Rly. Stat. of Zaqaziq, and can be visited between two trains. Leaving Cairo at 8.30 A.M., Zaqaziq is reached at 10.37. Return by the 4.46 from Zaqaziq, reaching Cairo, 6.55. For description of the ruins, see p. 236.

A

HANDBOOK FOR TRAVELLERS

IN LOWER AND UPPER

EGYPT.

PART II.

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ROUTE 10.

CAIRO TO THE CONVENTS OF ST. ANTONY AND ST. PAUL IN THE EASTERN DESERT, BY BENI SUÊF.

This journey is not likely to be undertaken by the ordinary traveller, nor does it present any great points of interest save to the geologist and the student of Christian antiquities. The usual *Preparations* must be made for a desert journey (see p. 523), as 3 or 4 nights at any rate must be spent in the open, and no provisions can be obtained on the road, or indeed at the convents. Several roads lead from the Nile to the convents, and to other parts of the desert; but the best and most frequented is that from Dêr Byâd, a village opposite Beni Suêf. Beni Suêf (see p. 654) can be reached by rail from Cairo in 3 hrs., the train leaving Cairo at 8.30 A.M. and arriving at Beni Suêf at 11.30 A.M. It will be advisable to have a letter of introduction to the Mûdir from the Minister of the Interior in Cairo. This should be applied for through the English Consul. On arriving at Beni Suêf it is necessary to send for the shêkh of the Mâzi Bedâwin, who occupy that part of the eastern desert which has to be traversed, and make arrangements with him for supplying camels and an escort. The contract with the shêkh should be signed at the Mûdirîya or Government-house. To avoid delay it is well to send a telegram to the Mûdir some little time beforehand, requesting him to send for the shêkh by a certain date. Before starting, letters of introduction to the convents should be procured either from the subsidiary establishment at Bûsh, a village on the Nile, a short distance N. of Beni Suêf, where indeed the Superior of the Convent of St. Antony often resides, or from the Patriarch in Cairo.

[For **Cairo to Beni Suêf** (see p. 653).]

The journey from Dêr Byâd to Dêr Mar-Antonios will take 3 days. The best plan is to encamp the night before the start at Dêr Byâd, so as to

be off early the next morning. The *road to Dêr Mar-Antonios*, after crossing the head of Wâdy Senhûr, where there is water (30 m. from the Nile), and various torrent-beds, enters the Wâdy el-'Araba, a large valley, nearly 20 m. broad, which runs E. between the ranges of the N. and S. Kalalla. This valley has received its name from the *'arabas*, or carts, that formerly carried provisions to the two monasteries, and is absurdly reported to have been so called from the chariots of Pharaoh that pursued the Israelites as they crossed the sea to the desert of Mount Sinai. There are several watering-places in the wâdy, the most convenient of which are at *Wâdy el-Arêda* on the N., and at *Wâdy Umm-Aîneba* on the S. side. Gazelles may often be seen on the road; and on the higher ground is found the curious *Anastatica* or Jericho rose. The scenery in parts is fine, especially in the neighbourhood of a large wâdy, about 2 hrs. from St. Antony.

Dêr Mar-Antonios, "the *Monastery of St. Antony*," was founded by St. Antony of the Thebaïd, the friend and companion of Mar-Bôlos, or St. Paul, a hermit who founded the neighbouring monastery, called after him Dêr Bôlos. It claims to be the oldest convent in Egypt, and the first in size and importance. Visitors are hauled up 35 ft. by means of a rope and windlass, this being the only means of entrance both here and at Mar-Bôlos. Its lofty walls enclose an irregular mass of buildings, and a large garden abounding in vegetables, date-palms, carôbs, and other trees, which is watered by rills conducted from a fine spring that bursts out of a cleft in the rock. According to an Arab tradition mentioned by Makrîzi, Miriam, the sister of Moses, bathed in this spring at the time of the Exodus. The monastery has been destroyed and rebuilt; but the lower part of the *qasr* or tower, in which there is as usual a chapel dedicated to St. Michael, and the church of Mar-Antonios, are probably ancient. This church is interesting, the walls being covered with old frescoes, many of them very curious in design. There are 3 other churches within the convent, and a large 12-domed one in the garden; but they are all of them of comparatively recent date. Tradition records that, about 400 years ago, the monks were all murdered by some Mussulman slaves whom they had bought to do the menial work and nominally converted to Christianity. After a time these slaves died off, and the convents were left a prey to the Bedâwin, who destroyed everything, MSS. included. Subsequently, about 300 years ago, they were again taken possession of by Coptic monks.

High up in the precipitous face of the mountain, 1050 ft. above the convent, is the *Maghâra*, or Cave of St. Antony, a small natural fissure in the rock, from the ledge in front of which there is a very fine view of the desert, and the cliffs of the Northern Gallala Hills.

Dêr Mar-Bôlos is a day's journey beyond Dêr Antonios nearer the Red Sea, 30 m. by the track at the foot of the hills, or 20 by one through them, this latter impracticable for camels. The Dêr also has been destroyed and rebuilt. In general appearance and arrangement it much resembles Dêr Antonios. The sites of other convents are said to exist in the neighbouring desert. At one, called by the Arabs *Dêr Behêt*, there is a well of good water.

The *Quarries* of Oriental alabaster, which supplied the stone for the mosque of Mohammed Ali at the Citadel of Cairo, are in the *Wâdy Umm-Argûb;* a valley running into the *Wâdy Moâthil*, which again falls into the *Wâdy Senhûr*, to the S. of the road leading to the convents. There is also a gypsum quarry near the *Gebel Khalîl*, on the N. side of the *Wâdy 'Araba;* and Wansleb speaks of a ruined town in the same neighbourhood.

In this part of the desert the mountains are all limestone, like those that border the valley of the Nile, from Cairo southwards to the sandstone of Hâgar Silsila and its vicinity. The junction of the limestone and sand-

stone in the Mâzî desert takes place at about latitude 28° 42′ to the S. of Dêr Bôlos, and a few miles farther down begins a range of primitive mountains, granite, porphyry, &c., which continues parallel with the sea to Abyssinia, throwing out a branch westward, which touches the Nile at Aswân (see p. 50). The scenery among these mountains, as they rise to heights of 3000 to 5000 ft., sometimes almost sheer from the sand at their feet, is very grand, and contrasts sharply with that of the monotonous plateau desert. Water can be got in Wâdy et-Thahal, ½ a day, and Wâdy Hanshîya, 2 days, from Mar-Bôlos. Considerably farther S. are the porphyry quarries at *Gebel ed-Dokhkhân*, "the Mountain of Smoke," about the latitude of Monfalût, and 27 m. from the Red Sea, which supplied Rome with stone for columns and many ornamental purposes; much importance was attached to them by the ancients, and they are interesting from their extent of quarries, the ruins there, and the insight they give into the mode of working the hard stone. The remains consist of an Ionic temple, of the time of Trajan, left unfinished; a town irregularly built of rough stones; tanks, and two large wells, or rather reservoirs for collecting water during the rains of winter, one cut in the porphyry rock; and the ruins of buildings in various parts of the mountains.

Mr. Brindley, who visited these quarries in the spring of 1887, found that the quarries were at a height of about 3600 ft. above the sea. The Romans used to send the blocks of porphyry to the Nile, a distance of nearly 100 miles, but Mr. Brindley proposes to bring them by a gentle incline to a point near the mouth of the Gulf of Suez, which is only 25 miles distant. If this road is opened up, the best way to visit the quarries will be from the Red Sea.

The *granite quarries* at *Gebel el-Fatîra*, with the town of *Fons Trajanus*, lie in nearly the same latitude as Qâu (Antæopolis), on the Nile, and about 24 m. S.E. of the porphyry mountains. The stone has a white ground with black spots, of which some columns are still seen in Rome. The quarries are very extensive, and many blocks were evidently taken from them. They were principally worked in the time of Trajan and Hadrian. The *Hydreuma*, or *Fons Trajanus*, is a town of considerable size. The houses are well built, considering the roughness of the materials, and outside the walls are a temple and other buildings. In the quarries are some large columns, and round blocks, probably intended for their bases and capitals. There are several Greek inscriptions.

ROUTE 11.

FROM THE VALLEY OF THE NILE (QINA (KENEH), QOFT, ETC.) TO THE RED SEA (QUSAYYAR), ETC.

Several roads lead from the Nile to Qusayyar, and other places near it on the Red Sea, across the Arabian or Western Desert. Formerly, as has been already described, it was the highway of commerce between Egypt and Arabia. Now it is rarely crossed, and to the ordinary traveller it offers no attractions. The points of interest are the inscriptions in the Valley of Hamâmât, the breccia quarries, and the gold and emerald mines. The journey is an easy one, and will take three or four days by camel. It will be well to get a letter of introduction from the Minister of the Interior to the Mûdir of Qina, to prevent any difficulty in hiring camels.

Qina, or Qoft, to Qusayyar.—The start can be made from either Qina or Qoft, both of which places are reached by the Nile (see Rte. 18). There are

several roads, but they all follow the same line, and constantly diverge and rejoin one another. The two most frequented are the *Darb em-Moila* and the *Darb er-Rusafa*, both of which start from Qina, and are joined by the road from Coptos, at the *Wells of Laqaita* (33½ m. from Qina, 27 m. from Koptos). At this point they diverge, the Moila road going by the Wells of Moila (45½ m.), and passing nothing worthy of notice. The *Rusafa Road* is more interesting from the ancient Roman stations met with at intervals, and from its having been the old road from Coptos to Philoteras-Portus. There are eight of these stations, or *Hydreumas*, some of which are distant from each other only 6, others from 8 to 12 m.; besides the wells of El-Laqaita already mentioned, which were also known to the ancients. Water could always be obtained at these stations by means of large wells sunk within them to a great depth, and by supplies preserved in cisterns, frequently in the solid rock. The cisterns were spacious and covered by awnings supported on poles, or pillars of masonry, and were filled as occasion required, for the use of the soldiers quartered there, as well as those who passed; and hence the name of "*Fons*," or "*Hydreuma*."

Near the *Wells of Hamâmât* (24½ m. from Laqaita) are the *Breccia Quarries*, from which so many sarcophagi, fonts, *tazze*, and other ornamental objects made of this beautiful stone, were cut by the ancients, both in Pharaonic and Roman times. The valley of the quarries is called *Wâdy Fawâkhir*, from the quantity of pottery (*fokhâr*) found there, but it is known to Egyptologists as the *Valley of Hamâmât*, in which are so many interesting hieroglyphs, some of very early date.

The principal names are those of Assa, Unas, User-ka-Ra, Pepi Meri-Ra, Mentu-hetep and Sankh-ka-Ra, of the Vth, VIth and XIth Dynasties. In the 8th year of Sankh-ka-Ra an expedition was sent from Koptos to Tua (*Qusayyar*), two wells being dug on the road, and from thence to the land of Punt near the Straits of Bab el-Mandeb. There are also inscriptions mentioning Usertsen I. and III.; Amen-em-hat I. and II.; Thothmes III.; Seti I. and II.; Ramses IV. and VIII.; Sabaco, and the Princess Ameniritis; Psammetikhos I. and II.; Amasis; Cambyses; Darius; Xerxes; Artaxerxes; Amyrtæos (?); and Nektanebo.

There are many hieroglyphic and Greek *ex-votos*. In one of the latter the writer is said to be a native of Alabastrôn. Amsu or Pan is the deity of the place. He was supposed to be the particular "guardian of the roads"; and until the worship of Serapis was introduced by the Greeks and Romans, he seems to have been the principal god to whom temples were built and prayers made in the Egyptian deserts. The triad of this valley consisted of Amsu, the infant Horus, and "Isis, the beautiful Mother of the gods, queen of heaven." There are numerous huts in this valley of the workmen who lived there, and a small temple of Ptolemy Euergetes II.

The district was called Rohennu in hieroglyphic, the part of it in which the quarries were situated being termed Pa-du-n-bekhau, "the mountain of green breccia." A map of it preserved in a papyrus of the age of Ramses II. shows that gold was found there. From an inscription of Ramses IV. we learn that in his reign as many as 8368 workmen and officials were employed at the quarries, for whom ten wagon-loads of provisions were despatched from time to time. Among the workmen were 800 Aperiu, once supposed to be Hebrews, but now known to have belonged to the Bedâwin E. of Egypt.

The Rusafa road continues by a well called *Moiyet Haggi Sûliman* (33 m.), and joins the Moila road again near *El-Búda*, at a well called *Bir el-Ingliz* (15 m. from Moiyet Haggi Sûliman, and 29½ from Moila), from having been dug by our Indian army on its way to the Nile in 1800. The water is brackish. The next point are the springs of *El-Am-bagi* (5½ m.), where the water is bad,

and 6 m. farther brings us to Qus.yyar (see p. 252).

Qoft (Koptos) to Berenikê.—The stations on this road are mentioned in the Itinerary of Antoninus as follows:—

		M.P.
Phœnicon, or Peniconon	from Koptos	27
Didymê		24
Aphrodito		20
Compasi		22
Jovis		33
Aristonis		25
Phalacro		25
Apollon		23
Cabalsi		27
Cænon Hydreuma		27
Berenikê		18
Total in Roman miles		271

Besides all these stations mentioned in the Itinerary, an intermediate one between Didymê and Aphrodito is met with, on the direct road from Koptos to Berenikê, about 4½ m. to the northward of the latter. The Novum and Vetus Hydreuma are the last stations before reaching Berenikê, the latter being out of the road, about 4 m. up a valley.

Pliny mentions the same route with fewer names, and makes the distance 258 Roman miles. This road passes through the modern *Wâdy Matûli* and other valleys that succeed it to the southward.

The road now usually taken lies through the *Wâdy Sakêt*, in the neighbourhood of which, and at *Gebel Zabâra*, 5 or 6 hrs. to the N.E., are the *Emerald Mines*, which are far less interesting than might have been supposed. They have been successively worked by the ancient Egyptians, the Khalîfs, the Mamelukes, and Mohammed Ali, but are now abandoned. They lie in micaceous schist; and numerous shafts of considerable depth have been excavated at the base of the mountain. The largest is at Gebel Zabâra, extending downwards, at an angle of 37°, to the distance of about 360 ft., being 318 in horizontal length, and 215 in perpendicular depth.

To the S. of Gebel Zabâra is the extensive village of *Sakêt*, consisting of numerous miners' huts and houses; and independent of its mines, a temple excavated in its rock, and some Greek inscriptions, render it peculiarly interesting to the antiquary. The name of Sakêt is evidently derived from that given to the town in old times. A Greek inscription there speaks of the god Serapis and the lady Isis of Senskis, or Senskete.

In the adjoining valley, called *Wâdy Noqrus*, which is only separated from Wâdy Sakêt by a ridge of hills, is another similar village, whose houses are better built and on a larger scale, with the advantage of a natural reservoir, under the neighbouring cliffs, of excellent water.

These mines can also be reached from opposite Edfû, along the old route from Contra-Apollinopolis (see below).

About 20 hrs. from Wâdy Sakêt is *Berenikê*, the ruins of which are known to the Arabs as *Sakêt el-Gubli*, "the Southern Sakêt."

From Berenikê a road leads to the *basanite mountain*, now *Umm Elaiqa*, at which are some considerable workings, passing by some ruined stations, and an ancient village of considerable extent; and some distance to the eastward of these quarries is the *Mons Pentedactylos*, now *Gebel Ferayyiq*, whose five cones are still more remarkable when seen from Berenikê.

Other Roads.—Among other roads which may be mentioned was one which left the Nile near Contra-Apollinopolis, and, taking a southerly direction, ran probably to the *Gold Mines* at *Gebel 'Olâqi*, mentioned by Agatharcides (as quoted by Diodoros) and other authors, and subsequently by Edrîsi and Abû'lfêda. These mines lie some distance to the S. of the Ababda desert, in the territory of the Bisharîya. They are, as Edrîsi and Abû'lfêda observe, "in the land of Beja," the Bishâri country. From two Arabic funeral inscriptions

they appear to have been worked in the years A.H. 339 (A.D. 951) and A.H. 378 (A.D. 989), just previous to, and some years after, the arrival of the Fatimides in Egypt. It is certain, however, that they were worked at a much earlier date. On an old Egyptian map at Turin a spot is marked called *Akita*, and the annexed inscriptions speak of the "mountains out of which gold was extracted," and mention in connection with it the name of Seti I. (*XIXth Dyn.*) as working the mines. Still stronger evidence exists in an inscription found at Qubban (Contra-Pselcis), opposite Dakka in Nubia, which celebrates the re-opening of the gold mines of Akita by Ramses II. (See 'Records of the Past,' New Ser. v.; and Brugsch's 'Hist. of Egypt,' new edition, p. 288.) No doubt a road anciently ran from Contra-Pselcis to the gold mines. There is a road from Qina to Qimsa on the Gulf of Suez, passing by the porphyry mountain of Gebel Dokhkhân. It was by this road that the great blocks of porphyry were brought from the quarries to the Nile. M. Floyer gives a valuable account of it, with maps, in his *Étude sur le Nord-Etbai*, 1893.

ROUTE 12.

CAIRO TO GAZA (SYRIA), BY THE "SHORT DESERT."

This route was at one time much used as the easiest and shortest road from Cairo to Syria, and was called the "Short Desert" route, to distinguish it from the "Long Desert" route by Sinai and Petra. Now, however, that there are such facilities for getting from Alexandria and Port Saîd to Jaffa, it is hardly worth while to undertake a long and tedious journey on camels or donkeys through a country which contains hardly anything of interest. Even those who might be disposed to undertake it for the sake of a little experience of desert travelling would probably avail themselves of the railway as far as Ismaîlîya, and the Suez Canal thence to Qantara (see p. 232), sending on their camels, tents, &c., to meet them there, and employing the time that these would occupy to reach Qantara in paying a visit to Suez and the Canal; or the start might be made from Ismaîlîya; or the railway taken to Salahîya (see p. 302), and the start made from there. (For instructions with regard to a desert journey, see p. 523.) The traveller by this route can, if he likes, ride a horse or a donkey, as there is no difficulty about carrying enough water.

The road from Cairo passes a short way to the S. of Heliopolis and the *Birket el-Hagg* (10½ m.), over the plain where Toman Bey was defeated by Sultan Selim. After leaving the Mâzi road (10 m.) you turn round the eastern corner of some large sand-hills. *Umm-Gimâl* (10 m.) is high land, and from the summit the Pyramids are seen to the W., and Gebel 'Ataqa, near Suez, to the E. About 5 m. farther you cross the *Wâdy Gaffra*, which runs down to Belbês, about 9 m. to the l. For a description of the country of this district and of the Wâdy Canal, see p. 236.

Salahîya, a village, is connected by rail with Cairo *viâ* Zaqaziq. The country W. of it is celebrated for its dates. Several mounds of ancient towns are seen in the distance, among them Tel Défenna (12 m. E.), which marks the site of Daphne, the Tahpanhes of the Bible, a fortified outpost of Pelusium, and distant from it 16 Roman miles. Here Prof. Petrie excavated for the Egypt Exploration Fund in 1886, and discovered a large building probably of the XXVIth Dynasty, which is still called the "Palace of the Jew's daughter,"

recalling the flight of the Jews to Tahpanhes (Jeremiah xliii. 9). The early Greek pottery and other remains found on the spot show that here was the site of the "Camp" of the Ionians which Herodotos (ii. 154) states was established by Psammetikhos I. on the Pelusiac arm of the Nile. The arm has now become a canal of brackish water.

A most important step in Greek archæology was made in the excavation of this palace and camp occupied by the Greek mercenaries. A great variety of figured Greek pottery—some of new types—was found here, and is absolutely dated within just one century from the foundation of the camp by Psammetikhos about B.C. 665, to the abolition of the settlement by Amasis about B.C. 565. The pottery is mostly in the British Museum.

From Salahîya the road crosses the desert (19 m.) to Qantara, where there is a ferry over the Suez Canal.

Considerably to the l. of the road are the ruins of **Pelusium,** the *Sin* of the Bible, the *Peremoun* or *Pheromi* of the Copts, and the modern *Tîna.* The remains consist of two mounds, one large and one small, and a few broken columns. It is difficult of access, as there is a mile and a half of black mud between it and the sandbanks of the mainland, which begins to be firm enough to walk over only in the month of January. The mediæval Arab fort of Tîna lies another ¾ m. N.W.

Pelusium in former times was a place of great consequence. It was strongly fortified, being the bulwark of the Egyptian frontier on the eastern side, and was considered the "Key" or, as Ezekiel calls it, the "Strength of Egypt" (Ezek. xxx. 15, 16). Near this the unfortunate Pompey met his death, basely murdered by order of Ptolemy and his minister Photinos, whose protection he had claimed, B.C. 48. The young king was engaged in a war with his sister Cleopatra, whom he had just before expelled the kingdom; and the two armies were encamped opposite each other in the vicinity of Pelusium, when the galley of Pompey arrived; and Akhillas, who afterwards figured so conspicuously in the Alexandrian war against Cæsar, "under pretence of taking him ashore, invited him into a boat, and treacherously slew him." A mound of sand on the coast, about 4 hrs. to the *west* of Pelusium, called by the Arabs the Roman hill, is said to record the spot of Pompey's death. His body was indeed burnt on the sea-shore by his freedman Philip, and Cæsar is said to have raised a monument to his memory, which was afterwards repaired by Hadrian, and visited by Sevērus. But "the ashes of Pompey were taken to his widow, Cornelia, who buried them at his villa near Alba," though Lucan would seem to say that they were still in Egypt in his time. Be this as it may, the tomb might still remain; but Pliny places it to the *east* of Pelusium, in the direction of Mons Casius. The "Roman hill" cannot therefore be the "tumulus" of Pompey; and the tomb which Abû'lfêda, on the authority of Ibn Haukel, gives to Galen, may perhaps be transferred to Pompey. Certain it is that the physician of Aurelius was not buried in Egypt, but in his native place Pergamos; and the distance from Pelusium, mentioned by Pliny, seems too great for the position of Pompey's tomb.

Magdolum is supposed to have been about half-way between Tacasarta and Penta Skœnon, which last may have been at the modern Qatîya. 5 hrs. N.W. of Qatîya is Farama, with extensive Arab remains, and 3 hrs. to the N. are the ruins of Mohammedîya; ½ hr. from Qatîya is a well now called Bîr Bassûn, but formerly known as Bîr el-'Oqba, where there are palms.

The first stage after leaving Qantara is at some date groves near a large well. The route continues over and among low sandhills, with now and then a hard mud-flat, which in the wet season is a pool, to *Bîr el-'Abd,* where are a well of brackish water and some telegraph-men's huts. On the coast N. of the *Bîr el-'Abd* is

Felissîya, which preserves the ancient name of Pelusium.

2 m. E. of Qantara is a mound (*Tel Abu Sêfa*) with the remains of a Temple of Seti I. and Ramses, dedicated to Horus, and of a Roman camp, where Mr. Griffith found a Latin inscription of Diocletian and Maximian. N., on the road to Pelusium, is *Tel Habwa* (erroneously called *Tel es-Semût* on the maps), the site of a mediæval fort of red brick, and *Tel el-Her*, 13 m. from Qantara and 6 m. from Pelusium, which may be the site of Magdolum, where there are the remains of a mediæval fortress. The next stage, 7 hrs. from the *Bîr el-'Abd*, is *Mazar*, with a well of brackish water, a shêkh's tomb, and two or three mud huts; it is better not to camp near the well on account of the camel ticks. Four hours from Mazar is *Tawwîl es-Sellim*, the highest of the low hills which extend from El-'Arîsh, and almost at the end of the range. Another 4 hrs., and after passing through some beautiful groves of date-palms, we reach

El-'Arîsh, the ancient *Rhinocolura*, which was a place of exile in the time of the Pharaohs, and said to be so called from the malefactors having their "noses cut off," instead of being punished by death. The town contains about 800 inhabitants. There is a large square fort, with battlemented walls, flanked at each corner by towers. It is the residence of a governor, and is garrisoned by a few troops. In the middle of it is a well, near the mouth of which is a granite shrine, with a long hieroglyphic inscription, which has been translated by Mr. Griffith in the 'Seventh Memoir of the Egypt Exploration Fund' (1890), pp. 71–73. It contains a curious legend of the god Shu, and must have been brought from Qes (Goshen), now Saft el-Henna, near Zaqaziq. The ruins of Rhinocolura lie under the sand S. of El-'Arîsh, and on the N. side of it a stone building of the Christian period has been discovered. 3 hrs. from El-'Arîsh are the ruins of *Berdawîl*, which gets its name from Baldwin I., King of Jerusalem, who died here in 1118 after an unsuccessful attack on Egypt. All animals coming from Syria have to undergo a quarantine of several days at El-'Arîsh. Wâdy el-'Arîsh is supposed to be the torrent or "river of Egypt," which was the ancient boundary on the side of Syria. There is water in it after rain.

The road continues very near the sea-coast, the whole way from El-'Arîsh to Gaza. About 6 hrs. from El-'Arîsh we reach the tomb of *Shêkh Zuwêd* and some telegraph-men's huts, and 3 hrs. farther are two columns which form the boundary-stones of the Egypto-Syrian frontier at *Refâ*, the ancient *Rhaphia*. It is referred to by Josephus as the first station in Syria at which Titus rested when on his way to besiege Jerusalem, and it was here that Sargon defeated the Egyptians in B.C. 721. 2 hrs. from the frontier we reach *Khan Yûnas*, supposed to occupy the site of *Ienysos*. Sheep and poultry can be procured in this village. There is a picturesque ruin of a fort and a beautiful mosque of the Sultan Barqûq; a good view of the surrounding country can be obtained from the minaret. 2 hrs. from Khan Yûnas is the village of *Bîr Abû Balaḥ*, with a fine grove of date-palms and a large deep well; and Gaza is reached in 2½ hrs. more.

Gaza, now called Ghuzza, is a town of some 10,000 inhabitants, situated on a low flat hill about 3 miles from the sea. It was formerly, as its Hebrew and Arabic names imply, a "strongly fortified place," but it is now quite open. It is a very old city, and played a great part in Biblical history. Its position, as the last town in the S.W. of Palestine and on the frontier of Egypt, made it an important military position; but since the conquest of Egypt and Syria by the Moslems it has had no history. There is a telegraph station at Gaza, and some English clerks, also an excellent English dispensary and medical missionary. For a full description of Gaza, see *Handbook of Syria*.

ROUTE 13.

CAIRO TO MOUNT SINAI.

a. Preliminary Hints. *b.* Cairo to Suez. *c.* Inhabitants of the Peninsula of Sinai. *d.* Geography and Natural Features. *e.* Natural History and Climate. *f.* Ruins. *g.* Route of the Israelites from Egypt to Mt. Sinai. *h.* Routes from 'Ain Mûsa to Jebel Mûsa (Mt. Sinai) and the Monastery of St. Catherine: (α) *viâ* Wâdy Mukatteb and Fîrân; (β) *viâ* Sarâbit el-Khâdim; (γ) *viâ* Et-Tor. *i.* History and Description of the Monastery. *k.* Ascent of Jebel Mûsa and Râs Sufsâfa. *l.* Ascent of Jebel Katarîna. *m.* Other Excursions. *n.* Continuation of the Journey by the Long Desert, *viâ* Akaba and Petra, or *viâ* Nakhl, to Palestine.

a. Preliminary Hints.

From Cairo to Mt. Sinai is one of the stages in what is called the "Long Desert" route from Egypt to Syria; but as many travellers pay a visit to Mt. Sinai, and then return to Egypt without going farther, it will be convenient to describe it separately.

Seasons.—The best for desert travelling is during the months of February, March, and April. Earlier than February the nights are very cold, and snow is not uncommon in the Sinai hills. Later than April the days are very hot. The time required for the journey from Suez to the convent at Sinai and back will be from a fortnight to three weeks, according to the ne spent at the convent.

ma ·rations.—These are usually ·iro, as most of the shêkhs of the Tawwâra Arabs, who act as guides, and from whom camels are hired, are to be found in the early spring at the Egyptian capital waiting for a job, and the dragomans like to employ men they know, and have the terms of the contract settled, including the camels, at Cairo. But unless the traveller is anxious to spend a few days in crossing the desert from Cairo to Suez, instead of going to the latter place by railway in one day, and if he does not mind giving himself a little extra trouble, he will save a good deal of expense by telegraphing or writing to Suez a few days before he intends leaving Cairo, to have some camels and guides ready by a certain date. If there should be none at Suez, three or four days will suffice to bring in any number from the desert. The contract with the dragoman can then be made at Cairo to include everything but camels, which the traveller will make his own bargain for at Suez, and tents, stores, &c., can be sent to Suez by rail. Perhaps the best plan of all is to engage the shêkh at Cairo, with the understanding that his camels will only be paid for from Suez; only by no means be persuaded to go to Tor on the Red Sea by water from Suez, as when once there, the Arabs will ask what they like.

A letter of introduction must be obtained at Cairo or Suez from the agents of the Convent of St. Catherine at Sinai, as the monks may make a difficulty about admitting the traveller without one.

Arrangements for the trip can be made with the tourist agents in Cairo as well as with a dragoman.

Expenses.—Supposing that the traveller dispenses with a dragoman and a contract, merely engaging a man as a servant, with or without a canteen, and providing tents, stores, &c., and hiring camels himself, his expenses from Suez to Sinai and back need not be more than at the rate of 30*s.* to 35*s.* a day, and two people could do it for 2*l.*; but of course more trouble is involved than if he engages a dragoman to provide him with everything.

The charges of dragomans vary so from year to year, that it is difficult to estimate the expense of this journey; but a party of 4 persons ought not to pay more than 30*s.* a day each for *everything* except wine; this proportion being lessened or increased according to the size of the party. Formerly people were content to travel without beds and a hundred other little luxuries which are now considered indispensable; and indeed it would be difficult now to find a good dragoman who would consent to undertake the job unless it was to be carried out in the way he considers necessary, and for which he charges accordingly. It should be distinctly understood, when the contract is made with the dragoman to supply everything, that the traveller is never to be troubled by the Arabs with any sort of application for money or anything else; the dragoman is responsible for everything; but at the end of the journey, if satisfaction has been given, a small *bakshish* may be distributed. The contract with the dragoman should be properly signed at the Consulate, where, if it is wished, a form of agreement can be obtained, in which alterations can be made to suit any particular requirements. Half the amount of the contract may be paid on the conclusion of the agreement, but the other half should be kept till the journey is over. If the traveller hires the camels himself, he will have to make a separate contract with the shêkh who supplies them, either at Cairo or Suez. It is impossible to lay down any fixed sum for the hire of camels; but it may be assumed roughly that while from 6*s.* to 8*s.* a day will be asked at Cairo, they may be obtained at Suez for half-a-crown for travelling days, and 1*s.* for stopping days.

Things required.—The following list may be useful, even to those who entrust everything to a dragoman, as they will find it advisable every now and then to superintend his preparations. A party of 4 should have 2 large tents, one for feeding and sitting in and one for sleeping in, and one smaller one for the kitchen and servants. When the party consists of only 2, or even 3, one tent for day and night might be sufficient. Beds (iron that fold up), tables, chairs, and all the inside appurtenances of a tent should be examined, and seen to be strong and sound. The tents should be provided with extra ropes, as well as a double supply of pegs and mallets. All water for drinking should be carried in barrels kept strictly locked, and the Arabs never allowed to draw from them. In addition to this, each person should have a small water-skin, called a *zemzemîya*, to hang at his saddle; these, if new, should be filled and emptied several times, to get rid of the disagreeable taste they give to the water. Water for washing may be carried in a goat-skin, called *girba;* but the following description will show the traveller who does not care about roughing it too much, that he had better not be dependent on the *girba* and the water that is generally to be met with in the Peninsula:—"To the traveller in these thirsty limestone deserts, his dependence upon brackish and unpalatable water for his only supply is one of his greatest hardships. To be constantly imbibing a fairly powerful solution of Epsom salts is an amusement one soon grows tired of. We used to try all sorts of plans to disguise the flavour,—lime-juice, brandy, strong tea, or Arab coffee as thick as cream; but neither these, nor boiling, nor filtering, nor anything we could do, were really of much avail. Then again, the system of carrying it in *girbas*, or prepared goat-skins, though externally convenient in some respects, does not improve its flavour or the relish with which you drink it. The appearance of a filled *girba* is very much that of a small black pig which has met with a watery grave; so that, what with the naturally villainous taste of the water, its strong purgative properties, the little extra goatish flavour imparted to it by the *girba*, and the notion of the drowned pig, you have to become pretty well hardened befo you can be said to enjoy it."—*C*

H. S. Palmer. It may be added, however, that the water in the granite district is excellent. A pair of Arab saddle-bags (*khurg*) should be taken, as they are very useful for carrying everything required for the night, books, &c.

With regard to **Provisions,** travellers will provide themselves according to their wants and tastes; but it must be remembered that absolutely nothing can be bought after leaving Suez, except sheep, which may sometimes be had from the Bedâwin near Sinai. In addition, therefore, to any preserved meats and other things, it is necessary to take a stock of live fowls, turkeys, and pigeons for the whole journey. Fresh bread may be baked at Sinai. Tea will be found a very grateful and refreshing drink after a hot day's ride. One of the best pick-me-ups after a hot and wearying day's ride is a tumbler of tea *à la Russe*, with a slice of lemon, some sugar, and a spoonful of brandy. Milk can only be procured regularly if there happens to be among the camels one with a newly-dropped young one; it is better, therefore, to take some preserved milk. A supply of oranges is a pleasant luxury, and will be much appreciated at the mid-day meal. Water should never be drunk alone, but always mixed with a little brandy: indeed, on the score both of health and convenience of carriage, weak brandy-and-water is the best beverage on a desert journey; but it is one, no doubt, which many people do not like, and they will prefer to take claret,—though, as 4 bottles of claret will hardly go as far as one of brandy, an extra camel will be required for its transport. An extra supply of coffee and Sûri tobacco, to give to the Arabs occasionally, will be found useful.

There ought to be but little need of **Medicine** in the pure air of the desert; but if the traveller is provided with a small medicine chest, he had better take it with him. Rose-water is often pleasant to the eyes after a hot day's march in the sun; ammonia, or a little powdered bismuth made into paste with water, are both of them good remedies for bites and stings.

A flannel shirt and a suit of tweed of moderate texture, not too thin, forms the best **Clothing.** It is a great mistake to wear very thin clothing, as the direct rays of the sun are felt through it in the daytime, and the evenings are often quite cold. A rug and greatcoat should be taken: an extra covering is often required at night, and these are useful in adding to the comfort of the seat on the camel. The head must be well protected from the sun: a pith helmet, or a white or grey felt hat, well wrapped round with a puggaree, are perhaps the best coverings; but especial care should be taken that the nape of the neck is well protected. It is a good thing to cut the hair pretty short, and always wear underneath the helmet or hat one of the white cotton caps (*taqîya*) worn by the natives under the tarbûsh. A tarbûsh itself will be found useful for wear in the tent at night. Those who intend to do much walking and climbing among the Sinaitic hills must have at least one, if not two, pairs of very stout strong boots, as the granite rocks destroy leather in an incredibly short space of time. A loose white burnûs, or *'abaya*, to wear while camel-riding, is a great protection from both heat and dust. Though it will seldom be wanted in the desert, it is well to take a macintosh sheet, or American oilcloth, for damp ground. The ordinary Arab saddle-bags will be found very useful for carrying things in daily use.

Camel-Riding.—Much of the comfort in a desert journey depends on having a good camel and a comfortable seat. The camel should be chosen and tried beforehand; and the quieter he is, and the easier his paces, the better. A trotting dromedary (*hegîn*) nobody requires who is going to keep pace with tents and baggage, but an animal less rough in its walk than the ordinary baggage-camel is a desideratum.

Much careful preparation should be given to the seat. Some will prefer a regular dromedary-saddle, with the addition of stirrups to rest the legs. The more ordinary method is, first to sling the saddle-bags across the common camel pack-saddle, and then to pile on the top as many wraps and rugs as you may have, so as to form as soft and wide a seat as possible, taking care to strap them firmly down in order to prevent them from slipping. You may then sit in any position you please—sideways, or astride, or lady-fashion. Stirrups may be hung on either from the peak in the front of the saddle, or from the side, to give a rest to the foot. The following plan is recommended by one who has had some experience in camel-riding:—"Place a light box or package on either side of the pack-saddle, sufficiently closely corded to form one wide horizontal surface. On this lay a carpet, mattress, blanket, and wraps, thus forming a delicious couch or seat, and giving the option of lying down, or sitting either side-saddle or cross-legged. Sheets, pillow, rug, &c., may be rolled up and strapped to the back of the saddle, and form an excellent support to the back or elbow." The object of the light box or package is to a certain extent answered by a pair of well-stuffed saddle-bags. A proper supply of rope nets (*shebeka*) for packing the baggage on the camels is essential: otherwise the loads are continually coming to pieces and falling: moreover the nets act as a protection against projecting pieces of rock in a narrow defile.

General Hints.—Two more observations personal to the traveller in the desert may be added. If strong and able, he should walk as much as possible. The Arabian desert has not, like the African, a surface of deep sand, but offers to the pedestrian, as a rule, a crisp, gravelly foothold, very pleasant to walk on. The pace of the camels—2½ m. an hour—can always be exceeded by the walker, and this affords him the opportunity, when there is no fear of losing the way, and the road is everywhere secure, as it is between Suez and Sinai, of examining the country a little more in detail than is possible from a camel's back. Another great relief to the uncontrollable feeling of *ennui* and sense of monotony, which comes over most people during a long day's ride on a camel's back under a broiling sun, is reading. The scenery may be impressive and full of interest of all kinds, and your companions may be kindred in spirit and pleasant to talk to, but nevertheless a book is an agreeable change, and a stock of light literature in the Tauchnitz edition, which can be thrown away as read, will be found by many persons most useful in helping to pass away an hour, when mind and body are too wearied for any exertion.

b. Cairo to Suez.

It will be found much better to go by rail (see p. 232), as there is absolutely nothing to see on the desert journey, which will require 4 days. For those who wish to follow it, it may be mentioned that there are several routes, which, however, all eventually merge into one.

1. *Darb el-Hagg*, "Road of the Pilgrims," passes by *Heliopolis* and the *Birket el-Hagg*, beyond which it turns to the rt. by a stone ruin called *es-Sebil* ("the Fountain"), and is shortly afterwards joined by

2. *Darb el-Hamra* (the old Indian mail route), which leaves Cairo to the S. of the Gebel Ahmar, and passes *Qala't Raiân* (9 m.) and *Wâdy Halazôni* (8 m.), between which places there is much petrified wood. 10 m. farther on joins the Darb el-Hagg, and continues to *Wâdy Gendeli* and *Wâdy Gaffra* (10 m.), where, near the road, there is water after abundant rains. *Umm esh-Sharamît*, the Mother of Rags (3 m.), is one of the pilgrims' halting places, and close to the principal station (No. 4) of the old overland route. About 6 m. from Wâdy Gendeli falls in

3. *Darb et-Tawwâra*, which on leaving Cairo runs almost parallel to the last route, and is that generally followed by the Tawwâra Arabs. The three roads united pass *Bîr el-Barak*, where the limestone reappears and the petrified wood ceases with the sandstone, and reach the *Plain of El-Maggra* (14 m. from Umm esh-Sharamît), the highest part of the road; to the eastward of it all the valleys flow towards the sea and to the westward towards the Nile. About 5 m. farther on the road is joined by

4. *Darb el-Basatîn*, which runs S. from Cairo 3 m. to Basatîn, and then turns E. across the Mokattam range. This, according to Arab tradition, is the route followed by the Israelites. All the above roads are now united, and continue together to *El-Muktala* (10 m. from El-Maggra), near which are traces of the course of an ancient road, and on to *'Agrûd* (6 m.), where there is a fort. At this point the Darb el-Hagg turns off to the Peninsula of Sinai; while the road to Suez continues to *Bîr Suez* (8 m.), and thence to *Suez* (4 m.).

c. Inhabitants of the Peninsula of Sinai.

The collective name for the Bedâwin inhabiting the Peninsula of Sinai is the *Tawwâra* (sing. *Tûri*), or Arabs of *Tor*, the ancient name of the Peninsula. They are subdivided into several tribes, of which the principal are—

1. The *Sawâliha*, the most important, with two powerful and independent subdivisions—
   - *a.* The *Ulad Sa'id.*
   - *b.* The *Gararîsha.*
2. The *'Alêkât.*
3. The *Emzêna.*
4. The *Ulad Shâhin.*
5. The *Jebeliya.* These last are called *Sebâya ed-Dêr*, or "Serfs of the Convent," and are looked down upon by the other tribes as not of pure Arab descent.

The Ulad Sa'îd and the 'Alêkât are the recognised *ghufara*, or "guards," of the Monastery of St. Catherine, and with the Jebelîya possess the right of conducting pilgrims to or from Tor or Suez; but camels may be hired from any of the Tawwâra tribes. In addition to the Tawwâra there are, in the northern part of the Peninsula, the *Terabîn*, the *Tiyâha*, and the *Haiwât.*

The total population of the Tawwâra tribes may be estimated at about 5000. They are a peaceful, harmless people, but hardy, and though poor, dignified. Their camels are their chief support, and they gain a scanty livelihood by conducting the traffic between Suez, Sinai, and Tor. In the more fertile districts, such as the Fîrân, tobacco is grown, and the fruit of the date-bearing palm is an important article of food. Their few flocks of sheep and goats are chiefly useful for the wool and hair they supply: it is seldom that any are slaughtered. Another article of commerce is the *min*, the traditional manna, a sweet gummy substance that exudes from the *tarfa*, or tamarisk-tree. It continues to drop about two months, commencing in the autumn. The name is similar to the Hebrew word given in the Bible, and some think it was given to the food in consequence of the uncertainty of the Israelites about the unknown substance, "they wist not *what* it was," *min* signifying "what" in Hebrew and in Arabic. The dress of the Tawwâra consists of a nominally white shirt, with long open sleeves, fastened round the waist with a leathern girdle, and over this an *'abaya*, or long cloak of camel's hair. Instead of the typical head-dress of the Bedâwin — the *kefîya*, a gaily striped handkerchief, fastened with a fillet of camel's hair — they wear fez and turban. The women are generally closely veiled, and wrapped in a loose blue frock, with a blue mantle over it. Though they seldom perform the orthodox and ostentatious Mohammedan prayer ceremonial, they frequently during the day, without any outward sign of worship, recite some petition.

It would require too much space to describe the peculiar manners and customs common among these or among other desert tribes; but some of their **Traditions**, connected with the Israelites and Moses, are worth a short mention. Their legend of the passage of the Red Sea agrees substantially with the story of the Bible, but the *locale* is placed at Hammâm Faraûn, some way down the Gulf of Suez, where the sulphurous hot-baths are supposed to have been caused by Pharaoh's struggling to extricate himself from the waves. The memory of Moses is preserved in the names of several places, such as "the Wells of Moses," at Suez and at Jebel Mûsa; "the Seat of Moses," at Hammâm Faraûn, where he watched the drowning of the Egyptians; at El-Watîya; in the Wâdy ed-Dêr; and on Jebel Mûsa, where there is the impression of a human head and back, said to have been made by Moses when he shrank back as the glory of the Lord passed by. Other mementoes also exist in the rocks said to have been struck by him, as at Wâdy Berâh, near the Convent, where there is a divided rock called *Hajar el-Laghwa*, "the Speaking Stone," said to have been severed by Moses; at the Wâdy el-Lejja is another called *Hajar el-Magârin*, "the Rock of the United Ones": and in the Wâdy Fîrân is a rock called *Hesy el-Khattâtin*, said by the Bedâwin to be the identical one from which water issued when struck by Moses. Other memories of the Israelites linger in the names Shô'eb (Jethro), Imrân (Amran), Moneja (The Conference). The various primitive tombs and dwellings, and every ruin of which the purpose is unknown to the Bedâwin, are called by them *nawâmis*, "mosquito houses," because, they say, that when the Israelites "rebelled against God and against Moses," the Lord sent a plague of mosquitoes to torment them, and these edifices were erected as a refuge from the tiny persecutors. It may be pointed out, however, that the word *namûs*, pl. *nawâmis*, means a hut in which a hunter conceals himself, and this meaning furnishes a more probable explanation of the term as applied to these ruins.

d. Geography and Natural Features.

The Peninsula of Sinai is in shape a triangle, of which the base, a line drawn from Suez to 'Aqaba, is 150 m. long, the western side 186 m., and the eastern 133 m., the point at which the two sides meet being Râs Mohammed. The area contained within these limits is about 11,500 square miles. Within this triangle, having the same base-line, and with its vertex also towards the south, is a crescent formed by the southern portion of the great table-land known as the Badiet et-Tîh, or Wilderness of the Wanderings. It is separted from the rest of the Peninsula by a steep and lofty limestone ridge, forming a curved frontier, of which the highest point is Jebel Emrêka, situated about midway between the two arms of the Red Sea. There are thus two distinct tracts of country, the comparatively level desert of the Tîh on the N., and the rugged mountains of Tor on the S. The latter may be considered as more emphatically the Peninsula of Sinai; by the Arabs it is known under the names Tor Sinai, Jebel Tor Sinai, and Jebel et-Tor. The watershed of this mountainous region runs N. and S., the valleys trending westward into the Gulf of Suez, and eastward into the Gulf of 'Aqaba. The central point in the system is Jebel Katarîna, 8550 ft., the highest mountain in the Peninsula.

There are three chief geological subdivisions. 1. *The sandstone district.* This occupies a comparatively small portion of the Peninsula. The main part of it is in the N., and runs conterminous with the line of the Tîh escarpment. In it are the only plains of deep heavy sand met with in the Peninsula. One of these, the Debbet er-Ramla, covers a space of about 130 square miles, or one-eighth of the whole sandstone area. There are

smaller tracts to the E. The chief features of this district are sandstone peaks, table-topped ranges and plateaux intersected by valleys, and undulating plains. It is the richest in objects of archæological interest. In it are found in great numbers the famous "Sinaitic rock-inscriptions," the sandstone rocks of Wâdy Mukatteb being covered with these *graffiti*. At Maghâra and at Sarâbit el-Khâdim are the old Egyptian turquoise and copper mines, with hieroglyphic tablets of great age. 2. *The Plutonic and Metamorphic Rocks.* These compose the largest and most striking district of the Peninsula, and indeed give its distinctive character to the whole region. They extend in a triangular mass of mountains from the margin of the sandstone belt to the apex of the Peninsula at Râs Mohammed, and include the well-known peaks of Jebel Serbâl, Jebel Mûsa, and Jebel Katarîna. The rocks are composed chiefly of granites and syenites, and varieties of gneiss and mica-schist. The whole region is a chaos of mountains, a bewildering network of rocky valleys and glens, with but a few open spaces. This granite district is the grandest and the most striking, containing, as it does, the massive single pile of Serbâl, and the magnificent lofty mass, in the heart of which are Jebel Mûsa and the monastery of St. Catherine, and the towering peak of Jebel Katarîna. 3. *The Cretaceous and Tertiary Rocks.* This district is comprised in the long narrow strip which skirts the sea-board from Suez to Râs Mohammed. It is less mountainous than either the sandstone or granitic region, and the scenery is without interest. The beach which lines the sea-margin on the W. often spreads out into large plains, of which the chief is El-Qâ'a, but on the E. the granite hills descend to almost the shore-line.

The general aspect of the country is one of utter barrenness and desolation, but there are a few green spots in the upland basins, and in some of the narrow passes and rocky glens. The chief oasis is at Wâdy Fîrân; and in the spring-time many of the valleys have streams running down them, whose stores are replenished by occasional showers and heavy dews. These valleys, or "wâdies," form the highways of the Peninsula, and the homes of the Bedâwin. *Wâdy*, the participial agent of the verb *wadî*, "to send out," "go out," and hence "to flow," may be taken as implying a rent or depression, down which water flows. Dean Stanley has described it as "a hollow, a valley, a depression—more or less deep, or wide, or long—worn or washed by the mountain torrents or winter rains for a few months or weeks in the year." Perhaps the best English words to express it are "valley," or "watercourse." As a rule these wâdies are dry, or have water only on rare occasions, but it is easy to account for the traces they present of the passage of large volumes of water, by the sudden storms which, at rare intervals, break over some part of the Peninsula. The prodigious quantity of rain discharged during one of these storms produces a flood, which tears along the wâdies like a raging torrent. One of these floods, or "sêls" as they are called, was witnessed by the Rev. F. W. Holland in 1867, when the Wâdy Fîrân, a valley 300 yards broad, was for hours the bed of a resistless torrent from eight to ten feet deep.

e. Natural History and Climate.

Notwithstanding the desert soil, there are few parts of the Peninsula which do not show some signs of **Vegetation.** The valleys and the plains are sparsely clothed with many varieties of almost sapless herbs and shrubs; and the granite mountains are particularly rich in herbs. In addition to these there are some trees and large shrubs, such as the *tarfa*, or tamarisk, already referred to as yielding the "manna," the *retem*, or broom, the "juniper tree" of the Bible, and the *seyâl*, or acacia, the "shittah-tree" of the Bible. There are many signs of the vegetation having been formerly increased by cultivation; and the gardens of the

Monastery of St. Catherine, and in the valleys round Jebel Mûsa, are still kept up and tended by the monks with considerable care. These gardens, oases, and dry herbage have, however, but little effect on the general scenery of the country, and mitigate in no appreciable degree its arid and desolate character. The beauty of the landscape is derived from the effects of light and air, and the colours and outlines of the rocks.

Animal life exists to no very great extent in the Peninsula. Among the mammals may be mentioned the spotted hyena (*dhaba*), whose tracks are often seen in the wâdies; the ibex (*beden*), the "wild goat" of the Bible, to be found among the higher mountains, but very shy and wild; the dorcas gazelle (*ghazâla*) frequents the plains between the mountains and the sea on both coasts, and is very difficult of approach; the Sinaitic hare (*arneb*), in the upland plains; the coney (*wabr*, *juta*), in the mountains; the jackal (*ta'leb*); the fox (*abû el-hosên*); the porcupine-mouse, and others; the leopard (*nimr*) is seen occasionally in the mountains, and the wolf (*dîb*) is not uncommon. The only birds that the sportsman will find, and those but very seldom, are the Greek partridge (*shinnâr*), in the higher mountains; Hay's partridge (*hagil*), more numerous and more generally distributed than the Greek, which seldom takes flight but runs at a great pace, and is difficult to get near; the sand-grouse (*qata*), common in the Tîh desert, but not easy to shoot; and the quail (*summân*), very rare. A few duck and teal, and other waterfowl, may sometimes be seen in the neighbourhood of the Red Sea. The other birds are chiefly chats, finches, and warblers.

The **Climate** of the Peninsula, especially of the mountain parts, is very healthy. The old hermits, to whom tradition assigns an almost fabulous longevity, believed that man needed in the desert "hardly to eat, drink, or sleep, for the act of breathing will give life enough." One of its most remarkable features is its intense dryness, observations with wet- and dry-bulb thermometers showing a difference of 20°, and even 30°. In winter it is very cold in the mountains, and snow often falls, though it is never seen lower than 4000 ft. The heat in summer is proportionately intense, especially in the limestone districts; and the *khamâsîn*, which occur generally in the spring, render the usually clear atmosphere stifling and oppressive. There is a great difference between the temperature of the day and the night, especially in winter, the thermometer sometimes falling below freezing-point at night, to go up as high as 70° in the shade during the day. This change is not so great in the plains. The prevailing winds are from the N. and E. As a rule, the air is very still, with only a gentle cooling breeze, but now and then heavy gales suddenly spring up. The rainfall is very slight, unless there occurs one of those storms already alluded to. Slight shocks of earthquake are said to be occasionally felt. Heavy dews are common in the winter.

f. Ruins.

The **archæology** of the Sinaitic Peninsula is of considerable interest. The ruins may be divided into four classes. 1. *Primitive remains*, such as stone circles, tombs, store-houses, the *nawâmis*, before referred to, archaic sculpturings, &c., which may be referred to the early inhabitants of the country, perhaps the "Amalekites" of the Bible. 2. *Egyptian remains*, such as those of Maghâra and Sarâbit el-Khâdim. 3. *Monastic ruins*, consisting of buildings erected by monks and hermits from the 4th to the 7th centuries A.D. And 4. *Post-monastic*, consisting of the few ruins which have a Mohammedan origin. Such ancient remains as occur on the routes to Sinai will be noticed in their place.

g. Route of the Israelites from Egypt to Mount Sinai.

One more subject requires perhaps to be referred to before starting on the journey, and that is, the route followed by the Israelites in the **Exodus.** Many theories exist on this subject. It will be well to give a short outline of the principal of them. The starting-point in Egypt is called in the Bible Ramses (Ex. xii. 37; Num. xxxiii. 3, 5). Various identifications have been proposed for this town, the chief of which are—(*a*), Babylon, now Old Cairo; (*b*), Heliopolis, now Matarîya; and (*c*), Heroöpolis, the site of which was really at Tel el-Maskhûta in the Wâdy et-Tûmilat, where Naville has discovered the remains of the ancient city of Pithom (see p. 242).

Identification (*a*) supposes the route after leaving Ramses to have been down the Wâdy et-Tîh, through the Desert, to the Red Sea, which was then crossed from the foot of Râs 'Atâqa below Suez to 'Ain Mûsa, a distance of more than 5 miles; a Bedâwi tradition supports this so far as the scene of the passage is concerned: (*b*) supposes the route to have led down to near the present head of the Red Sea, and the passage to have taken place in the neighbourhood of Suez: (*c*) places Ramses much farther north-east, and supposes the route to have lain first to some point in the neighbourhood of the modern Bitter Lakes or of Lake Timsah, which there formed the head of the Red Sea, and thence southward to a point near Shalûf on the Suez Canal, where the Red Sea must have been comparatively shallow and sufficiently narrow to admit of the whole host crossing over in one night (Ex. xiv.). This is the solution preferred by Naville, who has thoroughly discussed the question in his work 'The Store City of Pithom and the Route of the Exodus,' published by the Committee of the Egypt Exploration Fund. He considers that Succoth was a district in which was Pithom, which he has identified as being the same as Tel el-Maskhûta. Etham he considers to have been the region of Atuma, which began at Lake Timsah, and extended W. and S. of it. Migdol Naville places near the station of Serapeum on the railway line to Suez, and the actual place of crossing the sea at a point about half-way between the Bitter Lakes and Lake Timsah.

Some writers have suggested Faqûs—the ancient Goshen—as being identical with Ramses.

It must be remembered, however, that the Yâm Sûph, mistranslated "the Red Sea" in the Authorized Version, is nowhere in the Old Testament identified with the Gulf of Suez, the Hebrew name of which was "the Egyptian Sea" (Is. xi. 15). On the contrary, it is the Gulf of 'Aqaba (1 Kings ix. 26, Deut. i. 1, Numb. xxxiii. 8–10). With this agrees the mention of the Amalekites (Ex. xvii.) who inhabited the desert south of Judæa (1 Sam. xv. 7; Gen. xiv. 7, xxxvi. 12), as well as the geographical position of Paran (Numb. xiii. 3, 17, 22, 26) and the identification of Sinai with Seir in Deut. xxxiii. 2, Judg. v. 4, 5. It has been urged that Elim (Ex. xv. 27) must be Elath on the Gulf of 'Aqaba, and that as the Sinaitic Peninsula was the Egyptian province of Mafket, strongly garrisoned by Egyptian troops, the Israelites were not likely to have ventured into it. According to this theory, therefore, "the sea" of Ex. xiv., Numb. xxxiii. 8 is not the same as the *Yâm Sûph* ("Red Sea") of Numb. xxxiii. 10, which was more than three days' journey from it, and Mount Sinai has to be sought, not in the Sinaitic Peninsula of modern days, but among the southern mountains of Edom.

Some time after the passage of "the Sea" the Israelites encamped in Elim, and then somewhere perhaps on the broad level plain at the mouth of Wâdy Taiyyiba, though "the Red Sea" of the Old Testament was rather on the E. side of the Peninsula.

The "Wilderness of Sin" is the next stage in the journey, and this is supposed to correspond with the open plain called El-Markha, extending by the sea from Jebel em-Markha to the entrance to Wâdy Fîrân.

The next two places mentioned in Numbers are Dophkah and Alush, which cannot be identified; but as they lay between the Wilderness of Sin and Rephidim, they must be looked for somewhere in the Wâdy Fîrân. There are four roads leading from El-Markha to Jebel Mûsa, and some writers have advocated the claims of one or other of these to have been that taken by the Israelites; but everything seems in favour of the Wâdy Fîrân having been the one chosen. It is a much easier road than any of the others, and it was likely to have been chosen in preference to the other easy one by Sêh Sidra and Wâdy Mukatteb, as avoiding the Egyptian settlements at Maghâra.

Ancient tradition, and most modern authors, agree in placing Rephidim at Fîrân. Its position answers to all the requirements of the account of the battle with the Amalekites (Ex. xvii. 8–16); and the rock which Moses there struck to procure water being called "the Rock of Horeb," is thought to present no difficulty, if, as is supposed, "Horeb" is a general term applied to the whole granite district of the Peninsula, and not to any one particular peak or mountain. This is the view taken by Lepsius, Stanley, and all the members of the Ordnance Survey, except Mr. Holland, who follows Burckhardt and Robinson in placing Rephidim at El-Watîya, a narrow pass leading through the granite wall which encloses the central group of Sinaitic mountains to which, in Mr. Holland's opinion, the term "Horeb," answering to "El-Jebâl," properly belongs. The arguments in favour of this view are, that El-Watîya is within an easy day's journey of Jebel Mûsa, a condition which some think is required by the Biblical narrative, and that Mohammedan tradition points out a rock there called "the Seat of the prophet Moses." Various other traditions, however, say as much or more for Fîrân, and the account in Exodus xix. 2 does not seem necessarily to imply that only one day elapsed between leaving Rephidim and camping "before the mount."

From Fîrân the main body of the Israelites, with their flocks and herds, would have passed up the Wâdy esh-Shêkh, while Moses and the Elders went by the Wâdy Solaf and the Naqb Hawa; the final camping-ground, at which took place the giving of the Law, being the plain of Er-Râha at the foot of the peak of Jebel Mûsa, called Râs Sufsâfa. It would take too long here to examine at length the claims of the different mountains that have been put forward to represent "Mount Sinai," "the Mount of the Giving of the Law." They are five in number,—Jebel el-Ejma, Jebel Umm 'Alawi, Jebel Katarîna, Jebel Serbâl, and Jebel Mûsa, while Dr. Beke made it Jebel en-Nûr, 5 hrs. S.E. of 'Aqaba, on the ground of an Arab tradition. Jebel Serbâl and Jebel Mûsa have had the most advocates; but all recent research and discovery seem to disallow the claim of any but Jebel Mûsa. Its peak of Râs Sufsâfa alone seems to meet all the requirements of the case, viz. a well-defined precipitous mountain summit, overlooking a large open space, on which a vast host like that of the Israelites could encamp, and find sustenance for their flocks and herds in the surrounding valleys. It does not come within the scope of the present route to trace the road followed by the Israelites farther than Mount Sinai; and, indeed, the materials for the identification of any of their subsequent resting-places are so slight that hardly one site can be fixed with any certainty.

h. Routes from Suez to Jebel Mûsa (Mount Sinai) and the Monastery of St. Catherine.

There are several roads by which Mount Sinai may be reached from Suez; but it will be sufficient here to describe three. The two given below are

usually followed by travellers, the one in going to and the other in returning from Mount Sinai. And of these two principal roads the first and the last parts coincide, the difference in direction occurring between Wâdy Shebêka and the mouth of Naqb Hawa. The third is a shorter route, the return journey being made from Cairo in 11 days.

Route (α) viâ Wâdy Mukatteb and Firân.

	Miles.
Suez to 'Ain Mûsa [Elim or Marah]	8
Wâdy Sadur	21
Wâdy 'Amâra [Marah]	20
'Ain Hawârah [Marah]	6
Wâdy Ghurundel [Elim] ..	7
Wâdy Usêt [Elim]	6
Wâdy Ethal	7
Wâdy Shebêka (mouth of) ..	4
Wâdy Taiyyiba (mouth of) [Encampment by the Sea]	4
Jebel el-Markha	7
Sêh Ba'ba'	6
Wâdy Shellâl (mouth of) ..	2
Naqb Budera	4
Wâdy Qena (mouth of, leading to Maghâra)	5
Wâdy Mukatteb	5
Wâdy Fîrân	4
Firân (El-Maharrad) [Rephidim]	14
Wâdy esh-Shêkh (mouth of) ..	6
Wâdy Solaf (head of) and mouth of Naqb Hawa	15
Naqb Hawa (summit of)	5
Jebel Mûsa and Monastery of St. Catherine	5
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Route (β) viâ Sarâbit el-Khâdim.

	Miles.
'Ain Mûsa to Wâdy Shebêka (see (α))	79
Sarbût el-Jemel	7
Wâdy Sûwiq (mouth of)	13
Sarâbit el-Khâdim (foot of) ..	6
Debêbat Shêkh Ahmed	7
Erwês el-Ebêriq	21
Wâdy Solaf (head of) and mouth of Naqb Hawa	12
Jebel Mûsa, &c., *viâ* Naqb Hawa (see (α))	10
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Route (γ) viâ Et-Tor.

If the traveller does not intend returning to Cairo, but means to continue on across the desert to Hebron, he had better, unless Egyptian antiquities are especially his object, choose either Rte. (α) as affording the most general objects of interest, or Rte. (γ) as being the shortest and least expensive.

Route (α).

For the road from Suez to *'Ain Mûsa* and a description of the latter place, see p. 249.

On leaving 'Ain Mûsa the traveller turns his back on civilization, and enters on the wide desert. And nothing can well be more dreary and monotonous than the first day's journey. At first the plain is a little broken, but after a few miles, at *Wâdy ed-Dehsa*, a flat desolate expanse is entered on, unrelieved by any feature. The march is toilsome enough, even if the weather be clear and fine; but if, as is frequently the case, a khamsîn gets up, making the atmosphere oven-like in its heat and oppressiveness, and enveloping everything in a shroud of sand, then indeed the first day's journey in the desert is anything but a pleasant and encouraging experience, and the "flesh-pots" of Egypt will be looked back upon with regret. So many travellers mention having met with a khamsîn and sand-storm in this part of the desert, that it seems as if it were a phenomenon peculiar to this special region.

From Wâdy ed-Dehsa three roads lead to the springs of Wâdy Ghurundel. The westernmost passes along the coast to near Jebel Hammâm Faraûn, and then turns up Wâdy Ghurundel: the easternmost, which branches off a little N. of Wâdy ed-Dehsa, runs in the direction of Jebel Bishr in the Tîh, and then passes near the outskirts of the Tîh range to the upper part of Wâdy Ghurundel: and the central and shortest, which, as the one usually followed, will be described.

The sandy bed of **Wâdy Sadur** (21 m.) is generally chosen as the first camping-place after leaving 'Ain Mûsa. A few stunted tamarisks and other shrubs are dotted about, and at the head of the wâdy is the isolated peak of *Jebel Bishr.* The *Tâset Sadur* (the Cup of Sadur), another similar peak, lies ten miles farther inland. In this neighbourhood are the headquarters of the Terabîn Arabs. The Wâdy Sadur has of late years acquired a painful interest for Englishmen, as it was the scene of the murder of the late Professor Palmer, the well-known Arabic scholar, Captain Gill, R.E., and Lieutenant Charrington, R.N., in August, 1882. Professor Palmer and his companions went into the desert with the double object of buying camels for the English expedition, and of getting the Bedâwin of the desert to join the English against Arabi Pasha. The ill-fated party left Suez on the 8th August, and arrived at Wâdy Sadur on the 10th August. Here they were taken prisoners, and murdered on the following day. Whether the Arabs killed them for the sake of the money they had with them, or in consequence of orders from Cairo, is not positively known, but full particulars of the crime were obtained by Colonel Sir C. Warren, R.E., and five of the principal culprits were hanged at Zaqaziq on the 1st March, 1883. The most marked feature after leaving Wâdy Sadur is **Wâdy Wardân** (8 m.), a broad depression strewn with boulders. From this point there is an effective view of the Tîh and Er-Râha cliffs, and the bold outlines of Jebel Bishr occupying the gap between them. Gazelles may sometimes be seen in this neighbourhood.

Wâdy Amâra (12 m.) is the next halting-place for the night; or the camp may be pitched near the *Hagar er-Rekkâb* (the "Stone of the Rider") (3 m.), a group of low rocks whose shade affords a tempting resting-place. The country after passing Wâdy Amâra is not quite so monotonous. The plain undulates, and is diversified by hills and plateaux glittering in many places with crystals of gypsum; on the left spurs come down from the Tîh, and low ranges of hills run down on the right to the sea, whose blue and sparkling waters may now and then be caught glimpses of; in front rise the high dark outlines of Jebel Hammâm Faraûn. **'Ain Hawâra** (3 m.) is sometimes considered to have claims to be identified with "Marah." It is an insignificant spring, situated on an eminence, and overshadowed by one or two desert palms. The water is nasty and bitter, like that of all the other springs in the limestone district. Passing on the way the *Engî el-Fûl* (the "Bean-field"), a small basin which collects sufficient moisture from the neighbouring hills to support a little Arab cultivation, we reach *Wâdy Ghurundel* (5 m.), a broad well-defined valley, at this point about 600 yards wide, and running between chalky cliffs 60 to 80 ft. high. There is plenty of desert herbage, and small clusters of stunted palms are frequent. In this valley grows plentifully the *gharqud*, a plant with a small red berry, which some suppose to have been the "tree" used by Moses to sweeten the waters at Marah. This plant, however, has no such properties.

The **Springs of Wâdy Ghurundel** (2 m.) form usually the third halting-place of the traveller, as here the stock of water can be renewed, and the camels refresh themselves after the 2½ days' march from 'Ain Mûsa. In spring-time the supply of water is abundant, and bursts forth in several places. In the cliffs on the left, above the springs, are some old tombs. Wâdy Ghurundel has been fixed upon as one of the most probable sites for "Elim"; and the oasis which meets the eye of the traveller, if he should make an excursion down the wâdy to Jebel Hammâm Faraûn, will answer to the requirements of the spot. The valley narrows a short distance below the springs, the cliffs rise in height, and a running stream gives life to thickets of palms and tamarisks, and beds of reeds and bul-

rushes, abounding in waterfowl and other birds, and through which the water gurgles, with brooks, and pools, and tiny waterfalls. The water ends about a mile from the mouth of the wâdy, which issues upon the sea-plain, a gently-sloping alluvial tract of sand and gravel about ¾ m. broad.

Four miles along this plain to the S.W. is **Jebel Hammâm Faraûn** (the Mountain of Pharaoh's Hot-bath), a splendid cliff of crystalline limestone about 1570 ft. high. The hot springs gush out of passages in the rocks in the northern end, and out of the sand. The two principal springs are the hottest, with a temperature of about 160°. The water has an unpleasant taste and a sulphurous smell, and is by the Bedâwin credited with marvellous medicinal properties. The name is derived from a Bedâwin legend which places the destruction of Pharaoh and his host at this spot, and attributes the heat and sulphurous smell of the water to their troubled spirits lying beneath the waves. The bluffs of Jebel Hammâm Faraûn, and the neighbouring peak of Jebel Usêt, present a continuous and abrupt front to the sea, 5 m. long, and impassable.

Returning to the main route, we pass, soon after leaving Wâdy Ghurundel, on to the high rolling plain of *El-Gargal.* The scenery here is picturesque; in front rises the triple peak of *Sarbût el-Jemel,* while the outlines of *Jebel Serbâl* and *Jebel el-Benât* can be faintly seen to the S.E.; on the l. are the spurs of the Tîh, and on the rt. the ridges of *Jebel Hammâm Faraûn* and *Jebel Usêt.*

Near this point is a heap of stones called *Hosân Shêkh Abû Zenna* ("Horse of Shêkh Abû Zenna"), which, according to an Arab story, marks the spot where the mare of Abû Zenna, having been cruelly over-ridden by its owner, broke down, and, on being violently spurred, gave one final bound and expired. The cruel rider marked out the leap, which was of marvellous length, with stones, and the Bedâwin as they pass throw a stone or some sand on the heap in token of disapproval, with the ejaculation, "food for the horse of Abû Zenna."

Wâdy Usêt (6 m.) is the first broad valley crossed. It is sparsely covered with vegetation, and just above the crossing-place are some brackish wells, with a few palms. This place is another candidate for being the site of "Elim." **Wâdy eth-Thal** (7 m.) is the next feature; it is about ½ a mile wide, and has the usual desert vegetation. Both these wâdies issue through narrow gorges, between high limestone cliffs, on to the sea-plain. A short distance beyond Wâdy eth-Thal is a heap of stones called *'Arîs et-Temmân* (the "Bride of Temman"), so called from a female devotee who used to sit and beg at this spot, and was buried there. The mouth of **Wâdy esh-Shebêka** (the "Valley of the Net") (4 m.) is reached after a labyrinthine course through chalky hillocks and ridges, vertical cliffs, and great quarry-like recesses. At this point branches off Route (β), to be hereafter described.

The present route turns southward down **Wâdy Taiyyiba** (the "Pleasant" or "Fruitful Valley"). After 2½ miles down this valley, between walls of limestone rock from whose dazzling face there is a terrific glare, a cluster of stunted palms and tamarisks is reached, amongst which bubble up a few springs of brackish water; and a short distance farther on are one or two more springs, and a few more palms and tamarisks. Yet another mile or so between hot vertical cliffs, with the bright green caper-plant clinging to their faces, and then, passing on the left a fine bluff of lava and conglomerates, arranged in bright bands of red, black, and brown, we reach the mouth of *Wâdy Taiyyiba* (4 m.), and come out upon the coast-plain of *El-Murkhêya.* On this plain, somewhere near the mouth of the Wâdy Taiyyiba, is placed the site of "the Encampment by the Red Sea," and somewhere about the same spot the traveller will pitch his

next encampment after leaving Wâdy Ghurundel.

A hot and weary march follows over the plains of El-Murkhêya and El-Markha. A short distance down the coast is the low headland called **Râs Abû Zenîma**. The tomb of the saint from whom it is named is to the right of the road, and is hung round with a miscellaneous collection of offerings. Farther on, the road crosses a low promontory of limestone rocks, which at one point rise and approach the sea so closely that camels have to go through the water at high tide. We now reach the bold white cliffs of *Jebel el-Markha* (7 m.), and crossing the promontory which juts out from it enter the plain of *El-Markha*, a wretched desolate expanse of flints and sand, almost without vegetation. For about 2 hrs. the road traverses this plain in a S.E. direction, and a weary trudge it is. The sun is scorchingly hot, and blazes down upon the traveller from a sky whose blue expanse is unchequered by a single cloud. On the right the waters of the gulf, of an even deeper azure, seem to simmer in a mirror-like motionless expanse, that is hardly broken by a ripple even where they reach the shore. The soil around is dry, baked, and glowing. Fortunate is he who does not have to encounter a khamsîn to add to the exhausting heat, but meets rather with the fresh sea-breeze, which generally rises in the afternoon, and changes the character of the scene.

At last the entrance of **Sêh Ba'ba'** (6 m.) is reached. At its mouth on the right-hand side is a slag heap, containing traces of copper. Ten miles farther down the plain is the mouth of the Wâdy Fîrân, up which, according to the most probable conjecture, the Israelites marched. We therefore here quit for a time their track, and advance up the Sêh Ba'ba', a narrow valley between hills of limestone, which soon widens out at the mouth of the *Wâdy Shellâl* (the Valley of the Cataracts) (2 m.), so called from a remarkable fall. There is a footpath to the head of Wâdy Nasb. Up this valley lies the road, between sandstone and limestone rocks of fantastic form and colours. The scenery begins to be very fine, and to afford a sample of the grander features of the Sinaitic country. The path rises rapidly over a rugged tract of ground, and then comes suddenly to the foot of **Naqb Budera** (4 m.), an abrupt cliff of variegated sandstone, about 100 ft. high. Up its face winds a steep path, here and there supported by a rubble wall; it is quite practicable for baggage-camel. At the summit is a very small plain, from which the road leads through a narrow winding pass, shut in by beautifully coloured rocks, into the *Wâdy Naqb Budera* (2½ m.), and then turns to the left up the **Sêh Sidra** (1 m.). Here is obtained the first glimpse of the red granite of the Peninsula. At first it is only seen on the left bank of Sêh Sidra, then it appears on the right, after which it ends, and the gorge sweeping round a cliff of sandstone issues on a broad valley. At the upper end of the gorge comes in on the left a small valley, *Wâdy Qena* (1½ m.).

If the camp should be pitched for the night somewhere near this spot, the traveller may think it worth while to devote a few hours to visiting the old Egyptian **Turquoise Mines of Maghâra**, which are not far distant. Half a mile from its mouth the Wâdy Qena divides, and a few yards up its northern branch, called *Wâdy Qenêya*, are the turquoise mines, situated at from 150 to 200 ft. above the valley, in some sandstone cliffs on the western side. At the fork of the valley is a conical hill, strewed with the ruins of buildings occupied by the captive miners and their guards; and at the foot of the hill are the remains of the house occupied by the late Major Macdonald, who worked the mines for some time. From the ruins a bank of loose stones runs down into the valley and up again to the mines, a causeway apparently for the passage of the miners, and intended to save the labour of climbing up and down the steep banks. From the house a

camel-road leads up the valley to a spring of good water, 3 m. distant. *Maghâra* signifies "a cave," and is a term applied, not to one particular spot, but to the whole district in which the mines are situated. Besides the workings at this spot, others may be seen in the Sêh Sidra, near the mouth of the Wâdy Qena, and in Wâdy Umm Themân, which enters Sêh Sidra about a mile lower down.

According to the hieroglyphic tablets at Maghâra, the first Egyptian monarchs who invaded the Peninsula were Zeser and Sneferu, of the IIIrd Dynasty, the latter of whom put up a tablet recording his conquest of the country, and discovery of the mines. Khufu (*IVth Dyn.*), the builder of the Great Pyramid, also has a tablet close to the entrance of the cave. There are records of various monarchs of the Vth and VIth Dynasties (Sahu-Ra, User-en-Ra, Men-kau-Hor, Dad-ka-Ra, Pepi I., and Pepi II.). A temple was built on the spot, and inspectors regularly visited the mines. We find no records of the troublous age which followed the VIth Dynasty, but there is a monument of Usertsen II. of the XIIth Dynasty, and in the second year of Amen-em-hat III. an expedition appears to have been sent to the province of Mafket, as the Sinaitic Peninsula was called, and there are various tablets of this monarch's reign referring to the working of the mines. The name of his successor Amen-em-hat IV. also appears among the inscriptions. A gap in the records again occurs until the XVIIIth Dynasty, when there is an inscription recording an expedition to the mine during the joint reigns of Hatshepsu and Thothmes III. No more royal names have been met with until we come to the reign of Ramses II., whose name is found on a column. After his age the mines seem to have been exhausted, those of Sarâbit el-Khâdim taking their place. The place was called in the hieroglyphic "the Mines of Sneferu," and was under the protection of the goddess Hathor, with whom are associated Thoth and Sopt (or Sirius, the presiding deity of the Arabian name or Goshen, to which the province of Mafket belonged). Besides copper, the mineral extracted from the mines was *mafket*, or "malachite." The mines were used as a convict settlement. It is a curious fact that among the *débris* of the mines are several specimens of a fresh-water shell now found in the Nile, *Spatha Chaziana* (Lea), with the nacre quite fresh. Unless these were brought from the Nile, which is hardly probable, we must suppose that at one time there was sufficient water at Maghâra for them to live in.

Leaving the point where the Wâdy Qena joins the Sêh Sidra, we continue along the latter till its junction with the **Wâdy Mukatteb** (the "Written Valley") (5 m.), a broad shallow watercourse, with terraced cliffs, piled up at the base with crumbling blocks and fragments. It derives its name from the so-called **Sinaitic Inscriptions** with which its rocks abound. These inscriptions are to be found in more or less abundance all the way from Wâdy Qena to the head of Wâdy Mukatteb, but the greater number of them occur in clusters in the space of about a mile at the lower end of this wâdy. They are generally found in the lower *strata* of sandstone. At one time supposed to be of great antiquity, they are now known to have been the work of Nabathean travellers and pilgrims of the 2nd–4th centuries A.D. Similar inscriptions have been found in the desert E. of the Nile as well as at Petra, and one (belonging to a Nabathean soldier) at Pozzuoli in Italy. The language of them is Aramaic, and the alphabet is a cursive form of that development of the old Aramaic alphabet which we find in the Palmyrene inscriptions, and out of which grew the square Hebrew characters. They generally begin with the word *shalôm*, "peace," and record the names of merchants or of heathen pilgrims to the sacred places of the Sinaitic Peninsula. From the watershed at the head of Wâdy Mukatteb the view is very beautiful, presenting striking contrasts of form and colour. On the

E. is a magnificent red granite mountain, *Jebel Merzega.*

The road now descends from the watershed, and enters a wide boulder-strewn valley towards **Wâdy Firân** (4 m.), the grandest of all the Sinaitic wâdies. About a mile up the valley, at the mouth of *Wâdy Nisrîn*, are some stone circles and cairns, probably sepulchral monuments of a very early date. There are some 14 or 15 circles closely grouped together, and of from 10 to 20 ft. in diameter. In the centre of each is a cist, about 4 ft. long, 2½ ft. broad, and 2½ ft. deep, composed of four large stones, and a covering slab. Inside the cists have been found human bones, teeth, &c., and in one instance a small bracelet of copper, lance and arrow-heads, and a necklace of marine shells. Though the bones were decomposed, the outline of the body could be traced, placed on its left side, in the bent position usually considered one of the oldest forms of burial.

The Wâdy Fîrân now opens out into a succession of long open reaches, with Jebel Serbâl and its neighbouring peaks filling up the background. The soil is a crisp granite gravel, with here and there tracts strewn with boulders or shingle. The rich colouring of the sandstone rocks is now exchanged for the somewhat more sober hues, but more varied outlines, of granite, gneiss, &c. As we advance farther the bed of the wâdy narrows, and the scenery becomes grander at every step. At a sharp angle of the valley, on its right bank, is a large block of fallen granite, covered with a heap of pebbles and small stones. This is called *Hesy el-Khattâlîn* (11 m.), and is declared by the Bedâwin to be the identical rock struck by Moses to supply the thirsty Israelites (Ex. xvii. 6). It should be noted that we are again on a route believed to have been taken by the Israelites, who are supposed to have come up Wâdy Fîrân from the sea. Contrary to most of the traditional sites in the Peninsula, this rock is just where we should expect to find it. The Amalekites, encamped three miles higher up the valley at Rephidim (Fîrân), cut off all access to the water supply there; and the eager thirst of the Israelites, after three weary marches without coming to any springs, may well at last have caused the murmurings described in the sacred narrative, when they found themselves cut off from the hoped-for oasis. The grandeur and desolation of the scenery now become almost overpowering, and the eye rests with pleasure on the little oasis of *El-Heswa*, to be followed not long after by the welcome sight of the great palm-grove of Fîrân, a rich mass of dark-green foliage winding eastward through the hills. A rugged valley, *Wâdy 'Aleyât*, at whose head stands Jebel Serbâl, here comes in from the south-east; and in the centre of the open space caused by their junction stands a low hill, *El-Maharrad* (3 m.), crowned with ruins. In this pleasant oasis the traveller will pitch his tent with delight, and, if he can, devote at least one, still better two days to an examination of the surrounding district.

Ascent of Jebel Serbâl.—This will occupy a whole day, and should not be undertaken by any but good walkers and climbers, as the way is hard and toilsome, and the climbing near the summit requires a steady head and some experience in mountaineering. The ascent from Fîrân will take about 5 hrs. Jebel Serbâl is in many ways the most striking mountain of the Peninsula; it rises abruptly to a height of 4000 ft. above the valleys at its base, and its summit, a ridge about 3 m. long, is broken into a series of beautifully outlined peaks of nearly the same height. The loftiest, 6734 ft., is towards the eastern extremity of the ridge. Some writers have identified Serbâl with the Mt. Sinai of the Bible, but all the best recent authorities agree in considering that the topographical requirements of the Bible narrative are not met by its position. There is no large plain in its vicinity on which the Israelites could have encamped in sight of the

mountain: a sufficiently fatal objection in itself.

The way to Jebel Serbâl lies up the *Wâdy 'Aleyât*, a broad rugged valley, with a few trees and a little herbage. At the upper part of the wâdy, which rises rapidly in its 3 miles' course, are some springs of cool water and a few palms. The path now enters the lower slopes of Serbâl. Hence to the summit basin from which the peaks rise there are two principal paths, or goat-tracks, one by a steep rocky ravine called *Abû Hamâd* (the Road of "the Wild Fig-tree"), and the other and longer one by two less precipitous paths called *Sikket Sadur* and *Sikket er-Reshshâh* (the "Road of the Sweater"). The principal peak is an enormous smooth dome of granite surrounded by a cupola of like nature. The climbing here is not easy, and it is only the coarse nature of the rock, which affords a good foothold, that makes it possible to get up or down, there being nothing to cling to. In a few places there are steps of loose stones, laid probably ages ago, which make the task easier. A narrow ledge runs out from near the summit of the peak for about 50 yards, ending in a sheer precipice of 4000 feet. On this are the ruins of the *lighthouse*, which gives its name *El-Madhawwa* to the highest peak of Serbâl. It was one in a system of beacon-fires kept up from Matâli Hudhera, or "Look-outs of Hazeroth," to Suez, and along the sea-coast. It is a rude stone structure, probably built by the same men who traced the Sinaitic inscriptions, several of which are found on the path up to the summit, and in a hollow near the lighthouse. Capt. H. S. Palmer thus describes the view from the top of Serbâl:—"From the summit of Serbâl the landscape on a clear day is one of the most striking and varied, if not the most extensive in the country. Looking seaward, a wild chaos of rock and mountain fills the foreground: then comes the hot brown El-Qâ'a; then Tor and its palm-groves, faintly seen, and the low coast range farther north; then the glittering water of the gulf, backed in the far distance by grey and purple ranges of African mountains. Looking inland, the eye roams over an amazing complication of desert mountains and valleys—a vast network, of which the white and grey wâdy-beds, winding in fanciful snaky patterns over the whole face of the country, form the threads, while mountains of all sizes, forms, and hues fill the interstices; northward the far prospect is closed by the long blank of the Tîh escarpment; the peaks of Katarîna and Umm Shomer rise darkly in the south-east; at your feet is Farân, a thin green line of palms straggling through the hills."

The derivation of the word *Serbâl* is, according to Professor E. H. Palmer, whose etymology has been adopted in this account of the Peninsula, from the Arabic word *sirbâl*, a "shirt" or "coat of mail," in allusion to the gushing of the waters, during a storm, over the round smooth rocks of the summit, which clothe it, as it were, with a shirt, or coat of mail, of glittering fluid. The name has also been derived, but very improbably, from Serb Baal, or palm-grove of Baal.

The objects of interest close to **Fîrân** itself are many, but they can only be briefly alluded to here. The evidence in favour of its being the *Rephidim* of the Bible has been already pointed out; but there is one more feature, and that an important one, that should be mentioned. On the right bank of the wâdy, opposite the hillock of El-Maharrad, is a conical hill called *Jebel et-Tahûna* (the "Mountain of the Windmill"), about 600 ft. high, so placed as to be in full view of the two valleys 'Aleyât and Fîrân, where the battle between the Israelites and the Amalekites would have been fought, and accessible from a point near El-Heswa, lower down the Wâdy Fîrân. Access to this hill would have been easy to Moses, and from its summit he could have witnessed the battle raging below (see Ex. xvii. 9–12). An early Christian tradition favours this view, and Antoninus Martyr (A.D. 600) states that a chapel stood on the spot from which Moses viewed the

battle. Ruins of such a chapel still exist on the summit of Jebel et-Tahûna. Its aisles divided by square pillars of red sandstone can still be traced, and the form of the apse. It was afterwards altered and turned into a mosque. The whole of the path, or rather flight of steps, which leads up from Wâdy Fîrân to the top of Jebel et-Tahûna, is lined with the remains of small chapels, often built over the cells or tombs of anchorites, and serving as "stations" on the way to the principal church at the summit. All this seems to prove that Jebel et-Tahûna was regarded as a place of great sanctity by the Christian pilgrims of early ages.

The *Ruins of Fîrân* itself are those of the old episcopal city of *Pharan*, which is first mentioned by the geographer Ptolemy (2nd cent. A.D.), though the Oasis of Pharan was known to Diodoros (B.C. 60). The old convent and church stand on the top of the hillock (El-Maharrad) already mentioned, at the junction of the wâdies. The principal walls of the convent still remain, built of flat stones and mud, with sun-dried bricks at the top. The church is at the northern end, and, from the number of capitals, broken shafts, and other remains found within its walls, appears to have been a building of some importance. On a low neck of land which connects the hillock with the wâdy are the remains of the town, surrounded by a wall which was 7 ft. high; parts of it remain, the composite of mud and small stones being here faced with large unhewn boulders. Both within and without the walls are the remains of buildings, and to the west, in a "jorf" or bank of alluvium, is the cemetery; the tombs are partly cut perpendicularly in the face of the rock, and partly built with large stones, and the entrances are either closed by large slabs of stone, or built up with mud and stones. These tombs are often used by the Bedâwin. On the right bank of the Wâdy Fîrân is a deserted village, which probably formed part of the old city, but which bears traces of having been occupied at a later period by a settled Arab population.

The hill called **Jebel el-Monêja** (the "Hill of the Conference"), in the E. bank of Wâdy 'Aleyât, is remarkable for the number of Sinaitic inscriptions found on it. There is a small enclosure on the top, both within and without which the inscriptions abound. It is looked upon by the Bedâwin as a place of great sanctity, and they sacrifice a lamb in front of the enclosure at the time of the date-harvest in Wâdy Fîrân.

On both banks of Wâdy Fîrân were the homes of numerous anchorites who once lived there, and sat "like a lot of rabbits at the mouths of their holes." There are also a number of tombs generally with two tiers of "loculi"; they lie almost invariably E. and W., and the method of burial appears to have been to lay the bodies on their backs on the bare rock, heads to the W., feet to the E., the arms stretched out at full length by the side.

There are the remains of several monastic establishments in the neighbourhood of Wâdy Fîrân, of which the most remarkable are in *Wâdy Siqilîya* to the S. of Serbâl, an almost inaccessible gorge approached by a road, the construction of which, as shown by what still remains of it, proves the monks to have been both skilled and energetic in road-making.

The natural beauties of the **Oasis of Fîrân** are almost enough to induce the traveller to spend a day in doing nothing else but giving himself up to their delights. For 4 miles, beginning from the mouth of Wâdy 'Aleyât, which extends up the valley, a luxuriant mass of trees and vegetation is hemmed in between magnificent rugged granite cliffs from 600 to 800 ft. in height. Here all the trees common to the Peninsula show at their best, and the date-bearing palm is of unusual size and fruitfulness. A varied undergrowth of herbs and grasses, moss, turf, small flowers, rushes, and other marshy plants, cover the bed of the valley,

save where some stone-strewn dry torrent-bed marks the course of and the ravages of recent floods. Here and there are clusters of rough Bedâwin houses, with enclosed gardens, in which are grown maize and tobacco, irrigated by means of water raised by *shadûfs.*

Through this long valley, the Paradise of the Bedâwin, the traveller bends his way on leaving Firân, till, after about 3 miles, the palms and

PLAN OF MOUNT SINAI, and of the surrounding Valleys and Hills.

(From the Ordnance Survey of the Royal Engineers.)

water cease, and the only verdure is a tamarisk-grove. In another mile this also ends, and all is again barren and desolate. At this point occur a series of curious alluvial deposits, consisting of banks of soil rising sometimes to a height of 100 ft., and extending along the wâdy's brink. By the Bedâwin they are called "*jûruf.*" Their origin is uncertain, but Mr. Holland attributes their formation to the beds of alluvium gradually formed by slowly-flowing streams being washed away by the rushing torrents that sweep down

the wâdies during a storm. *El-Buwêb*—an islet of gneiss in mid-channel—forms "the gate" of Wâdy Fîrân, through which the road passes into the **Wâdy Solâf;** and a short distance farther on the mouth of **Wâdy esh-Shêkh** (6 m.) is reached.

It is conjectured that the bulk of the Israelite host passed up this valley by a longer and easier route to Sinai, while Moses and the elders went by the shorter and more difficult route on which we now enter.

We continue up the Wâdy Solâf, which opens out into long straight reaches. At the mouth of *Wâdy Umm Tâkka* are a number of the primitive stone houses called *nawâmîs*, before alluded to (p. 533). They resemble the "bothan," or beehive houses of Scotland. Their usual shape is an ellipse or irregular circle from 40 to 50 ft. in circumference, with walls $2\frac{1}{2}$ to 3 ft. thick: these walls rise perpendicularly for 2 ft., and then begin to close in, each successive course of stone projecting slightly beyond the one below it, till only a small hole, covered with a flat stone, is left at the top. The doors are about $1\frac{3}{4}$ ft. wide, and the same in height, with lintels and doorposts. Sometimes a large granite boulder forms a portion of a wall. There is no evidence of any tool having been used in their construction.

About 3 m. beyond these stone houses the direction of the wâdy changes, and approaches the wall of granite cliffs which forms the northwestern frontier of the heart of the Peninsula. Through this massive barrier, 14 m. in length, and which rises some 3000 ft. above the level of Wâdy Solâf, there are but two openings; one through the pass of Naqb el-Hawa, about half-way along the barrier, and the other through the pass of El-Watiya, in the Wâdy esh-Shêkh, at its extreme northern end. At the entrance of the *Naqb el-Hawa* (14 m.) the camp will probably be pitched on the day of leaving Fîrân; and even if it should be necessary the next day to send the baggage-camels by the longer and easier route, the traveller himself will do well to follow the magnificent approach by **Naqb el-Hawa** (the "Pass of the Wind").

At the turn from Wâdy Solâf are some stone circles and *nawâmîs*. The foot of the pass is about a mile from the wâdy. The first part of the ascent is steep and difficult, and winds up an ancient road in and out amongst tremendous blocks and boulders detached from the heights and precipices which hem in the defile. A few wild fig-trees and stunted palms, with straggling patches of vegetation, mark the bed of the torrent. After a time the ascent becomes less steep, and after a long 2 hrs.' climb the summit of the pass (5 m.) is reached, and the cliffs of Râs Sufsâfa are seen closing the prospect in the far distance. After a short descent the path rises again along the *Wâdy Abû Sêla*, which soon widens into a plain, and then the crest of the hill is reached (5140 ft. above the level of the sea), and the whole plain of **Er-Râha**, with Jebel Sufsâfa only 2 m. off, and the Monastery of St. Catherine nestling in the Wâdy ed-Dêr, lies spread out before the astonished gaze. "It is a view which, once seen, is not likely to be forgotten. Indeed, the whole prospect from this point is so beautiful and sublime that no beholder can fail to be impressed by it. It is indeed unrivalled; there is nothing else like it in this or any other part of the Peninsula—the long wide plain sloping down to the mount, the grand outlines of the surrounding hills, and the stately cliffs of the Râs Sufsâfa, the 'brow' of Sinai or Jebel Mûsa, overlooking and seen from every point in the plain below, the most conspicuous and imposing feature in a landscape where all is grand."—*Capt. H. S. Palmer.* Crossing *Er-Râha*, we reach the foot of Râs Sufsâfa, and leaving the Wâdy esh-Shêkh on the l. continue up the **Wâdy ed-Dêr** to the walls of the *Monastery of St. Catherine* (5 m.); unless indeed the traveller decides to encamp, rather than seek the hospitality of the monks, in which case the tents will probably be pitched at the entrance of the Wâdy ed-Dêr.

Before proceeding to describe the convent, and Jebel Mûsa and its neighbourhood, it may be well to give a short account of the other route, which leaves the one already noticed at Wâdy Shebêka, and rejoins it at the Naqb el-Hawa.

Route (β).

On leaving Wâdy Shebêka, the road turns up **Wâdy Hamr**, a fine open valley with low chalk cliffs, till it reaches the base of **Sarbût el-Jemel** (7 m.), a ridge of limestone and flint conglomerate rising 1200 ft. above the valley. Passing round this mountain to the S.E., the wâdy contracts again between sandstone rocks, on which are some Sinaitic inscriptions, and opens on to the great sandy plain of *Delbet er-Ramla.* The way lies along the western side of this plain, gradually ascending a terraced rocky tract till about midway the highest point is reached (1797 ft.), commanding a fine view of the plain stretching eastward, with the lofty Tîh escarpment beyond, and on the S. the mountains of Wâdy Nasb and Sarâbit el-Khâdim. A steep descent now leads to *Wâdy Baabra*, and then after a short time an open *sêh* is reached, formed by the confluence of five wâdies. This point forms the north-western limit of the Egyptian mining colony, which, extending southwards to Maghâra (see Rte. (α)) and eastwards to Sarâbit el-Khâdim, is the most interesting in the country for an archæologist. A short distance from the road to the rt., up *Wâdy Nasb*, are some old mine-workings and slag heaps. It is the great watering-place of this district, and the water is excellent.

We now leave the plain and turn up **Wâdy Sûwiq** (13 m.), a winding valley cut through sandstone. Leaving the baggage-camels to proceed along an easier route by Wâdy Marra to Wâdy Khamîla, the traveller toils through deep sand to the mouth of the small rocky ravine which leads to *Sarâbit el-Khâdim* (6 m.). Here even the riding-camels must be left, and the rest of the distance done on foot. There is a fifteen or twenty minutes' walk up the wâdy, and then half-an-hour's tiresome climb up a rough incline, surmounted by a steep sandstone cliff. On the top of the plateau, which is 700 ft. above the wâdy, are the

Ruins of Sarâbit el-Khâdim.—These consist of two temples of different dates: the earlier merely a rock-hewn chamber with an open vestibule in front; the latter a large building, connected with the former, but not in the same straight line with it. Both appear to have been reconstructed. In the centre of the rock-hewn chamber a square pillar of solid rock has been left to support the roof; both this and the walls of the chamber were formerly covered with hieroglyphs and coloured. At the end of the chamber are two recesses; one of which, formerly provided with a door, leads to a small space roofed over with large flat slabs; near this is another rock-hewn chamber, and in front of the two stretches an open court, the walls of which are covered with sculptured scenes. In this court are some *stêlæ*, which appear to have been removed from their original position. The later temple consists of a large square court, with fragments of pillars and Hathor-headed capitals, and of a long building divided into numerous small chambers. At the end nearest the rock-hewn temple is a large gateway. The walls are covered with tablets and inscriptions, and the whole must have been very fine when perfect; at present it is one mass of ruin. Round the temples are long heaps of stone, the remains probably of enclosing walls. The whole is much buried in sand, and Sir C. W. Wilson, from whose account the above description is taken, thinks that excavating would bring a good many things to light. The little digging done by the Ordnance Survey resulted in the finding of a small gold ornament, a few scarabæi, broken necklaces, fragments of pottery, &c. The number of *stêlæ* is remarkable.

It appears, according to Dr. Birch, that the colony of Sarâbit el-Khâdim dates for the most part from a later epoch than that of Maghâra. Its Egyptian name was "the Mines of Ka," who was probably their first discoverer. Like those of the Wâdy Maghâra, they were worked as far back as the time of Sneferu, but not on a large scale. Amen-em-hat II. of the XIIth Dynasty was the first to open the chief mines, and found the temples. His name is cut on the face of the rock near the temple. There are many other tablets with the names of other kings of that dynasty, Amen-em-hat III. and IV. Like Maghâra, Sarâbit el-Khâdim was abandoned from the XIIth to the XVIIIth Dynasties. Thothmes III. then recommenced working the mines, and was followed by Thothmes IV. and Amenhetep III. The kings of the XIXth Dynasty, especially Seti I. and Ramses II., have nearly all left records here. Though the temple was probably founded during the XIIth Dynasty, the first name found on it is Thothmes III., and other monarchs follow down to Ramses IV., including Mer-en-Ptah, the Pharaoh of the Exodus, and Ramses III. as well as his father Set-nekht, of the XXth Dynasty. On a fragment of a temple-vessel the name of Ramses IX. has also been found. Hathor is the principal divinity, with Set and Khnemu. There are many tablets and inscriptions cut in the sandstone of the mining district which surrounds Sarâbit el-Khâdim.

Returning to Wâdy Sûwiq, which gradually becomes broad and steep, the road lies through heavy burning sand to the foot of *Naqb Sûwiq*. A winding rocky trail leads to the summit, and then we descend again by a rugged path into *Wâdy Khamîla*, at which point comes in the road followed by the baggage-camels. A short way farther on, on the right-hand side, are two large rocks with Sinaitic inscriptions. Continuing up the N. branch of Wâdy Khamîla, we reach a small sandy plain, called *Debêbat Shêkh Ahmed* (7 m.), from a Bedâwi saint who lies buried in the tomb by the wayside. Just beyond the mouth of *Wâdy Merêkh* are some *nawâmîs* (see p. 533) and circular tombs. **Wâdy Baraq**, up which the road now turns, is a long broad valley, steep and rocky, with a number of fine *seyâl*-trees. The sandstone is here exchanged for gneiss. Five miles up Wâdy Baraq is a wall of loose stones, built by the Bedâwin to keep out Mohammed Ali's soldiery. At the top of the valley is a group of *nawâmîs*. **Wâdy Labwa** is a broad open valley with a granite gravel soil. About 1½ mile up it, on the left of the road, is a cleft in a large rock, containing a spring of cool delicious water; it is called *Shaqîq el-'Ajûz* ("the Old Woman's Rift"). Granite rocks now succeed to gneiss, and the wâdy expands into an open plain, two miles wide, well clothed with desert herbage. The plain again contracts, and, crossing the watershed, the road enters **Wâdy Berâh**, in a side valley to the N. of which there is good water. Two miles up this valley is a rock, called *Hajar el-Laghwah*, with Sinaitic inscriptions; and three miles farther on we reach the feature from which the wâdy derive its name, "the Valley of the Passers-Out"—two massive bluffs of red granite, standing like gigantic sentinels, through which we pass out by a narrow gorge into a wide plain called *Erwês el-Ebêriq* (21 m.), not to be confused with a spot of the same name near 'Ain Hudhera. A road leads hence to El-Buwêb in Wâdy Fîrân, 8 miles off.

From Erwês el-Ebêriq, which commands a fine view of Serbâl, we pass by the *Wâdy Solêf* into the *Wâdy esh-Shêkh*, and thence by the *Wâdy Sahab* to the head of *Wâdy Solâf* and the mouth of *Naqb el-Hawa* (12 m.). The road hence to Jebel Mûsa has been described under Rte. (α).

Route (γ).

The third and shortest route is made principally by sea, but as storms in the Red Sea are rare except during

the khamâsîn, this part of the journey need not be otherwise than agreeable. The traveller may go to Mt. Sinai and back in eleven days by the following route :—

Leave Cairo by an early train for Suez (p. 232), passing the night there. Go on the next day by boat to the Wells of Moses (p. 249), returning to Suez for the night.

Proceed by steam launch to Et-Tor, which can easily be reached that evening. There is a good harbour, well protected by coral reefs. The monks of Mt. Sinai have large plantations here, and there is also a Greek Monastery. The Monastery of St. Catherine (*below*) can be reached easily in two days' journey from Et-Tor, and by two routes, but the most interesting is that by the Wâdy-es-Slêh. After a few hours' camel ride through the gradually ascending Desert, the base of the mountain is reached, and a descent is then made into a valley, which appears to have been formed by a mountain torrent. Water is plentiful, and palms and tamarisks abound. Passing next through a rocky gorge and a narrow defile, the valley gradually opens, and Wâdy Tarfa will be found a good camping-place for the night. From thence the journey to the Monastery of St. Catherine can be made through the Wâdy Rahaba and over a mountain ridge, from which a fine view may be obtained of the Jebel Mûsa. Allowing a stay of two days at St. Catherine, the Monastery and its precincts can be seen, the Chapel of the Burning Bush visited, and the ascent of Jebel Mûsa made, passing the spring at which Moses is said to have tended his father-in-law's sheep (p. 574). The return journey will be exactly the same route as that before traversed.

i. History and Description of the Monastery.

History.—The first settlement of Christian communities in Sinai probably took place during the persecutions which raged in Egypt and Syria in the 2nd and 3rd centuries. There is no doubt that during the 4th century Jebel Mûsa and the neighbouring mountains swarmed with hermits, who in A.D. 373 were attacked by the Arabs and great numbers slain. The Monastery of Dêr el-'Arbaîn in the Wâdy Leja is said to commemorate the death of 40 of them. After this they seem to have chiefly settled at Fîrân and Mt. Serbâl. They had so far recovered themselves in the 6th cent. that a legate appeared at the Council of Constantinople in A.D. 536 to represent "Holy Mount Sinai." Six years previous, *i.e.* in A.D. 530, according to Procopius, Justinian founded on the slope of Jebel Mûsa a church, dedicated to the Virgin, and a fortress to protect the monks from the Saracens. The fortress is no doubt the present convent. From that period Fîrân declined in importance, and in the 10th cent. the episcopal seat was transferred to Sinai. Within their stronghold the monks were able to resist the attacks of the marauding Arabs, whose habits of persecution were not changed by their conversion to Islâm. They were protected, too, generally by the rulers of Egypt, who gave them certain privileges, some of which they still enjoy. In the 14th cent. Rudolph von Suchem, who visited the monastery, stated that it contained 400 monks, under an archbishop. There were also at that time six other monasteries in the Peninsula, and many hermitages. In the 17th cent. there only remained the community of Sinai, dwindled down to 60 monks; and now it contains but 20 or 30.

The monastery is nominally presided over by an archbishop. He is elected by the monks themselves from among their priests, but the election must be confirmed by the Patriarch of Jerusalem. The local head of the monastery is the prior. The rule of the monks is very strict. No meat and wine are allowed, and during fasts butter, milk, and even oil are forbidden; thay are, however, allowed to drink a very strong spirit distilled

from dates (*'araqî*). The services are long and frequent, the Greek ritual being performed eight times in the 24 hours, and every one must be present at least four times, twice during the day and twice during the night. Most of the monks are quite uneducated, the lay brothers being recruited from the lowest class of Greek peasants. They all follow some trade, which their situation compels them to take up—baker, gardener, cook, shoemaker, &c. Now and then an intelligent monk may be found there, undergoing a period of banishment from his own monastery.

Description.—There is no difficulty in obtaining admission to the monastery, if the visitor is provided with the proper letter of introduction, already alluded to (p. 524). It is no longer necessary to enter by the trap-door in the wall, some 30 ft. above the ground, up to which all who sought admittance were formerly hauled by a rope. The present entrance is by a low door in one of the buttresses on the north side of the convent, through which a short vaulted passage leads to a postern in the convent wall. The ancient entrance is a little to the right, in the centre of the N. face, and is a fine door 7 ft. wide, but it has for many years been closed with masonry. Above the lintel is a relieving arch, and over this a machicoulis, in which is a tablet with a Greek inscription not hitherto deciphered. As the machicoulis and the inscription both belong to the period at which the monastery was built, it is to be hoped that some one will succeed in reading the inscription. There are other tablets above the buttress in which is the modern entrance, with inscriptions in Greek and Arabic giving the history of the building of the convent by Justinian. The whole of the N. wall is much cracked, and the masonry concealed by rubble heaped against it. The top is modern. The E. wall, in which is the trap-door mentioned above, was almost rebuilt at the end of the last century by the orders of General Kléber, and an inscription in modern Greek on a small tablet in one of the round towers commemorates the fact. The S. wall has also been partially rebuilt, and is supported with buttresses; along the top is a covered passage forming a pleasant promenade. The W. wall, owing to its position, is the best preserved, and shows how strong and massive the old building was. Numerous crosses and other devices are seen in the covering stones of the loopholes. The original form of the building was an irregular quadrangle, with slightly projecting towers at each angle, and in the E., W., and S. sides. Its position was probably determined by the abundant water supply in the neighbourhood, and the existence near it of the traditional site of the Burning Bush, and the chapel and tower built by order of the Empress Helena.

Having passed through the entrance, which is protected by no less than three doors, and is so narrow that only one man can enter at a time, the visitor finds himself in the interior, and will probably be conducted at once to the guest chambers high up over the N. wall. Here, if he means to remain in the monastery, he will take up his abode. Lodging, bread, and water are what the convent provides for its guests, so of course servants and food will have to be taken in. A *bakshish* of about 1*l.* a head is expected when the traveller leaves, over and above what his dragoman may have given for the things provided.

Originally the interior was laid out with great regularity, but there are few signs of the old plan still remaining. The following is a graphic description of the general view:—"Though the interior presents a scene of the most hopeless confusion when looked down upon from the guest chambers, there is not wanting a certain quaint picturesqueness and charm, which is heightened in spring by the bright green of the trellised vines. Two tiers of loopholes are still visible in the W. wall, and some few of the vaults and arches within remain

intact; but they are for the most part broken down and filled with all manner of filth. Over, above, and within them are the buildings of after ages, mosques, chapels, bakeries, distilleries, and stables, some themselves gone to ruin, and serving as foundations for still later erections of mud and sun-dried bricks, which are daily adding their mite to the general confusion. The quadrangle is now completely filled with buildings, and through them, turning and twisting in every direction, now ascending, now descending, exposed to the full force of the sun, or passing through dark tunnels, is a perfect labyrinth of narrow passages."—*Sir C. W. Wilson.*

The **Church**, which is remarkable for its massive grandeur, was built during the reign of Justinian. The exterior bears signs of extensive alterations; a new porch has been added which almost conceals the original W. porch and its window; the S. wall has been raised, and the E. end partially rebuilt. There were probably two towers at the W. end: that at the S.W. corner is a distinct building, and was perhaps built as a place of refuge before the existence of the convent; and if so, it may be a remnant of the tower of Helena, which Justinian enclosed, with the place of the Burning Bush, within the monastery. The church has a nave and aisles, separated by two rows of granite columns; at the eastern end of the nave is a large apse; the other aisles are closed by walls, through which are doors leading to two chapels; one of the Holy Father, on the N., and the other of St. James the Less, on the S. From either of these there is access to the Chapel of the Burning Bush, situated behind the central apse, round which there is a free passage. There are three chapels in each aisle, those on the N. below the level of the floor, and those on the S. above it. The capitals of the columns are of various designs, no two alike. The mosaic over the apse represents the Transfiguration. Our Saviour is in the centre, Elias on the right, Moses on the left, St. Peter lying at his feet, and St. James and St. John kneeling on either side. Round the whole are a series of busts of prophets, saints, &c., each with his name written in Greek; and beyond, on the face of the wall, is a border, with figures of dodo-like birds. On the wall above the apse are two representations of Moses, one at the Burning Bush, and the other at the Receiving of the Law; and beneath these are two portraits, said to be those of the Emperor Justinian and his wife Theodora, but they bear no resemblance to the known portraits of either. Close to the altar is a chest containing the skull and hand of St. Catherine, and beneath it a marble slab with two ibexes in relief at the foot of the cross. The altar-screen is profusely ornamented, and a large cross with a painting of the Crucifixion towers above it. The walls are covered with the quaint pictures usually seen in Greek churches, and hung with banners, and from the roof hang gold and silver lamps of great beauty. Between the columns are the wooden stalls of the monks, and the elaborately carved thrones of the Patriarch and Bishop, in one of which is a painting representing the convent before the round towers were added.

In the **Chapel of the Burning Bush** is shown the place where the bush stood, now covered with a silver plate; and in the wall is a little window through which the sun's rays are said to fall once in the year. The floor, lower than that of the church, is richly carpeted, and the walls are covered with pictures and encaustic tiles. Two splendid coffined *Effigies of St. Catherine* are kept here; one given by the Empress Catherine, and the other by Alexander II., Emperor of Russia. On the two fine old wooden doors by which the church is entered are a variety of devices cut in panels, and several coats of arms, the work probably of pilgrims. On the archway near the mosque, and in the N. wall of the refectory, are the arms and names of

pilgrim knights, some dating back to the 14th and 15th centuries.

Near the church is a *Mosque* with a minaret; it contains an old wooden pulpit with a Kufic inscription.

The **Library**, which is neatly arranged, contains a number of Greek printed books and Arabic MSS. It was here that Tischendorf discovered the famous MS. of the Bible which has been called the Codex Sinaiticus. This is one of the most valuable MSS. of the Bible. It probably dates from the 4th cent. It is now in St. Petersburg, having been purchased by the Emperor Alexander II. from the monastery. Here also Mrs. Lewis and her sister recently discovered the Old Syrian text of the Gospels. The two curiosities shown to strangers are a beautifully illuminated MS. of the Gospels, written on vellum in letters of gold, and dating from A.D. 766; and a copy of the Psalms written by a woman, said to be St. Thecla, in so small a hand that it can only be read through a microscope.

On the N. side of the convent is a courtyard, and beyond are the *Gardens*, a charming picture of life and beauty set in the surrounding desolation. In the middle of the garden is the *Charnel-house*, consisting of a small chapel and two long vaults; one containing the bones of monks and pilgrims, the other those of priests and bishops. The bodies are first buried for a year or so in a patch of garden, and then the bones are collected and placed in the vaults. "The bishops and saints, with the exception of St. Stephen the porter (died A.D. 580), who sits in ghastly magnificence with his gorgeous robes round him, are ranged in wooden boxes with their respective names on slips of paper; the bones of the more humble brethren are piled in two heaps, the skulls on one side, the arms, thighs, &c., on the other. In one of the boxes are the skeletons of two Indian princes, with fragments of well-made link-armour which they are said to have worn during the years they passed as hermits on Jebel Mûsa; there is also a chain made of iron nails, roughly bent, and weighing about fifteen pounds, which bound them together in life as it does now in death. There are also leathern scourges, iron necklets and girdles, and other reminiscences of the days when the mountain side was covered with hermitages."

k. The Ascent of Jebel Mûsa and Râs Sufsâfa.

This is one of the excursions in the neighbourhood of the convent to which the traveller will certainly devote a day.

Several paths lead up to the summit of Jebel Mûsa, but the one usually followed goes up a rude glen at the back of the convent, and is called *Sikket Sêyidna Mûsa*, "the Path of our Lord Moses." A lay-brother, or an Arab, is furnished by the convent as guide. There is a flight of rocky steps nearly the whole way, which renders the ascent easy.

The first object of interest is *M'ayan Mûsa* ("the Fountain of Moses"), a delicious spring of cool water which rises beneath a huge granite boulder, and is surrounded by a fringe of maidenhair fern. According to the Bedâwin, it was here that Moses watered Jethro's flocks; monkish tradition makes it the abode of St. Stephen the cobbler. The path leads up through a narrow ravine, over huge boulders of granite, to what is called the *Chapel of the Virgin of the Œconomos* or *Bursar*, a small building of unhewn stone, erected to commemorate the miraculous extirpation of fleas from the convent—a miracle which most visitors will agree in thinking needs repetition. The road now turns to the rt., and ascends sharply to a cleft in the rock, spanned by a circular arch with a cross on either face. Here sat St. Stephen the porter and his successors and shrived the pilgrims, who passed on repeating Ps. xxiv. 3, 4, "Who shall ascend into the hill of the Lord," &c. A little farther on is another gateway, and then a small plain at the foot

of the peak of Jebel Mûsa is reached. Here is a ruined garden, a solitary cypress-tree, and a building containing the *Chapels of Elijah and Elisha.* Monkish tradition points out a small grotto in which the former lived (1 Kings xix. 8, 9).

From this point a stiff half-hour's climbing takes one to the top of **Jebel Mûsa.** On the way we pass the footprints of the prophet's camel, and a stone said to mark the spot where Elijah was turned back as unworthy to tread the holy ground above. On the top are two buildings, a chapel and a mosque, both built of stones taken from the ruins of an early convent. Tradition places the chapel near the "clift of the rock" where Moses was when the glory of the Lord passed by (Ex. xxxiii. 22), and says the cave beneath the mosque was where he passed the forty days and forty nights. The summit of Jebel Mûsa is 7363 ft. above the sea. The term "Jebel Mûsa" may be applied to the whole ridge, of which this is the highest peak, but by the monks and Bedâwin the term is confined to the summit on which we now stand. The upper portion is of grey granite, the lower of red. On the S. side is a sheer descent of more than 1000 ft.

There are few who will not wish to continue the excursion to **Râs Sufsâfa,** the presumed Mount of the Law. Descending the peak of Jebel Mûsa by the same path to the plain in which are the chapels of Elijah and Elisha, we turn to the l., and scramble for a mile through a sort of rocky groove that runs along the top of the ridge; then, after passing the osier, or willow, which gives its name to Râs Sufsâfa. comes a climb of several hundred feet up a rugged ravine, and then the summit ridge is reached, situated in a deep cleft between high walls of rock. From this point the whole of the plain of Er-Râha is distinctly visible. That Râs Sufsâfa has the best claims to be considered as *the* Mt. Sinai has been already pointed out, and as we stand here the peculiar fitness of the place demonstrates itself most unmistakably. Here we have a mountain summit overlooking a plain—Er-Râha—containing 1,936,000 sq. yds. of even ground, with an additional 1,098,680 sq. yds. in the Sêh Leja, and 1,258,400 sq. yds. in the Wâdy ed-Dêr, all in full view of the mountain, and capable of holding three millions of people, while the valleys in the immediate neighbourhood afford plenty of extra camping space. Every other requirement of the Bible narrative is equally well met; and if everything that took place during the year of the Israelites' sojourn in Mt. Sinai must be minutely localised, there seems little difficulty in doing so. But whether every small detail can be made to rightly fit in and harmonise seems but a small matter; no one can fail to realise how suited is the whole of the magnificent scenery around him to be the theatre of the majestic and awful events described in the sacred narrative. The descent into the plain below may be made from Râs Sufsâfa to Aaron's Hill, but it is rather steep and rugged.

l. Ascent of Jebel Katarîna.

This is a stiff climb, and an early start should be made. Passing down the Wâdy ed-Dêr, the road skirts the base of Râs Sufsâfa, and turns up the **Wâdy el-Leja.** On the way are passed various objects which monkish legends have connected with events in the Bible. First there is a rock called "the Mould of the Calf," but which the Bedâwin name simply *Naqb el-Baqara,* "the Cow's Hole," saying that it was caused by Moses thrusting his staff into the stone to procure water for his cow: the name, however, and the presence of a hill close by called *Harûn,* has suggested the connecting it with the story of the Golden Calf. Then comes the "Burial place of the Tables of the Law," and "the Cave of Korah, Dathan, and Abiram." A little distance up the Wâdy el-Leja is a "Stone of Moses," called by the Bedâwin *Hajar el-Magarîn,* "the Stone

of the United Ones," from Moses having severed it with his sword. At the head of Wâdy el-Leja is the *Dêr el-'Arba'în*, the "Convent of the Forty," so called from being dedicated to 40 monks once slain by the Bedâwin. It is now deserted, but a few Arabs keep up the cultivation of the gardens.

The road now turns south-west along a dark rocky glen called *Shaq Mûsa*, running far up into the north-eastern slopes of Jebel Katarîna. A mile or two farther on, the path leaves the ravine, and henceforward it is a tiring heavy climb up an abrupt and crumbling mountain-side to the foot of the rocky summit cone. On the way a beautiful spring, *M'ayan esh-Shinnâr* ("the Fountain of the Partridge"), is passed. The peak is a huge naked block of syenite granite, steep, but so broken that there is no danger or difficulty in climbing it. On the top is a little chapel dedicated to St. Catherine, whose headless body is said to have been carried by angels to the top of the mountain from Alexandria, where she suffered martyrdom early in the 4th cent. This peak of **Jebel Katarîna** proper is 8536 ft. high, and what may be considered its twin peak, *Jebel Zebîr*, is about the same, 8531 ft. "As its peak is all but the loftiest, so is the view from Jebel Katarîna one of the finest in the country. From this high and freezing standpoint you may, on any clear day, look down upon three-fourths of the Peninsula of Sinai, from Jebel Hammâm Fara'ûn on the north-west to the mountains of Wâdy el-'Ain on the north-east; from Jebel Mûsa and Râs Sufsâfa, which seem quite close to your side, and the labyrinth of monster mountains spread out like a model at your feet, to the glimmering water of the twin Gulfs, and the hills of Arabia and Africa spread out beyond them on either hand. Jebel Zebîr and Jebel Umm Shomer slightly spoil the view southward, and little can be seen beyond the Tîh escarpment on the north; but in all other quarters the prospect is most extensive. Râs Mohammed is not to be seen, though you can trace the two arms of the Red Sea almost to their point of junction. The whole prospect is magnificent, grander even than that from Serbâl; the effects of colour, light, and shade excite the admiration of every traveller; the colours on land, sky, and sea are simply enchanting, and the intense stillness and silence of the desert lend mystery and solemnity to the scene. But it is at sunrise or sunset that a Sinai mountain landscape is seen to its greatest perfection. Perhaps the hour of sunset is to be preferred to any other. Then you have orange, pink, green, and blue in the sky; indigo, lilac and rich red-brown, like burnished copper, on the hills; colours ever changing and deepening, shadows ever lengthening, as the sun slowly declines."—*Capt. H. S. Palmer.*

From the summit of Jebel Katarîna you may go on to Jebel Zebîr, and, crossing that, bear eastwards across the high ground at the head of the ravines that drain northwards into Wâdy el-Leja. Gradually shape your course northwards along the high ridge at the S. of Jebel Mûsa, and thus descend to *Jebel Monêja*. This, though a little longer in distance, is an easier descent, and in the evening the sunset lights over *Jebel el-'Alawi* are most beautiful. The road is little known, but easy to find.

m. Other Excursions.

If there is time to spare, a day may be occupied in one or two interesting walks in the neighbourhood of the Monastery. There are good views of it and the valley in which it stands from the top of *Jebel Monêja*, a conical hill at the head of Wâdy ed-Dêr, and from *Jebel ed-Dêr* on the E. of the wâdy. Perhaps the finest mountain scenery in the Peninsula is to be found in the gorges of the *Wâdy et-Tla'a* and the *Wâdy Emlêsa*, which lie to the W. of Er-Râha and Naqb el-Hawa.

An excursion to *Umm Shomer* will take three or four days. The road passes over Jebel Monêja, and then descends into the *Wâdy Sebaiya*,

which it follows to its head. It then descends a steep ravine, and ascending a valley reaches *Wâdy Rahaba.* At the end of this wâdy is a little ravine called *Wâdy Zaytûna,* from the great olive-tree in it. Here the camels must be left, and the ascent of Umm Shomer, a three or four hours' climb, performed on foot. The distance from the convent to Wâdy Zaytûna is 16 or 17 m. by the direct road over Jebel Monêja, but baggage-camels are sometimes obliged to take a longer and easier road. The first ascent of 1000 ft. from the Wâdy Zaytûna brings you to the summit of *Jebel Abû Sheger.* You then descend a steep ravine, cross a ridge to its farther side, and then a difficult climb of 1800 ft. brings you to the highest point of *Umm Shomer,* 8449 ft.

Tor may be reached by this route, continuing from Wâdy Rahaba down some steep passes into the *Qa'a.* The distance altogether from the convent is 48 m. A longer but easier road, 53½ m., passes down the Naqb el-Hawa, the Wâdy Solâf, and the Wâdy Hebrân, into the Qa'a. Tor is little more than a dirty village, and contains nothing of interest. There are remains of convents in the neighbourhood, and an old fortress on the sea-shore.

Six or seven miles from Tor is a curious mountain called **Jebel Nâqûs.** It takes its name—"the Bell Mountain," or, more correctly, the "Gong Mountain"—from the peculiar noises which are heard arising from it, and which somewhat resemble the sound of the wooden gong (*nâqûs*) used in the Greek convents for summoning the community. On the side of Jebel Nâqûs is a triangular sand-slope, filling a recess in the sandstone hills. It is about 195 ft. high, 80 yds. wide at the base, and narrows off towards the top. The cliffs rise about 200 ft. above it. The sand is caused by the waste of the sandstone rocks. Being at so high an angle, the slightest cause sets the sand in motion, and it is this movement of the surface-sand which produces the sound above referred to.

n. Continuation of the Journey by the Long Desert, viâ 'Aqaba and Petra, or viâ Nakhl, to Palestine.

Those who intend continuing their journey through the desert to 'Aqaba and Petra (Wâdy Mûsa), and thence to Hebron, will find that journey described in the *Handbook to Syria and Palestine.* It will be sufficient here to add a few additional hints to those already given at the beginning, and conduct the traveller a short distance on the way. It is necessary to make every possible inquiry at Cairo as to the practicability of getting to Petra. If there is any chance of the road being open, the Shêkh of the 'Alawîn—the tribe which can best conduct the traveller from 'Aqaba to Petra, and thence to Hebron—is generally to be found at Cairo in the winter and early spring; and from him all information can be obtained, and an engagement made with him under the sanction of the Consul to provide camels and an escort, and guarantee a safe passage, and as long a time as possible (3 days) at Petra. A bakshîsh of so much a head, probably 3*l.*, has to be paid to the fellâhîn of Petra for the permission to stay there. As the Bedâwin of Arabia Petræa are a much more turbulent lot than the Tawwâra who conduct the traveller to Sinai and 'Aqaba, it may be useful to say a little about their habits and ways, and the best method of dealing with them.

It sometimes happens that a traveller is stopped on the road by what is said to be a party of hostile Arabs, and obliged to pay a sum of money, as he supposes, to save his life, or to secure the continuation of his journey in safety. Everybody who knows Arab customs must be aware that no one of a hostile tribe can ever enter the territory of any other Arabs without the insult being avenged by the sword; and it is evident, if no resistance is made on the part of those who conduct the traveller, that the attack-

ing party are either some of their own, or of a friendly tribe who are allowed to spoil him by the very persons he pays to protect him; for an Arab would rather die than suffer such an affront from a hostile tribe in his own desert. If, then, his Arabs do not fight on the occasion, he may be sure it is a trick to extort money; he should therefore use no arms against the supposed enemies, but afterwards punish his faithless guides by deducting the sum taken from their pay; and it is as well, before starting, to make them enter into an engagement that they are able as well as willing to protect him. Any idea of travelling with one tribe through a desert belonging to another, when they are not on friendly terms, should never be entertained.

There is another disagreeable thing to which travellers are sometimes exposed. Two parties of the same tribe quarrel for the right of conducting him; and after he has gone some distance on his journey, he and his goods are taken by the opposition candidates, and transferred to their camels. The war is merely one of words, which the inexperienced in the language cannot understand; but he fully comprehends the annoyance of being nearly pulled to pieces by the two rivals, and his things are sometimes thrown on the ground, to the utter destruction of everything fragile. This may not occur, but it is as well to provide against it before starting, and a shêkh or guide should be secured who has decided authority, and can overawe all parties. Above all things it is important to secure the goodwill of the Arabs, on whom so much of the comfort of a journey necessarily depends. And nothing is easier. It can, of course, be far better done if the traveller speaks Arabic; and it will then probably be his own fault if he meet with anything but good humour and willingness to oblige on every occasion.

In engaging Arabs application is made to one of the shêkhs; and when one has been found who has good recommendations, and his services have been engaged, it is only necessary to go to the Consulate and have the agreement officially drawn up, in which the proper prices, and other particulars, are stipulated.

The road from Sinai to 'Aqaba passes down the Wâdy esh-Shêkh as far as the tomb of *Neby Salih*. The festival of this saint is a great event for the Tawwâra Bedâwin, who flock to the tomb from all parts of the Peninsula, and encamp round it for three days. Leaving the Wâdy esh-Shêkh, and passing up the ravine of *Abû Suwêra*, the main watershed of the Peninsula is crossed, and after traversing an open tract we reach the gorge of **Wâdy Sa'al**, 13 m. from the Convent. 16 m. farther on a sandy tract with blackish mounds, called *Erwês el-Ebêriq*, is reached, a spot identified by Prof. Palmer with Kibroth-hattaavah of the Bible (Numb. xi. 34). He is strengthened in this conclusion by the tradition of the Bedâwin, which says that the erection of rough unhewn stones on a neighbouring hill, surmounted with a white pyramid-shaped block, and the numerous stone enclosures all around, are the remains of an encampment of pilgrims, who in remote ages pitched their tents here on the way to Hazeroth, and were lost immediately afterwards, and never more heard of.

The road now leads across a desolate sandy plain with a few isolated rocks, some of which are covered with Sinaitic inscriptions. The principal of these is called *Hudhêbat el-Hajjâj* ("the Pilgrim's Hall"). The ordinary road to 'Aqaba here enters *Wâdy Ghazâla*, and descends to its junction with the oasis of *Wâdy el-'Ain*, and thence down the magnificent gorge of *Wâdy Wetîr* to the Gulf of 'Aqaba. If, however, we wish to reach 'Ain Hudhera, the probable Hazeroth of the Bible, we turn to the l., and soon meet a magnificent gorge, in which nestles the dark-green palm-grove of **'Ain Hudhera** (incorrectly written Khadhra). There are remains of old walls, an aqueduct, and many Greek and Sinaitic inscriptions. On a hill at the E. side of the cliff is a building

which may have been a beacon, and gives its name to the spot, *Matâli Hudhera*, "the Hazeroth Look-outs."

The journey from Mt. Sinai to 'Aqaba takes 6 days; from 'Aqaba to Petra by the Wâdy el-'Araba 4 days, by the upper road 5 days; and from Petra to Hebron 6 days. If on arriving at 'Aqaba it should be found that something has happened since leaving Cairo to render the Petra route impracticable, the traveller must turn aside to Nakhl, 4 days' journey, and thence to Hebron, 7 days. It is better to make sure of the Petra route by sending, as soon as Mt. Sinai is reached, a man to 'Aqaba to inquire if all is tranquil. He will be met coming back with an answer some time probably during the third day's journey from Sinai to 'Aqaba, and if it be unfavourable, an alteration in the route can be made at once.

In the winter of 1895-6 the Petra route was open, the Bedâwin of Petra having been massacred or driven away from their old haunts by Turkish troops in the summer of 1895. It is therefore probable that for some time travellers will be able to spend as much time in Petra and its neighbourhood as they desire.

From Sinai direct to Palestine *viâ* Nakhl is a route which presents no object of interest to the ordinary traveller; he had much better return to Suez, and go thence, *viâ* Port Saîd and the sea, to Jaffa.

SECTION VI.

THE DESERT WEST OF THE NILE, AND THE FAYYÛM.

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ROUTE 14.

CAIRO TO THE NATRON LAKES AND MONASTERIES.

a. Preliminary Hints. *b.* General Description of the Wâdy Natrûn. *c.* Route to, and Description of, the Monasteries.

a. Preliminary Hints.

This excursion does not present any great attraction to the general traveller; but those who care for old Christian architecture and antiquities will find much to interest them in the monasteries. It may be done, if time is an object, in 6 days, thus:—1st day, Cairo to Wardan station, and it is necessary to stop for the night at Beni Salâma or Tris; 2nd, Beni Salâma to Dêr Macarius; 3rd, Dêr Macarius and Anba Bishoi to Dêr Suriâni; 4th, Dêr Suriâni to Dêr Baramûs, and thence to the huts at the end of one of the lakes; 5th, end of the lake to Wardan; 6th, Wardan to Cairo. There is also a direct route from Cairo across the desert by the Wâdy Fârâgh, which takes 16 hrs. by camel. It is not absolutely necessary to take tents, as accommodation can be had at Tris or Beni Salâma, or the traveller might sleep in the railway station at El-Wardan. This is perhaps best, especially on the return journey. Also the Dêrs, and the huts at the end of the lake afford shelter for the night spent there; but it is decidedly more comfortable to be provided with one's own sleeping quarters. Provisions must be taken. There is a full and interesting description of the monasteries in Butler's 'Ancient Coptic Churches of Egypt,' which should be carefully read by those who take an interest in the subject.

b. General Description of the Wâdy Natrûn.

Wâdy Natrûn was known anciently as the district of *Nitria*, or *Nitriotis*, and sometimes as the desert of St. Macarius, whose monastery still remains there. The vestiges of pagan date are rare; and it is difficult to fix the position of the 2 towns of Nitriotis, the only ancient remains being the

glass-house of Zakêk, and some heaps of pottery near Dêr Macarius. The former, perhaps, marks the site of Nitria, and the latter Sciathis, whence this district received the appellation of Sciathia, or Sciathica regio, in Coptic Shiêt. Strabo says it contained two pits (lakes) of nitre (natron), carbonate of soda; the inhabitants worshipped Serapis, and it was the only district of Egypt where sheep were sacrificed; though Herodotos tells us the Mendesians had also the custom of immolating them to the deity of their city. The Coptic name of the town of Nitria was *Phanihosem*, that of the district *Pmam-pihosem*. *Hosem* means "natron."

The natron is found both in the plain and in two or three of the lakes. There are 8 lakes which contain water all the year, and are called Mellâhat. The largest and most southerly, Mellâhat umm-Rîsha, produces only muriate of soda, or common salt. Next to this in size is Mellâhat el-Jaar, also a salt lake; the El-Gûnfedîya and Mellâhat el-Hamra, or Dawâr el-Hamra (from its round form), both of which contain natron; then the larger Mellâhat el-Jûn, a salt lake; then Er-Rasûnîya, another salt lake; and last El-Khortâi, and the lesser Jûn, which two produce natron, and are much inferior in size to the preceding. There are also two ponds (*birkeh*), the Birket esh-Shukêfa, and the Birket er-Rumaîd, which contain water the greater part of the year, but are dry in summer; and a few other pools not worthy of notice, some of which yield natron of indifferent quality. In those lakes which contain natron, or the carbonate, as well as the muriate, of soda, the two salts crystallize separately: the latter above in a layer of about 18 in., and the natron below, varying in thickness, according to the form of depth of the bed of the lake, the thinnest being about 27 in. All the lakes contain salt, though few have natron.

The water in the lakes varies much in height at different seasons of the year. They begin to increase about the end of December, and continue to rise till the early part of March, when they gradually decrease, and in May all the pools and even the two larger *birkehs* are perfectly dry. The abundance of water in winter renders them less salt than in the subsequent months, and even the height of the Mellâhat diminishes greatly in summer, leaving the dry part covered with an incrustation of common salt or of subcarbonate of soda, according to the nature of the salt they contain. The difference between the bed of the *birkehs* and of the salt and natron lakes is that the former, when the water has evaporated, is mud and in the two latter a firm incrustration; and it is at this time that the natron called *Sultânî* is collected.

The natron consists of two kinds—the *white* and the *Sultânî*; the latter taken from the bed of the lakes as the water retires, and the former from the low grounds that surround them, which are not covered by water. This is the best quality. In measuring the specific gravity of the water, that of the lakes containing natron and salt is found to mark 35 qîrât (carats) in summer, immediately before it dries up; in January and February, about 24; the well-water of the village being 1, and that of the Nile 0. The Wâdy Natrûn is not the only district in which natron is produced. It is found in the valley of Eileithyias, now El-Kâb, in Upper Egypt, where it crystallizes on the borders of some small ponds to the eastward of the ancient town. The shores of the lake Mœris are also said to yield it, as well as "the vicinity of Alexandria, near the lake Mareotis, and the Isthmus of Suez." At present the natron from the Wâdy Natrûn is worked by the Salt Department of the Egyptian Government, which has established works there, and a small colony of Sûdanese is employed in extracting the salt and natron. They are mostly old soldiers who have served their time in the army.

There are several springs of fresh water in the Wâdy Natrûn, the purest of which is at Dêr Anba Bishoi, that of Dêr Macarius being good, but that

of Dêr Baramûs slightly salt. The water rises under no great pressure, and at the Monasteries is usually about 20 ft. from the surface, though on the N. side of the lakes several springs of fresh water occur among the rushes. It seems most probable that the source of this water is the same as that of the Baharîya Oasis to the S., that it is originally sweet, but dissolves out the salt from the strata it passes through in the neighbourhood of the Wâdy Natrûn. The water in the wells at the Monasteries shows a rise and fall of about 18 inches, the highest point being reached about three months after the high Nile, but this is probably due to a raising of the water-level in the neighbourhood of the Nile rather than to any transference of water from the Nile by percolation.

The *Productions* of the Wâdy Natrûn are few, and from its dreary appearance it might be supposed to boast of nothing but the salt and natron for which it is indebted to its barrenness and its name. Two other articles, however, of some importance are grown there, and exported thence to the Nile,—the rushes (*sumâr*) and bulrushes (*bîrdi*) used for making the well-known mats of Egypt. Of the former the best kind are made, called *Menûfi*, from the town where they are manufactured; of the latter an inferior quality, most commonly used at Cairo; the Menûfi being principally confined to the houses of the rich. But it is not to the Natron valley that the Menûfi mats are indebted for the best rushes; those of El-Maghârâ or Wâdy es-Sumâr ("the valley of rushes") are greatly superior, and are brought across the desert expressly for this manufacture. Wâdy el-Maghârâ is on the road to Sîwa from the Nile, and is 3 days W. from the Natron lakes. The name *bîrdi*, or *burdi*, is also applied to the papyrus; but that of the Natron lakes is a common bulrush, or *typha*.

The *Animals* that frequent this district are the gazelle, wild boar, the jerboa, fox, and others common to the Libyan desert; and some travellers mention the stag. The *bukkar-el-wahsh* ("wild cow"), or *antelope defasa*, is said to be no longer found. Water-fowl abound; ducks are seen in great numbers, and water-hens, jack snipe, sandpipers, and other birds common to the lakes and ponds of Egypt, frequent the shores of the Natron lakes.

The length of the Wâdy Natrûn is about 22 m.; its breadth, reckoning from the slope of the low hills that surround it, is 5½ in the broadest part; though the actual level plain is not more than 2 m., and is here and there studded with isolated hills and banks of rock covered with sand. The lowest portion is about 70 to 80 ft. below mean sea-level at Alexandria. The ascent from it towards the Wâdy Faragh is very gradual, but the descent to this last is rapid, more so even than on the eastern side of the Natron valley; the Wâdy Faragh is, however, less deep than its eastern neighbour, though it surpasses it both in length and breadth. The hills that separate the two valleys, as well as the low banks that form the undulating ground of the Wâdy Faragh, are covered with rounded siliceous pebbles, with here and there pieces of petrified wood and coarse sandstone, lying amidst loose sand, the rocks below being a coarse sandstone. This silicified wood is the same as that which is found on the opposite side of the Nile, at the back of the Mokattam hills behind Cairo, in what is called "the petrified forest." (See Environs of Cairo, p. 418.) The pebbles and fossil wood were originally imbedded in the sandstone, which has been weathered away by action of the wind aided by the disintegrating effect of the variations of temperature which occur in the desert. The sand grains are swept away to form the lines of drift sand hills which extend for miles in a N.N.W. to S.S.E. direction across the desert to the S. of the Wâdy Natrûn, while the harder portions remain. Each line of these sand hills is seldom more than a ¼ to ½ a mile wide, but they extend

for as much as 4 or 5 days' march, with a height of from 60 to 160 ft.

The *Wâdy Faragh*, or, as it is sometimes called, *Wâdy Bela-ma*, extends towards the Wâdy es-Sumâr (or El-Maghârâ), on the road to Sîwa on one side, and the valley of the Nile on the other a little N. of Abû Roâsh, about 5 or 6 m. N. of the pyramids of Gîza. The hills that border it are of irregular form, and its bed is varied by numerous elevated ridges, depriving it of all the character of a river which many suppose it originally to have been. Some have even claimed it for the Nile, as an old bed of that river, seeing in the petrified wood within its bed and on the adjacent hills the remains of *boats* that navigated this ancient channel. But instances of similar hollow valleys are not wanting in the Oases and other parts of the limestone regions, both in the western and eastern deserts, and there is no doubt that they are the remains of a drainage system initiated in a time of greater rainfall, though wind and sand action under the present desert conditions have considerably modified them.

c. Route to, and Description of, the Monasteries.

The best route from the Nile to the valley of the Natron Lakes, or Wâdy Natrûn, is from Wardan on the left bank of the river; or the start may be made from Beni Salâma, another village a little higher up the Nile. Both places may be reached from Cairo by water, or from Cairo by the Upper Egypt line. Another way is to go by rail, *viâ* Tanta to Shibîn el-Kom, and thence on donkeys to Sansaft, a little above which village is a ferry across the Nile to Terâna. Camels or donkeys can be obtained at Terâna for the journey of 10 or 12 hrs. across the desert to the Wâdy Natrûn. The head-man of Terâna is a Copt, from whom it is well to get an introduction to the *Kummûs*, or Abbot of Dêr Macarius.

The road from Wardan or Beni Salâma leads nearly due E. across the desert, and crosses a monotonous series of undulating hills with little variety. "Each ridge is precisely like the last; the ground slopes gently away, remains flat for a while, and then curves upwards again to another hillock. The distances vary a little, but the view is always bounded by a ridge in front and a ridge behind."—*Butler.*

The road from Terâna passes over the ruins of an ancient town, which have of late years been turned up in every direction for the purpose of collecting the nitre that abounds in all similar mounds throughout Egypt. These ruins are of great extent, and apparently, from the burnt bricks and small decomposed copper coins occasionally found amidst them, of Roman time. Some columns, one of which is about 2½ ft. in diameter, have also been met with; but no object of value has presented itself to indicate a place of much consequence; and it is therefore probable that its size was rather owing to its having been the abode of the many persons employed in bringing the natron to the Nile than to the importance it possessed as an Egyptian town. This opinion is in some degree confirmed by the appearance of a large road leading to it from the S. end of the Natron valley, which is still used by those who go from that part of the country to the Convent of St. Macarius. Though Terâna has succeeded to, and derived its name from *Terenuthis*, it is probable that these mounds occupy the site of the ancient town, and that its successor was built more to the E., in consequence of a change in the course of the river. *Momemphis* and *Menelaïurbs* also stood in the vicinity of Terenuthis; and the ancient road to Nitriotis is said by Strabo to have left the Nile not far from those places.

The journey across the desert is very monotonous, but at length, after crossing an elevation covered with shining black pebbles, the long line of the walls of **Dêr Macarius** come in sight. This convent, as indeed are

all those in the Natron valley, is surrounded by a lofty wall, with an entrance on one side so low that the visitor is obliged to stoop down on entering; and on the outside are two large mill-stones, generally of granite, which in case of danger used to be rolled together into the passage after the door had been closed, in order that the Arabs should neither burn it nor break it open; the stones being too heavy and fitting too closely to be moved from without, and intervening between the enemy and the door. Those who had rolled them into the passage were afterwards drawn up by a rope through a trap-door above; and the want of provisions soon obliged the Arabs to raise the unprofitable siege, which, not having been provoked by any outrage committed by the monks, seldom left in the recollection of the aggressors any rancorous feelings; and it rarely happened that they ill-treated those whom they happened to meet on their way to the Nile. On account of the lowness of these doorways, the cattle that turn the water-wheels for irrigating the gardens, and the mills for grinding the corn, are made to pass through on their knees.

As soon as the bell has announced the arrival of a stranger, proper inquiries and observations are made to ascertain that there is no danger in opening the door for his reception; and no Arabs are admitted, unless, by forming his escort, they have some one responsible for their conduct. On entering, you turn to the right and left, through a labyrinth of passages and small courts, and at last arrive at the abode of the superior and the principal monks. This part consists of numerous small rooms, each with a door serving as an entrance for the inmate, which is fastened up during his absence at prayers, or other avocations, with a wooden lock, whose key might serve as an ordinary bludgeon. In some parts of the world the bearer of such an instrument about his person might run a risk of arrest for carrying a dangerous weapon; and it is by no means certain that an Oriental ink-stand would not render him liable to a similar accusation.

A garden with a few palms, some olive, *nebk* (*Rhamnus Nabeca*), the lotos-tree of the *Lotophagi*, and other fruit-trees, occupies the centre of the principal court; and here is frequently one of the churches;—for these monasteries contain more than one, and St. Macarius has no less than three within it, Abû Macar, Esh Shiukh, and Abû Iskharûn. In the tower there are three chapels, dedicated to St. Michael, St. Anthony, and St. Suah, and on the lower floor the chapel of El-Adra ("The Virgin"). The tower acts as a keep to the monastery, and to this the monks would retire if the main entrance was forced. Retreating to it, they pull up the wooden drawbridge that separates it from the rest of the building; a well of water and a supply of provisions always deposited there, and never allowed to decrease below a certain quantity, secure them against the risk of want of food; and the time occupied in the siege, ere the Arabs could effect an entrance, would always be sufficient to enable them to remove everything eatable, or valuable, from below, and render the occupation of the body of the place totally unprofitable to the intruders.

The Church of Abû Macar is worth inspection. The chief point of interest is the *hêkel*, which is 20 ft. long and 25 ft. in breadth. It is covered by a fine dome which seems to have been ornamented with fresco paintings. The *hêkel* is square-ended, and not circular, as in the Cairo churches. The altar is of stone and stands on a raised platform. To the N. is the chapel of St. John, which contains a beautiful screen of wood-work of great antiquity. The bones of St. Macarius are said to rest in this church. The church of Esh Shiukh is small; and in it there is a picture of St. Macarius. The church of Abû Iskharûn is basilican in form, and the choir and nave are covered by one large dome of brickwork. The chapels in the tower should also be visited.

They contain the remains of ancient fresco paintings.

The monastery contains at present about twenty monks, of whom half are in priests' orders.

Near Dêr Macarius are the ruins of 3 other convents, and about ½ m. to the E. are mounds of pottery that indicate the site of an ancient town, perhaps Sciathis.

At a short distance from Dêr Anbà Bishoî is **Dêr Suriâni**, the most beautiful convent of all. It was built by one Honnes ("John"), a holy personage, whose tree is still seen about a couple of miles to the southward, near the ruins of two other convents. It is supposed to resemble Noah's Ark in form, though in no other respect: here, as at other Coptic monasteries, the admission of women is strictly prohibited. But though stern and inflexible, like other monks, respecting the admission of women, and in refusing to all but the unmarried the privileges of a monastic life, they do not exclude a widower, on his renouncing for ever the thoughts of matrimony. The rules of the Coptic Church are even so indulgent as to allow a priest, who has not taken monastic vows, to marry once; but the death of this his only wife condemns him to future celibacy, even though it should happen a few weeks after the celebration of the marriage rites. The priests take the same view as that contained in 1 Tim. iii. 2–12, as the Greeks.

This convent contains 3 churches: the principal one, that of El-Adra, is about 90 ft. in length. In consists of nave with aisles, choir, and sanctuary. The nave is roofed with fine vaulting, carried on pillars and high pointed arches. The choir is roofed with a fine dome supported on each side by two semi-domes. These are ornamented with fresco paintings; between the choir and sanctuary is a beautifully carved screen door inlaid with wood and ivory, and an iconostasis also inlaid with ivory; in a chapel is a curious double picture on a panel with two saints on one side, and a crowned female head, perhaps the Empress Helena, on the other. The library contains a small collection of old but not ancient books and MSS. The treasures unrespected and uncared for which this convent once contained have long since passed into safer keeping. It was in a vault here that the Duke of Northumberland and Linant-Bey discovered the remains of the old Syriac library. Some of the MSS. in this vault were brought away by the late Lord Zouche (author of Curzon's 'Monasteries in the Levant') in 1833. The remainder were procured by Dr. Tattam and others at different intervals, and now form a collection of about 1000 volumes in the British Museum. The oldest MS., which contains, among other things, some works of Eusebius, is conjectured to have been written about A.D. 411.

Each monastery does or ought to possess a *ketâb sillemî*, or vocabulary, in which each Coptic word is placed opposite its equivalent in Arabic; not arranged alphabetically, but under various heads, as parts of the human body, vegetables, utensils, &c., as well as the names of towns in Egypt. These last have been of great use in fixing the position of many ancient places. It is, however, to be regretted that some of the names are far from certain, owing to the ignorant presumption of the copyists, who have often introduced the name they supposed the town to have had, with, or in lieu of, that in the MS. they were employed to copy; *e.g.*, in the vocabulary at Dêr Macarius, Babylon is said to be the same as On (the ancient Heliopolis), and the Matarîya of the Arabs.

Three hours from Dêr Macarius is **Dêr Anba Bishoî.** The principal church, dedicated to Anba Bishoî, is a fine building, partially basilican in form. The choir is shut off more completely from the nave than is usual in Coptic churches. On the north side of the choir is the chapel of El-Adra, which contains the bones of Anba Bishoî, the patron saint of the church. On the south of the choir is the chapel of Abû Iskharûn. In the tower of the monastery is a chapel,

dedicated to St. Michael. The view over the desert from the lofty and massive walls of this convent is very peculiar and striking.

It contains a small garden within the walls, and some twenty monks live here. This monastery possesses the best and purest water in the Wadi.

A ride of 2 hrs. brings us to **Dêr Baramûs,** a large convent, for which an antiquity of 1600 years is claimed. There are two churches, and a chapel in the tower, dedicated to St. Michael, as is usual in these desert monasteries. The finest church is that of El-Adra. The refectory is worth a visit. Mr. Butler thinks it dates from the 5th or 6th century. Close by are the ruins of another convent, *Dêr Anba Mûsa,* and the vestiges of a few others may be traced here and there in the Wâdy Natrûn; but it would be difficult now to discover the sites of the 50 mentioned by Gibbon, or even half that number. The modern monks, though friendly and hospitable, are little interested about the ruined abodes of their predecessors: they are ignorant even of the history of their church, and it would be difficult to find any one to point out the convent where the ambitious Cyril passed some years under the restraint of a monastic life.

About 3½ m. from Dêr Baramûs, near the end of one of the lakes, are a few wattled huts, inhabited by some Arabs. It is a convenient spot at which to pass the night, as milk and eggs can occasionally be obtained. Wild boars are sometimes found in the reed beds close by. About 3 m. from these huts is *Zakûk,* a now deserted village, occupying the site of an ancient glass house, probably of the Roman period. Vestiges of the house, and *scoriæ* of common green glass may still be seen. Zakûk may possibly mark the position of the town of Nitria. From here to Terâna is a journey of 11 or 12 hrs.

From Dêr Baramûs a little used caravan-road leads to the Bahariya Oasis, 5½ days. It is a very monotonous ride; no water, fuel, or forage for the camels being obtainable on the route.

ROUTE 15.

ALEXANDRIA OR CAIRO TO THE OASIS OF SÎWA, OR AMMON.

This is a long and difficult journey, presenting few objects of interest to the ordinary traveller. To go and return will require about 5 weeks. Camels, tents, provisions, trustworthy guides and a dragoman will be necessary. (For hints on desert travelling, see Rte. 13.) Letters of recommendation should be obtained from the Egyptian Government. It is well to take some trifling presents for the shêkhs at the Oasis.

There are several routes which may be followed. They will take from 11 to 15 days, according to the length of each day's journey.

1. **From Alexander, by Baratûn.**

This is the route followed by Alexander the Great. It follows the sea-coast as far as Baratûn, the ancient Parætonium, and then turns S. to Sîwa. At Baratûn are some ruins of Parætonium, which Strabo describes as a city, with a large port, measuring 40 stadia across. By some it was called Ammonia.

After leaving Baratûn the road turns S. into the desert.

2. **From Cairo, by Wardan and the Wâdy Natrûn.**

For the route to the Wâdy Natrûn, see p. 590. After leaving the Wâdy Natrûn the road lies by *El-Maghârâ,* or the *Wâdy es-Sumâr* (brackish water), *Lebûk* (salt water), and *Umm-es-Soghir*) (good water). Or, on leaving the Wâdy Natrûn, another road may be followed by *Hammâm* and *Baratûn,* but it is a long round, and there is no good water except at Hammâm.

3. **From Cairo, by the Fayyûm.**

For the route to the Fayyûm, see Rte. 17. After leaving *Medînet el-Fayyûm*, the road follows that to the Little Oasis (see Rte.17) as far as *Rayiân*. It then passes *Rayiân es-Sughaiyir* (brackish water); *Ain Maghârâ* (good water); *El-Ferês* (brackish water); and *El-Gara*, a village on a steep rock, surrounded by palm-groves.

4. **From Cairo, by the Little Oasis.**

For routes to the Little Oasis, see Rte. 16. After leaving *El-Qasr*, the road passes at a short distance *'Ain Beledi*; *Suttra* (4 days), a small irrigated spot with salt water, but without any palms; *El-Arrag* (1½ to 2 days), where are palms and springs of good water, to the rt. of which, separated by a hill, is *Bahrên*, a valley with palms and water; *Mertesek* (1 day), with a few palms, and water under the sand. Thence to Sîwa is 1 day.

The **Oasis of Ammon**, or **Sîwa**, as it is called in Arabic, doubtless from the ancient Egyptian name, is about 6 m. long by 4½ to 5 m. wide. It is divided into two parts, of which the eastern is the more fertile. This part ends in a lake of brackish water on the N.E., beyond which at a distance of about 10 m. is the small Oasis of Zêtûn. There is also a lake of brackish water on the W., on which side, from El-Gara to El-Arashîya, there extends for 50 miles a series of small oases, all of which, together with that of Zêtûn, are included in the map under the general title of Sîwa.

The Oasis is celebrated in history for its famous oracle, for the purpose of consulting which it was visited by Alexander the Great. According to Herodotos it was founded at the same time as that of Dodona. Its repute continued under the Ptolemies, but fell off under the Roman rule. When Pausanias visited it, about A.D. 160, it was dumb, and all that he found were certain historical and literary souvenirs of its former importance. The Oasis subsequently became a place of banishment for political offenders and criminals. After the Mohammedan conquest of Egypt it became entirely independent and was governed by its own shêkhs. It was hardly known to the Arab geographers of the Middle Ages, and the first European to visit it was Alexander Browne, in 1792. Mohammed Ali brought it again under Egyptian rule in 1820, when Hasan Bey Shamashirgî invaded and took it, as well as the other oases. Since then the inhabitants have more than once attempted to regain their independence, but always unsuccessfully.

The population of the Oasis is about 3500. The people are hospitable, but suspicious and savage in their habits and feelings. They are also very fanatical, and impose severe fines on those who fail in their religious observances. All young men who have reached the age of puberty, and widowers, are obliged to reside in a different part from the married people, and though they may visit their parents, must return to their own quarters before sunset.

The administration of the government is in the hands of several shêkhs, some of whom hold office for life, and others for 10 years. They dispense justice, and maintain order. The two principal factions are the Maddanîya and the Senûssîya, and fierce feuds, attended with loss of life, frequently take place between different villages and families, which are only stopped by the interference of the *fekkês* (priests).

The people understand Arabic, but have a peculiar language of their own. The following are a few words: *tegmirt*, horse; *dalghrûmt*, camel; *zîtan*, donkey; *shâha*, goat; *ragâwen*, dates; *esdîn*, wheat; *tinîfên*, lentils.

The geological features resemble those of all the oases. The soil is extremely fertile and covered with fruit-trees, principally the date-palm, of which there are five kinds, the *sultânî*, *frahî*, *saîdî*, *kaibî*, *ghazâlî*, all of excellent quality. These constitute the principal commerce and source of revenue.

The **Town of Sîwa**, the capital of the Oasis, has all the appearance of a fortress. It is built on a rock and surrounded by strong walls flanked by high round towers. The streets are irregular and very narrow, and in many places run beneath the houses, which are built over them on arches; they are consequently very dark, and a lantern is required to find one's way about. The houses are built one on the top of another, often to a very considerable height. The town itself contains no remains.

Umm Bêda ("White Mother"), where are the ruins of the **Temple of Ammon**, or **Amen**, is about 2 m. S.E. from Sîwa, near the village of *Gharmi*, and is surrounded by a forest of date-palms. The ruins are not of very great extent, but enough remains to show the style of building, and many of the sculptures are still preserved. Amen-Khnemu, or Amen, with the attributes of the ram-headed god, is the principal divinity. The figures of other divinities are also preserved. Near the temple, to the E., is a spring, which is probably the *Fountain of the Sun*.

About ½ m. to the S.E. of Umm Bêda is a hill called *Drah Abû Berîk*, and there are some ancient excavations, probably tombs, and some unimportant Greek inscriptions on the rocks. About 7 or 8 m. farther E., at Zêtûn, are ruins of buildings of the Roman-Egyptian date.

Qasr Rûm (the "Greek" or "Roman Palace") is about 5 m. to the W. of Sîwa. The road lies over a salt plain and desert to *Amûdên* (the "two columns"), where are some unimportant ruins; and thence to the little village of *El-Kamîsa*, built in the midst of some old remains, amongst which are those of a stone edifice. Above, in the side of the hill, are a number of small tombs. About ½ m. to the S. are the ruins of Qasr Rûm, a small Doric temple of Roman date. To the N. of this are some tombs in the face of a hill, at the foot of which are some other ruins, called *Beled Rûm*.

About 110 m. W. of Sîwa is Jarabûb, the headquarters of the great Mohammedan religious sect of the Senûssîya, which has such an important influence throughout North Africa, especially in Tripoli, Tunis, and Algiers. The present head of the house is Mohammed El-Senûssi, who lives at Jarabub, which is well fortified and could stand a siege. It is believed that Christians are rigidly excluded.

Zawias, or small schools kept by adherents of Shêkh Senûssi, exist in the Oases of Baharîya, Farâfra, and Dakhla, whose followers form the dominant sect in Sîwa.

ROUTE 16.

CAIRO TO THE LITTLE OASIS, THE OASIS OF DAKHLA, AND THE GREAT OASIS, BY THE FAYYÛM.

A visit to these Oases will not come within the scope of the ordinary traveller. From whatever point the start is made, it will be necessary to make all the preparations for a desert journey (see Rte. 13), and secure trustworthy servants and guides.

The most frequented roads to the Little Oasis are from the Fayyûm, from Bêhnesa, and from Minia to which Mudirîya the Oasis belongs, the average distance from them being the same, about three days' journey.

The Great Oasis may be visited from Asyût, from Girga by Abydos, from Farshût, from Thebes, or from Esna; and that of Dakhla from Beni Adî near Moufalût, or by the Great Oasis. These two oases are in the Asyût Mudirîya.

The route by the Fayyûm and the Little Oasis includes El-Hêz and Farâfra, and gives the best idea of the character of the African desert; but most persons who go to the Oases will be satisfied with a visit to the Little Oasis from the Fayyûm or from Bêhnesa, and to the other two from some point in Upper Egypt, returning again to the same, or to some other place on the Nile.

As it is not always easy to procure camels at any of the places from which a start will be made, it is well to procure at Cairo a letter of recommendation to the governor of the province.

There is little to vary the monotony of the roads to the Oases, which lead over a lofty table-land, intersected here and there by small shallow valleys, or ravines, worn by the rain that occasionally falls there. The Oases lie in certain depressions in this mountain plain, due to the cutting back of the limestone escarpment at these points so that, except to the S. where they are open, they are surrounded by cliffs more or less precipitous, and very like those on the E. and W. of the valley of the Nile. The Oasis itself comprises a large area to which the cultivated part bears as a rule a very small proportion, and it is only in the immediate neighbourhood of the springs (*'Ain*, pl. *'Ayûn*) that we meet with a patch of fertile soil, composed of sand and clay, which owes its origin to the springs that rise here and fertilise it. Here are gardens, palm-groves, fields, and villages, not unlike a portion of the valley of the Nile, with a sandy plain beyond, in which stunted tamarisks, coarse grasses, and other desert plants, struggle to keep their heads above the drifted sand that collects around them. The distant hills, or the abrupt faces of the high mountain-plain surrounding the whole, complete the scene, and if you ascend a minaret, or any point higher than the rest, you may add to these general features some stagnant lakes, whose feverish exhalations account for the yellow complexion of the inhabitants, and make it unsafe to visit the Oases in summer or autumn.

The height of these Oases varies; the Little Oasis being about 300 ft. higher than the Nile at *Minia*, while the Great Oasis and that of Dakhla are nearly on the same level. But in all of them the water seems to rise from beneath a sandstone bed, the "Hagar el-Moya," or water rock, of the native well diggers.

For the route from Cairo to Medînet el-Fayyûm, see p. 620.

The first halt after leaving Medîna will probably be at *El-Gharak* (see p. 627), where the supply of water for the journey should be taken in. It is always better to have too much water than too little, and rather more than the Arabs say is necessary, as they try to load their camels as lightly as possible, and think little for the future. The next halting-place is *Wâdy Raiyân*, abounding with palm-trees and water, but the latter is brackish, and only fit for camels.

About 15 m. to the S.E. of Wâdy Raiyân, and some way to the l. of the road, is the valley of *Moila* with a ruined convent or monastery, and a spring of salt water. It may be visited on the way to Wâdy Raiyân, by making a small *détour*, and is curious as a Christian ruin. It contains two churches, one of stone, the other of brick, and is surrounded by a strong wall, with a tower of defence on the N. side. In the churches are several Coptic and some Arabic inscriptions, and figures of the Apostles and saints; and the cornice that runs round a niche in the stone church is richly carved, though in bad taste. The total dimensions of the convent are 89 paces by 65. In the same valley are some curious specimens of the picturesque wild palm-tree.

There is nothing remarkable on the road to the Oasis; and one clump of acacia-trees appears a singular novelty. On descending into the low plain in which the Oasis, properly so called, stands, you perceive that the calcareous mountains repose on sandstone, with a substratum of clay, holding

the water that rises from it in the form of springs. You pass numerous stunted tamarisk-bushes, some palms and springs, then some stagnant lakes: and after sinking in the salt-crust of once flooded fields, that crackles under your feet, you reach the thick palm-groves, gardens, and villages of the Oasis. It is divided into two parts, separated by some isolated hills, over which the principal road passes from one to the other. These hills are sandstone, with a large intrusive mass of basalt between Qasr and Zubbo, and they present some curious geological features.

The Little Oasis, or **Wâh el-Baharîya**, is the *Oasis Parva* of the Romans. It is also known as the *Wâh el-Mendîsha*, and the *Wâh el-Ghârbî*, though this last is properly its "*western*" division. The Arabic name *Wâh* (pl. *Wahât*) is the same as the ancient Egyptian *Uah*, *Aua*, or *Oa*, which with the Greek termination formed *Auasis*, or *Oasis*, and is the Coptic *Ouahe*. According to the latest accounts, the population of this Oasis is 5400.

There are four inhabited spots in the Oasis, which succeed one another from E. to W.—Zubbo, Mandîsha, El-Qasr, and Bowitti. Near *Zubbo* there is a small ruin; *Mandîsha* is a few minutes farther. *El-Qasr*, about 1½ m. from Marîya, is the most important place; it has a Roman building, from which it derives its name of "the Palace," which was once a handsome edifice, well-built, and ornamented with Doric mouldings: and its arch, with niches at the side, has still a good effect. The Qasr el-Alâm, about 1¼ m. to the W. of El-Qasr, is an insignificant crude-brick ruin; there is another about ¾ m. to the S.W. of the same town. The principal gardens are in the neighbourhood of El-Qasr, and oranges, apricots, pomegranates, vines, figs, bananas, and other fruit-trees are numerous. *Bowitti* is close to El-Qasr.

The most remarkable springs of warm water, in which the oasis abounds, are at Bowitti and El-Qasr, the former having a temperature of 153° F.; the latter, whose steam is converted into a rude bath, of 156° F. With regard to the real and apparent warmth of the water of some of these springs, an idea may be had from a pond formed by them at Zubbo, whose water soon after sunrise (Feb. 3), (the exterior air being 70° F.), was 115° F., and quite warm to the hand; at midday, the exterior air being 99° F., it was 123° F., and *cold* to the hand; and in the evening at 9 P.M., the exterior air being 89° F., the water was 122° F., and consequently warm to the hand; thus explaining the exaggerated phenomena of the Fountain of the Sun, in the Oasis of Ammon. The pond is about 30 ft. wide, and 5 or 6 ft. in depth. It is the one mentioned by Belzoni.

The *Productions* of this Oasis are similar to those of the valley of the Nile; but the principal source of wealth, as in the other Oases, is the date-palm, which yields a very superior quality of fruit. The dates here are of four kinds: the *Sultânî*, the *Saîdî*, which are the best, the *Kâka*, and the *Ertob*. The proportion of fruit-trees is also much greater than on the Nile. A conserve of dates, called *âgwa*, is made by pounding them in a mass, and then mixing whole dates with it. They make no brandy from dates, but extract a palm-wine, called *Lowbga*, from the heart of the tree,—an intoxicating beverage, of which they are very fond. It is made thus: in the summer, when the sap is up, they cut off all the *gerîds* (palm-branches), except 3 or 4 in the middle; and then, having made incisions in every part of the heart, at the foot of those branches, they stretch a skin all round, to conduct the juice into a jar placed there to receive it. Some palms fill a jar, holding about 6 pints, in one night. It is sweetened with honey, and drunk as soon as made; and its taste and effect are very much like new wine, with the flavour of cider. The heart of the palm-tree is also cut out and eaten. But this, like the process of making the wine, spoils the tree. (Cf. Xenoph. Anab. 2, 3.)

The people of the Nile, therefore, never taste the former unless a tree falls, as they cannot afford to sacrifice what costs them an annual tax. They also make treacle from the dates; and they lay up dried pomegranates for the winter and spring. Liquorice roots (*sûs*) are sent to the Nile in baskets, and are used for making a sort of *sherbet*.

Though the inhabitants of the Oasis are a much less industrious and energetic race than the *fellâhîn* of Egypt, they pay considerable attention to the cultivation of their lands; but they have not to undergo the same toil in raising water as on the Nile, the streams that constantly flow from plentiful springs affording a convenient and never-failing supply for irrigation. But the stagnant lakes created by the surplus of water exhale a pernicious miasma, causing a dangerous remittent fever, which annually rages in the summer and autumn; and it is not advisable to visit these districts at any other seasons than the winter and the spring.

El-Hêz.—The small Wâh el-Hêz is a short day's march to the S. of the Little Oasis, of which, indeed, it is a continuation. It has springs and cultivated land belonging to the people of El-Qasr and Bowitti, who go there at certain seasons to till it, and collect the crops. But it has no village, and the only appearance of buildings is at *El-Errîs*, where a ruined church shows it was once the abode of Christian monks. This consists of a nave and aisles, with rooms on the upper story. Some of the arches have the horseshoe form; and over a window is a Coptic inscription. About 600 paces to the S.W. is another crude-brick ruin, about 74 paces by 50, within the walls, which are about 30 ft. high, and near this are much pottery and some *nebk*-trees, which indicate the previous existence of a garden, either belonging to a monastery or a town.

Farâfra.—About 3 days from El-Hêz are the Oasis and village of Farâfra, containing about 450 inhabitants. The *kasob*, "cane," mentioned by Ibn-el-Werde, appears to be the *dokhn* or millet (*Holcus saccharatus*) grown in this district; and it is remarkable that the name *kasob*, usually confined to sugar-cane, is here applied to millet. The productions of Farâfra are very much the same as those of the other Oases, but it excels them in the quality of its olives, which are exported to the Little Oasis. Farâfra was formerly called *Trinytheos Oasis*, but it boasts no remains of antiquity. It has a castle or stronghold that commands and protects the village in case of attack from the Arabs, or other enemies. The ancient name was *Ta-ah*, the "land of kine."

Zerzûra, or the **Oasis of the Blacks**, is only known from the vague descriptions of Arabs, one of whom about a century ago is said to have found an Oasis with palm-trees and springs, when in search of a camel which had strayed. Such accounts are exceedingly difficult to verify, as an Arab's ideas of accuracy are so limited. Similar accounts would place some such Oasis some days S. of the Dakhla Oasis, 5 days W. of Farâfra Oasis, 3 days W. of Dakhla Oasis, or 2 or 3 days W. of Selîma Oasis. Traces of an old caravan road lead due S. from Dakhla, and another to the S.W., and possibly springs may exist on these roads, but the immense expanse covered with hills of drift sand prevents any thorough examination beyond what was done by the Rohlf's Expedition of 1874. On the caravan road from Jerabub to Wadai lies a group of Oases collectively known as Kufra, of which the principal divisions are Kebâbo and Tazerbo. They are under Shêkh Senûssi.

Oasis of Dakhla.—Four days to the S. of Farâfra is the *Wâh el-Gharbî*, *Wâh Dakhla*, or *El-Wâh ed-Dakhlia*, "the Western or Inner Oasis." It is called in the hieroglyphic inscriptions, *Testes*. The name of Dakhla is in opposition to Kharga (which is given to the Great Oasis that lies E. of it),—the one meaning the "reced-

ing," the other the "projecting" Wâh; Kharga being called *projecting*, as being nearer to Egypt. The population of this Oasis of Dakhla is about 8000.

A great portion of the road from Farâfra lies between two of the numerous high ridges of drifted sand that extend for many miles, nearly due N. and S., parallel to each other. There is no water after passing *'Ain ed-Dukker*, the halting-place of the first day's march.

The first point we reach in the Oasis is *El-Qasr*, formerly the chief town, containing about 3500 inhabitants, and with some fairly good houses. In the middle of the town is a mineral spring, the water from which fertilises the surrounding land, and supplies some baths attached to the mosque. It issues at a temperature of 102° Fahr. The Shêkhs of El-Qasr call themselves of the tribe of Korêsh, and say that their ancestors, having migrated to this part of the country about 400 years ago, bought the springs and lands, which they have ever since possessed. A little more than 5 m. to the W.S.W. of the modern town of El-Qasr is a sandstone temple, called *Dêr el-Hagar*, "the Stone Convent," the most interesting ruin in this Oasis. It has the names of Nero and Titus in the hieroglyphs; and on the ceiling of the adytum is part of an astronomical subject. Amen, Mut and Khensu, the Theban triad, were the principal deities: and the ram-headed Khnemu and the infant Horus were among the contemplar gods; but the Theban Amen and Mut held the post of honour. The temple consists of a vestibule, with screens half-way up the columns; a portico, or a hall of assembly; a transept or prosekos; and the central and two side adyta; 121 ft. before the door of the vestibule is a stone gateway or pylon, the entrance to an area measuring 235 ft. by 130 ft., surrounded by a crude-brick wall. At the upper or W. end of it are the remains of stuccoed rooms; and on the N.E. side are some columns covered also with stucco, and coloured.

There are many crude-brick remains in the neighbourhood; and about 1½ m. from El-Qasr are the extensive mounds of an ancient town with a sandstone gateway. The fragments of stone which lie scattered about appear to indicate the site of a temple, now destroyed. Those mounds are about half a mile square, and below them to the E. is a spring called *'Ain el-Kiad*, whence they have received the name of *Medîna Kiad*. They are also known as *Lemhada*. The only ruins now remaining are of crude brick, apparently of Roman time.

The next place of importance is *Kalamûn*, 8 m. S. of El-Qasr (Pop. 1000), a well-built village, whose shêkhs, the Shôrbagîs, claim the honour of having governed the Oases from the time of Sultan Selîm.

Mut, at the southern edge of the Oasis, and to the E. of Kalamûn, is a village of some size, and is now the residence of the Moawin, or governor, and consequently is now the principal town of the Oasis. It is perched on the top of a mound of yellow ochreous sandy clay, and is surrounded by a considerable area of cultivation and palm groves, though some have been ruined by salt water having been allowed to flood them. There are now no ancient remains to be seen, but from a mound W. of the town two *stelæ* have been obtained bearing the name of Shishak II., and telling of an inspection of the Oasis made by a royal official. Alum works were formerly carried on here, but the transport of it was too costly.

From Mut we turn eastwards in the direction of the Great Oasis, and reach in about 10 m. the village of *Isment*, where is the capital of a column with a Hathor (or Isis) head, and near it some crude-brick ruins called, as usual, *ed-Dêr*, "the Convent." About 1½ m. to the S.W. is Mâsara. Continuing E. 2½ m. brings us to the ruins of a large town, called *Isment el-Kharâb*, "the ruined Isment." The most remarkable remains there are a sandstone building measuring 19 paces by 9, consisting of 2 chambers, in a very dilapidated state; and, another near it, measuring 5 paces

by 5, with an addition before and behind of crude brick, stuccoed and painted in squares and flowers. Nineteen paces in front of it is a stone gateway, the entrance to the area in which it stood. There are also some large crude-brick buildings ornamented with pilasters, apparently of Roman-Egyptian time; within which are vaulted chambers of sandstone. Many of the houses of the town remain, mostly vaulted and stuccoed; and the streets may easily be traced. A little more than 1 m. from this are other ruins, called *Qasr el-Arîsa.*

About 7½ m. E. of this is *Ballat*, a large village surrounded by walls, and containing about 2000 inhabitants. The water here is very good, and a stock of it had better be laid in. The small village of *Beshendi* is 3 m. farther E.; and at about the same distance beyond is *'Ain el-Birba*, where are some ruins. In another hour we reach *Tenêda*, a large village with water and rich vegetation. It is the last inhabited spot in the Oasis.

Though noticed by Arab writers, the position and even the existence of this Oasis were unknown in modern times, until visited by Sir A. Edmonston in 1819. It extends about 15 m. from N. to S., and 28 m. from E. to W. The population is reckoned at over 7000 males, and it contains 11 villages. Its condition is superior to that of the other Oases, and the numerous remains of ancient towns and villages prove that it was the same in former times. The people are more hospitable, and less ignorant and bigoted than those of the Little Oasis or that of Farâfra. Much rice is grown; and fruits, particularly apricots and olives, abound; but dates, as in all the Oases, are the principal source of revenue.

From this Oasis there is a caravan road leading direct to Asyût in about 6 days' march.

Road from the Oasis of Dakhla to the Great Oasis.—Continuing from the last point reached in the Wâh Dakhla, we advance always E., and in 4 hrs. leave the depression formed by that Oasis and enter a defile, which after an ascent of 4 hrs. brings us to the top of the plateau. In 3 hrs., an isolated conical hill called *Abû Tarbûr* is reached; and 2 hrs. farther we descend from the torrent-riven plain by a ravine, which in ½ hr. leads to *'Ain Amûr*, a spring sheltered with palm-trees, and close to which are the ruins of an old temple, with a large enclosure of crude brick, intended to protect the temple, and secure access to the spring. Khnemu, Amen-Ra, and Mut are the principal deities. Though the name seems to be that of a Cæsar, the temple has an appearance of greater antiquity than the generality of those in the Oases; no remains of a town have been found, and it is possible that this temple and enclosure were only intended to add a sanctity to the site of the spring, and to ensure its protection. Water cannot always be depended on here.

'Ain Amûr is situated on the slope of *Gebel 'Ain Amûr*, more than 1000 ft. above the valley of the same name. From this point there is a long wearisome march of 13 hrs., for the most part over a sandy plain strewn with black conglomerate, till we reach a sandstone hill, from which there is a pleasing and welcome view of the Great Oasis, at the borders of which we arrive in another ¾ hr.

Another road to Kharga from the E. end of the Dakhla Oasis follows the foot of the limestone cliffs, and takes about 3 days' march. There is no water on this road.

The Great Oasis, or **Wâh el-Kharga**, has also the name *Menamûn*, which may be taken from Maāt-en-Amen, "the Abode of Amen." It is mentioned in the hieroglyphic inscriptions under the name *Kenem.* Herodotos speaks of a city called Oasis, seven days' journey from Thebes, and called in Greek the "Island of the Blessed," which is probably this Oasis. Cambyses' army reached it on its way to the Oasis of Ammon, and perished in the desert, half-way to the latter place. By the other Emperors it was used as a place of exile; and

Nestorius, after his condemnation by the Council of Ephesus, was banished here in A.D. 435.

The Oasis is about 90 m. long from N. to S., by about 12 m. broad from E. to W.; but a great part of it is desert, with cultivable spots here and there. The population may be estimated at 2000. The productions are much the same as those of the other Oases, with the addition of the dôm-palm, wild senna, and some other plants, but it is inferior in point of general fertility.

Approaching as we have done on the W. side, the first object of interest reached is a *Columbarium*, consisting of a large arched chamber, pierced with small cells for cinerary urns, capable of containing the residue of numerous burnt bodies. It measures about 17 ft. by 8 ft., and about 20 ft. in height. Beyond it are other ruins and tombs; then another columbarium, and a tower about 40 ft. high, in which were once separate stories, the lower rooms arched, the upper ones having had roofs supported by rafters. The tower protected a well, and was probably an outpost for soldiers. About ⅓ of a mile to the N. of this, and S.E. of the columbarium, are the remains of another tower and ruined walls; beyond which is another ruin of crude brick with an arched roof, and a door in the Egyptian style. Half a mile farther are other crude-brick ruins on the hills, and an old well about 50 ft. in diameter. About a mile beyond, to the S., is the *Qasr 'Ain es Sont* ("the Palace (or castle) of the Acacia Fountain"), so called from a neighbouring spring. It consists of about 30 rooms and passages, with staircases leading to the upper part, and the exterior is ornamented with the Egyptian cornice. It is of crude brick, and probably of Roman time; and in the wall facing the well a stone niche or doorway has been put up in the midst of the brickwork. In one of the rooms are some Coptic inscriptions. There are other ruins near this, all a little out of the direct road; and beyond are some tombs, one of which is ornamented with pilasters, and a pediment over the entrance.

Leaving the Necropolis (see p. 615) about ½ m. on the l., and passing in 1½ m. the Great Temple (see below), we reach 1½ m. farther

El-Khârga, the capital of the Oasis, a large village of 1000 inhabitants.

There is a telegraph office here, and the post arrives from Asyût about once a fortnight.

The **Great Temple of El-Khârga**, as has been already said, is 1½ m. to the W. of the village. It is much larger than any other ruin in the Oases, and is an interesting monument. It was dedicated to Amen, or Amen-Ra; and it is worthy of remark that the ram-headed god has here the same name as the long-feathered Amen of Thebes. It may be observed in explanation of this that we are not to look upon the ram-headed god as Amen, but to remember that it is Amen who, in accordance with the common practice, has assumed the head of a ram, in the same way as he takes the form of Amsu, or any other god. It was this assumption of an attribute of Khnemu, particularly in the Oasis, that led to the error of the Greeks and Romans, in representing Amen with the head of a ram as a general form of that deity.

The sculptures of the temple are not of the spirited style of the early Pharaonic ages; though some are by no means bad, particularly on the transverse wall separating the front from the back part of the portico. In the *adytum* the figures are small, and the subjects very extraordinary, probably of Ptolemaïc or Roman time, when extravagant emblems took the place of the more simple forms of an earlier period.

The oldest name met with is that of Darius, which occurs in many places. The inscription of that king recounting the building and dedication of the Temple, together with a hymn on the S.W. wall of the 2nd chamber, addressed to the elements by the god Amen-Ra, has been translated by Dr.

Birch in 'Records of the Past,' vol. viii. On a screen before the temple is the name of Amyrtæos. There are also several Greek inscriptions on the front gateway or *pylon,* one of which, bearing the date of the first year of the Emperor Galba, consists of 66 lines.

The fullest and latest account of the temple with its inscriptions and remains is to be found in Dr. Brugsch's '*Reise nach dem grossen Oase el-Khargeh in der Libyschen Wüste,*' which contains an account of his visit to the Oasis in 1875.

The whole length of the temple measures about 142 ft. by 63 ft., and about 30 ft. in height. Attached to the front of it is a screen, with a central and two side doorways; and in the dromos is a succession of pylons, one before the other, at intervals of 80, 70, and 50 ft. 50 ft. in front of the outer pylon is an hypæthral building on a raised platform, terminating the dromos, from which there is an ascent to it by a flight of steps. The temple was enclosed within a stone wall, abutting against the innermost pylon. This formed the *temenos.* Near the S.W. corner is another smaller hypæthral building, and some distance to the N. of the temple is a small stone gateway. On the summit of the second or middle pylon of the dromos some brickwork has been raised in later times by the Arabs, forcibly recalling the additions made during the Middle Ages to many Roman buildings in Italy. The stone part itself is much higher than the other two gateways, being about 45 ft. to the top of the cornice; while the other two, the first and innermost, are only respectively 15 ft. 7 in. and 20 ft. 3 in. The stones are well fitted, and have been fastened together with wooden dovetailed clamps.

In the vicinity of the temple stood the ancient town. It bore the name of *Ibis,* or, in Egyptian, *Hebi,* "the Plough," under which character it is frequently designated in the hieroglyphs with the sign of land, and it was the capital of the Great Oasis.

On a height, S.E. from the temple, is a stone temple called *En-Nâdara,* surrounded by a spacious crude-brick enclosure, which bears the names of Hadrian and Antinöus.

To the N. is a remarkable *Necropolis,* consisting of about 150 crude-brick tombs ornamented with pilasters and niches. On the stucco within are represented various subjects, which, as well as the style of architecture and the presence of a church, decide that they are of a Christian epoch. The inscriptions on their walls are mostly Coptic and Arabic; and the sacred *Ankh,* the Egyptian symbol of life, adopted by these early Christians, frequently occurs here instead of the cross of the successors.

There are many other ruins in the vicinity of El-Khârga.

The other places in the Oasis, going N. from El-Khârga to Asyût, are *Qasr Biyâr el-Hâgar* (4 hrs.); '*Ain esh Shaagh* (3 hrs.); and *Qasr Gebel es Sont* (1 hr.).

S. of El-Khârga there is more to see. We first reach *Gaîna* (2 hrs.); and then *Qasr el-Goêta* (1 hr.), where is a temple with the names of Ptolemy Euergetes I., of Philopater, and of Lathyros. It was dedicated to Amen, Mut, and Khensu,—the great Theban triad.

At *Qasr 'Ain ez-Zayân* is another temple, which was restored in the third year of Antoninus Pius, and was dedicated to Amen-Khnemu. A Greek dedicatory inscription over the door of the temple contains this name and that of the town, which was called *Tchônemyris.*

The village of *Bulâq* (1½ hr.), containing about 400 inhabs., is next reached, about ½ hr. beyond which is the supposed tomb of the famous Amîr Khâled ibn el-Welîd.

Dekakîn (7 hrs.) follows, with low hills and springs, and a ruined village on the rt., and then *Bêrîs* (2½ hrs.), a fair sized village of 500 inhabs. At *Dûsh* (3 hrs.) is a temple, which has the names of Domitian and Hadrian, and was dedicated to Serapis and Isis; but the Greek inscription on the pylon has the date of the 19th year of Trajan. The ancient name of the

town was *Cysis;* and the inhabitants added this stone gateway for the good fortune of the emperor, and in token of their own piety.

The last place is *Qasr Rahad*, and the small hamlet of Mex (1½ hrs.) S. of Bêrîs on the Darb el-Arbaîn, the caravan road to Dongola and Dârfûr.

Roads from the Great Oasis to the Nile.—There are three principal roads, viz. to Asyût, Girga, and Esna.

The road to Asyût (p. 714) is the longest. It is the one along which the great slave caravans used to pass on their way from Dârfûr to Egypt through the Great Oasis. Slaves used also to be brought this way by Takrûrîs, who are blacks from the interior of Africa, and Moslems, but are looked upon as an inferior kind of merchant. The great and wealthy Jelâbs were from Dârfûr, who sometimes brought from 2000 to 4000 slaves. The rate of travelling by the slave caravan was very slow; they only went from sunrise to half-past 2 or 3 P.M., or about 8 hrs.' march; and the journey from Dârfûr to Bêrîs, at the S. of the Oasis, occupied 31 days—10 from Dârfûr to the Natron plain, called Zeghâwa, 7 to 'Ain el-Agia, 4 to Selîma, 5 to Sheb, and 5 to Bêrîs.

The road to Girga (p. 737) is shorter, and the journey is only about 40 hrs.' march.

After 6 hrs. from El-Khârga, you come to a Roman fort of crude brick, about 90 paces square, with a doorway of burnt brick on one side. The walls are very thick, about 50 ft. high, and defended by strong towers projecting at the corners and three of the faces; and from its position, about 100 paces S. of the spring, it is evident that it was intended for the protection of this, the only watering-place on the way to the Nile. It is called *Ghanaim*, after the hill close by, and also Ed-Dêr, "the Convent," probably in consequence of its having been occupied at a subsequent period by the Christians, who have left another ruined building in the vicinity, with two vaulted chambers, in which are some Coptic and Arabic inscriptions. Seven minutes' walk to the N.W. from the fort is another ruin, with vaulted chambers, but without inscriptions.

The rest of the journey occupies nearly 3 days, or from 32 to 34 hrs.' march. Nothing is met with on the way but remains of enclosures made with rough stones, at intervals; and much broken pottery, during the second day's journey. Instead of going direct to Girga the traveller may turn off and take the opportunity to visit *Abydos* (p. 748).

The road to Esna (p. 888) goes from near Gaîna, and thence across the desert to the Nile. The journey is performed in about 50 hrs.' march.

ROUTE 17.

CAIRO TO THE FAYYÛM.

a. Preliminary Hints. *b.* Description of the Fayyûm. *c.* Cairo to Medîna. *d.* Excursions from Medîna to the Labyrinth and Lake Mœris, and other ruins. *e.* Tour from Medîna to Birket el-Qurûn, Qasr Qurûn, and other places in the Fayyûm.

a. Preliminary Hints.

By those who have the time to spare this expedition is well worth undertaking, as it introduces them to a country differing a good deal in its general aspect from the valley of the Nile. The antiquary will find much to interest him in the supposed sites of Lake Mœris and the Labyrinth, and the ruins on the shore of the Birket el-Qurûn; while to the sportsman the Fayyûm in the winter months offers more attractions than any other part

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of Egypt. The preparations for the journey will of course depend on the time intended to be spent; but tents, beds, and all the eteceras necessary to a camp life, must be taken, unless the traveller is content with a visit to Medîna and the neighbourhood, and while there can put up with the accommodation afforded by a Greek café. For a tour through the Fayyûm, including Medîna, the Labyrinth, the site of Lake Mœris, the Birket el-Qurûn and the ruins in the neighbourhood, about a week or 10 days will be required. A dragoman will charge about 25*s.* to 30*s.* a day for providing everything (wine excepted), including railway fares. The best way of reaching the Fayyûm is by railway as far as Medîna. There camels and donkeys can be procured for visiting the Birket el-Qurûn and other places.

An introduction to the Mudîr at Medîna will be found useful in helping the traveller to procure camels and donkeys.

If the traveller visits the Fayyûm from his dahabîya he can leave the river at Wasta going up and at Beni Suêf coming down, rejoining his boat again at Beni Suêf going up and at Wasta coming down.

For merely obtaining a view of the province, the traveller can leave Cairo by the morning train for Abûxa, changing at Wasta. This will take him near to the lake. He can return by the same train reaching Cairo in the evening.

b. Description of the Fayyûm.

The province of Egypt called the Fayyûm is a natural depression in the Libyan hills, surrounded on all sides by desert, save where a narrow strip of soil borders the canal leading to it from the Nile. It is thus almost an oasis, owing its fertility to the water of the Nile, introduced through a natural isthmus in the desert surrounding it. Its present name, *Fayyûm*, is derived from the old Egyptian word *P'ium*, "the Sea" or "lake country"—an appellation aptly applied to the great lake. In the hieroglyphic inscriptions it is referred to as *Ta-she*, "the land of the lake," from the very beginning of the IVth Dynasty. At that time it was probably a great marshy lake gradually being reclaimed. The site of Medîna was already built upon in the time of Amen-em-hat I. (*XIIth Dyn.*). Under Amen-em-hat III. a grand reclamation was made and the statues erected upon the great dam at Biahmu. Regulation of the in and out flow of the Nile was established, and the Lake Mœris considered as his special work though its origin was purely natural. It remained as a Nile reservoir until the time of Herodotos. In Ptolemaïc and Roman times this province was called the Arsinoïte nome which, Strabo says, excelled all other in appearance, in goodness, and in condition. It was the only place where the olive-tree arrived at any size, or bore good fruit, except the gardens at Alexandria. It also produced a great quantity of wine, as well as corn, vegetables, and plants of all kinds. According to tradition it contained 366 towns and villages; and though this can hardly be credited it is evident that it was a populous *nome* of ancient Egypt, and that many places once existed both in its centre and on its now barren skirts. Indeed the cultivated land extended formerly far beyond its present limits; a great portion of the desert plain was then taken into cultivation, and several places may be noted where canals and the traces of cultivated fields are still discernible to a considerable distance E. and W. of the modern irrigated lands. Its reputation for fertility it still enjoys, and though its merits have been greatly exaggerated, it is certainly superior to other parts of Egypt from the state of its gardens and the variety of its productions; since, in addition to corn, cotton, and the usual cultivated plants, it abounds in roses, apricots, figs, grapes, olives, and several other fruits, which grow there in greater perfection and abundance than in the valley of the Nile; and the rose-water used in Cairo comes from the neighbourhood of Medîna.

The whole extent of the cultivable part of the Fayyûm measures about 23 m. N. and S., and 28 E. and W., which last was in former times extended to upwards of 40 in that part (from Qasr Qurûn to Tomîa) where

it has the greatest breadth. Its length N. and S., if measured to the other side of the Birket el-Qurûn, is increased to 32 m. The total population is about 200,000. The annual revenue from the Fayyûm is 165,000*l.* Its chief commerce is in corn, cotton, and cattle, chiefly sheep, of which it possesses the best breed in Egypt. In addition to the various products mentioned above, the sugar-cane has lately been planted on large tracts of land, and mills have been erected in various parts.

c. Cairo to Medîna.

The train leaves Cairo at 8.30 A.M., and passing Bedrashên and some other stations, reaches

El-Wasta Junct. Stat. for the Fayyûm, 56 m. from Cairo, in about 2 hrs. The train leaves Wasta for the Fayyûm at 10.50 A.M., arriving at Medîna at 12 noon. There is also an evening train from Cairo at 3 P.M., arriving at Medîna at 7 P.M. The line goes westward across the cultivated land. The station is about ¼ mile from the river. The only noticeable object is the *Pyramid of Mêdûm* (see p. 649) to the N. On reaching the desert the road begins to ascend, and crosses the low chain of hills that divides the valley of the Nile from the oasis of the Fayyûm.

El-Edwa Stat., 20 m. A small village on the edge of the cultivated land. There is capital shooting of various kinds to be obtained in the neighbourhood. Geese, ducks, water-birds of every description, and snipe abound in the winter months, and quail a little later. There are a number of half-natural, half-artificial dikes between El-Edwa and Tomîa, to which birds resort in great numbers. Those who are intent on sport had better pitch their tents at El-Edwa, and make shooting excursions in the neighbourhood.

Medîna Stat., 5 m. Two Greek locandas, the one near the station is passable. The capital town of the Fayyûm, and so often called *Medînet el-Fayyûm*, and *Medînet el-Fâris* ("City of the Knight or Horseman"). It has 40,000 inhabitants, and presents the usual aspect of a large Egyptian town, with bazaars, baths, Greek coffee-houses, and a market every Sunday. It is situated on the banks of one of the two main branches of the Bahr Yûsuf, which conduct the water into the Fayyûm through an opening in the hills near Beni Suêf. This branch canal, like nearly all those in the Fayyûm, has quite the appearance of a natural river. To the N. of the modern town are the mounds which mark the site of *Arsinoë*, formerly *Crocodilopolis*, the Egyptian city of *Shat* or *Pa-Sebek* ("the abode of Sebek"), in which was worshipped the sacred crocodile kept in the lake Mœris. Many objects of interest, especially lamps, and other articles of bronze, belonging to the Christian period, have been found here. Leo Africanus says, "the ancient city was built by one of the Pharaohs, on an elevated spot near a small canal from the Nile, at the time of the Exodus of the Jews, after he had afflicted them with the drudgery of hewing stones and other laborious employments." On the N. side of the town is the somewhat ruinous mosque of *Qait Bey*. To the N. of Medîna lie the ruins of Arsinoë (Crocodilopolis), now called *Kôm Fâris*.

d. Excursions from Medîna to the Labyrinth and Lake Mœris, and other places.

A visit to the site of the *Labyrinth*, and the crude brick *Pyramid of Hawâra*, which stands at its northern end, may be made from Medîna. The distance in a direct line is not more than 5 or 6 m., but a *détour* of more or less length will have to be made, according to the time of year and the state of the canals. Care should be taken to ascertain that the donkey-boy who acts as guide knows the way, and the proper places for crossing the various canals, especially the arm

of the Bahr Yûsuf which runs N. to Tomîa, and the deep narrow canal which flows through the W. side of the Labyrinth. This arm of the Bahr Yûsuf presents here the appearance of a natural ravine, sometimes confined between steep banks, and at others widening out to a breadth of several hundred feet. Between it and the ruins are a succession of mounds, through which, immediately skirting the pyramid and ruins, runs the narrow modern canal above referred to.

The site of the **Labyrinth,** which had long been a subject of doubt, was fixed by Lepsius, and has since then been carefully surveyed by Petrie. The founder of the Labyrinth has been variously named by ancient authors, but it seems probable that its builder was Amen-em-hat III. (*XIIth Dyn.*), the same who regulated the Lake Mœris. His is the oldest name found among the ruins. The whole extent of the Labyrinth, including the pyramid, measured about 1150 ft. E. and W. by 850 ft. N. and S., and it appears to have been built round an open area 500 ft. broad and 600 ft. in length. This space could contain the great hall of Karnak and the various temples adjoining it, together with the large court and pylons, the temples of Mut, Khensu, and Amenhetep III.; both the temples at Luxor, and the Ramesseum. Within this area lie such remains as can still be seen, consisting of broken columns and capitals of granite and hard white limestone. The hieroglyphs on the granite have been painted green. Herodotos says that there were 12 courts, and two different sets of chambers, 1500 above ground, and beneath them 1500 under ground, and that the underground ones "contained the sepulchres of the kings who built the Labyrinth, and also those of the sacred crocodiles."

The word *Labyrinth* has been ingeniously derived from the ancient Egyptian *ra-hunt* or *la-hunt* (the mouth of a reservoir). "The temple of the mouth of the reservoir" would be *ra-pe-ro-hunt*, or *la-pe-lo-hunt*, and would give us the derivation not of labyrinth only, but also of *El-Lahûn*, the name of the neighbouring pyramid.

The crocodile was the sacred animal of the nome, giving its name to the city of Crocodilopolis; and it was the hatred of the inhabitants of the neighbouring province of Herakleopolis for this animal that caused the destruction of the Labyrinth. It has been well observed that the reason of the crocodile, the eel, and other fish being sacred in inland towns of Egypt was to ensure the maintenance of the canals which conducted to those places the fresh water, without which they could not live.

To the N. of these ruins is a crude-brick pyramid, generally called the **Pyramid of Hawâra.** When entire it was 348 ft. square; but it is much ruined. The bricks are very large. Strabo gives 4 plethra (400 ft.) for the length of each face, and the same for the height, which Herodotos calculates at 40 fathoms (240 ft.). It was originally cased with fine white limestone.

A successful attempt was made to open this pyramid by tunnelling from the N. in 1888, subsequently the true passage was opened from the S. The pyramid was found to date from Amen-em-hat III. and his daughter Ptah-neferu (*XIIth Dyn.*). The altar and various small objects belonging to Ptah-neferu are in the Museum at Gîza. To the N. of the pyramid is the cemetery from which the Roman portraits, now in Cairo, the British Museum and National Gallery in London, were obtained.

About 6 m. to the E. of the labyrinth is another crude-brick pyramid near the village of **El-Lahûn.** Mr. Petrie opened this pyramid also, and cleared its temple, which is half a mile to the E. Fragments of this temple are now in England, dating from Usertsen II. (*XIIth Dyn.*). One of the most interesting discoveries is that of the town of the builders of this pyramid which joins the temple on the N.; here may be seen rows of houses for workmen and for stores, and numerous flint instruments lying about. Many papyri and tools were found, and pottery inscribed with an

unknown system of signs. There is plenty of pottery of the XIIth Dynasty lying about; and to the W. and N. of the pyramid is a cemetery which was originally used by the XIIth Dynasty, and later used again from the XXIst to the XXVIth. Near the temple are Coptic graves of the 7th cent. of the Christian era.

A short distance from El-Lahûn are the great stone dikes and sluices, mentioned by Abû'lfêda, that regulate the quantity of water admitted into the Fayyûm. Some remains of older bridges and dikes swept away by various irruptions of the Nile are seen there; and to the W. is a dike, serving as a communication with the high land at the edge of the desert during the inundation.

At the S. end of the El-Lahûn dike is Medînet Gurob. Here Thothmes III. (*XVIIIth Dyn.*) built a temple and founded a separate walled settlement which contained many foreign settlers. The temple was destroyed and the town extended over its site. Pottery of the Mykenæen (?) type was found here, besides many other objects, including two wooden statuettes and two large bronze pans, now in the Gîza Museum. Behind the town is a cemetery, the S. end of which contains graves of the XVIIIth, XIXth, and XXth Dynasties, and the N. side graves of the Ptolemaïc period. Many Greek and demotic papyri were found worked up in the cartonnage of the mummies.

From the branch of the Bahr Yûsuf which runs from the bridge of El-Lahûn to Medîna, numerous canals conduct the water to various parts of the province, the quantity being regulated by sluices, according to the wants of each. As of old, they offer still a more interesting specimen of irrigation than any other part of Egypt.

From El-Lahûn to **Beni Suêf** on the Nile (see Rte. 18) is about 14 m. in a direct line. On the road about 2 m. to the S.W. of the bridge of El-Lahûn are the mounds of an ancient town, called *Tôma*, which, from its name and position, probably marks the site of *Ptolemaïs*, the port of Arsinoë. Farther on to the rt. you see the lofty mounds of Ahnâsîya, the ancient Herakleopolis, which stood in an island formed by the canal. The mounds of *Noêra*, *Baha*, *Beshennî*, *Beliffia*, *Kôm Ahmar*, and others, also mark the sites of old towns.

Most visitors to the Fayyûm will be anxious to visit the site of the **Lake Mœris**, of which Herodotos says, "Wonderful as is the Labyrinth, the work called the Lake of Mœris, which is close by the Labyrinth, is yet more astonishing."

In 1890–91 the **Fayyûm** was most carefully surveyed by Major Hanbury Brown, R.E., Inspector-General of Irrigation for Lower Egypt, with a view to ascertaining the site of Lake Mœris. From the levels obtained he has come to the conclusion that the whole depression now covered by the Fayyûm was once the basin that held the celebrated lake. It is supposed that water filled this depression to a level which would have covered the ground upon which the Biahmu ruins stand to a depth of from 3 to 4 metres, and that the Nile water flowed into the lake through the gap in the Libyan hills, by which the Bahr Yusûf now enters the Fayyûm from the Nile valley. This break in the hills is marked on its E. extremity by the Pyramid of El-Lahûn, and on its W. by that of Hawâra. Through this passage the flood waters flowed into Lake Mœris to return to the Nile later on, when the level of the river had sunk. The ruins at Biahmu are probably the remains of what was once the principal point of embarkation for travellers crossing the lake between Arsinoë (Medînet el-Fayyûm) and Memphis, for the lake lay in a direct line between the capitals of the Arsinoïte and Memphite nomes. The former occupied the highest and richest land of the Fayyûm, which, in consequence of its elevation, was the first to be reclaimed. Being also the first to receive the Nile water as it spread out over the ground, this land was the richest in the fertilising deposit of the river. The modern Birket el-

Qurûn is the shrunken pool (it covers now about 70,000 acres) which occupies the lowest point of the original Lake Mœris, and is all that is left of it.

In all probability the ancient Lake Mœris was originally one of Nature's gifts to Egypt, which the enlightened Pharaohs of the XIIth Dynasty brought under control and developed by artificial works.

The water surface of the Birket el-Qurûn is 143 ft. below the mean sea-level.

Another excursion from Medîna may be made to **Begig**, about 2 m. to the S.S.W. of Medîna, where is an obelisk of the time of Usertsen I., who erected that of Heliopolis. It has been thrown down, and broken in two parts; one about 26½ ft., the other 16 ft. 3 in. long. One face and two sides only are visible; and few hieroglyphs remain on the lower part. The mean breadth of the face is 5 ft. 2 in., or 6 ft. 9½ in. at the lower end, and the sides are about 4 ft. in width. At the upper part of the face are five compartments, one over the other; in each of which are two figures of King Usertsen offering to two deities. Below are columns of hieroglyphs, many of which are quite illegible. The other face is under the ground. On each of the two sides is a single column of hieroglyphs, containing the name of the king, who on one is said to be beloved by Ptah, on the other by Mentu—evidently the principal deities of the place. On the summit of the obelisk a groove has been cut, doubtless to hold some ornament. This of Begig differs from that of Heliopolis, and from other obelisks, in its apex being round and not pointed; and in the breadth of its sides, and its faces being so very dissimilar. The people of the country look on these fragments with the same superstitious feeling as on some stones at the temple of Panopolis, and other places; and the women recite the Fâtha over them in the hope of a numerous offspring.

At **Biahmu** (Rly. to Senuris passes Biahmu), about 4 m. to the N. of Medîna, are some curious stone ruins. They are known to the Arabs as the *Kûrsi Fara'un*, or throne of Pharaoh. Mr. Petrie, who made careful observations upon the ruins in 1889, believes them to be the remains of courts surrounding two great pedestals on which colossal statues—probably of Usertsen III. (*XIIth Dyn.*)—had been seated. This would nearly agree with Herodotos's description of two pyramids rising out of the water, a stone statue being seated on each. His idea of their being half-submerged pyramids is explained by the fact that he visited the Fayyûm during the inundation, and saw them from Arsinoë, and not from Biahmu.

About 20 m. from Medîna, to the S.W., is *El-Gharak*, a town about 700 paces long by 500 broad, protected against the Arabs by a wall furnished with loopholes and projecting towers. Over the gateway are some old sculpture, and parts of small columns and pilasters. It has no ruins, and the mound near it, called *Senûris*, seems only to mark the site of an older Arab village. And though the stones on the W. side, from which the village has received the pompous name of *Medînet el-Hagar* ("the City of the Stone"), once belonged to ancient ruins, there is no vestige of building that has any claim to antiquity. The town stands at the edge of an isolated spot of arable land, surrounded by the desert, and watered by a branch of the canal that extends to the lands about Nêzla, and the western extremity of the Fayyûm. It is the land that has given the name Gharak, "*submerged*," to the village, doubtless from its having been exposed to floods, by the lowness of its level, when accidents have occurred to the dikes. It has been erroneously called a lake.

At *El-Beniân* ("the Buildings"), to the N.E. of El-Gharak, are an old doorway, broken shafts, and capitals of Corinthian columns of Roman time, built into a shêkh's tomb; and at *Talît* and *Shêkh Abû-Hamed*, to the eastward, are the mounds of two other towns.

c. Tour from Medîna to the Birket el-Qurûn, Qasr Qurûn, and other parts of the Fayyûm.

The following would make a good **Tour from Medîna.** To Nêzla, and thence to the Qasr Qurûn: from Qasr Qurûn along the S.E. shore of the Birket el-Qurûn to El-Wâdy, Abûxa and Senhûr: from Senhûr, either direct by Fidemîn to Medîna, or inland to Tomîa: and thence back to Medîna or El-Edwa. This would occupy from 5 to 8 days.

The Birket el-Qurûn is about 15 m. distant in a straight line from Medîna. If it is the time of the sugar-cane harvest, advantage can be taken of the railway which goes from Medîna to Abûxa, which is a village not far from the lake. At other periods of the year a train only runs occasionally. It is generally very difficult to hire camels or donkeys in the Fayyûm, and it is a good thing to get an order from the governor at Medîna, addressed to the village shêkhs, requiring them to furnish the traveller with what he may require. None of the ruins which will presently be described on the shore of the Birket are particularly well worth a visit. The best head-quarters for shooting is perhaps the small village of El-Wâdy, situate about midway along the S.E. shore of the lake, at the mouth of what is called the Wâdy river, one of the main branches of the Bahr Yûsuf canal before alluded to, which here empties itself into the lake. Plenty of wild-fowl shooting is to be had here in the winter, and quail are abundant in February. Hares, too, abound in the tamarisk-bushes on the shore of the lake to the east of El-Wâdy. Boars and wolves may sometimes be seen, but the place to find them is on the opposite or N.W. side of the lake. There are some large clumsy fishermen's boats at El-Wâdy, but any one who wants to shoot on the lake, and cross from one side to the other readily, had better take his own boat with him. El-Wâdy is about 5 m. from Abûxa.

Following the route we have indicated, we first reach *Nêzla*, on the banks of the river-like canal called El-Wâdy, whose mouth is at the village of the same name. At Nêzla the ravine, from bank to bank, measures 673 ft., and 100 ft. in depth from the top of the bank to the level of the water in the channel at the centre, which is 120 ft. broad. In the ravine itself are the remains of a wall, partly brick, partly stone, which is said to have been once used to retain the water, like that of Tomîa, where there is a similar deep broad channel, and where the large reservoir of water, kept up by the dike, has probably been made in imitation of the old artificial Lake Mœris. About 1½ m. below Nêzla are some mounds, called *Watiya*, and the tomb of *Shêkh 'Abd el-Bâri.*

To the W. of Nêzla are the sites of 2 ancient towns, called *Harâbet el-Yahûdiya* ("the Ruins of the Jews") and *El-Hammâm* ("the Baths"). Neither of them presents any but crude-brick remains, and the former has evidently been inhabited by Moslems, whose mud houses still remain. *Medinet Hati*, *Medinet Madi*, and *Harâbet en-Nishân* have extensive mounds of ancient towns, amidst which are found fragments of limestone columns, bricks, pottery, glass, and a few Roman coins.

The road now leads through the desert past *Qasr el-Benât* ("the Palace of the Girls"), a small crude-brick ruin, of which the plans of 3 rooms only can be traced; the whole measuring 30 paces by 10. Near it is the site of an old town, with much broken pottery, bricks, and other fragments. One mile and a half to the S. are the mounds of *Herit*, presenting the remains of brickwork but no ruins. Traces of vineyards and the channels of old canals are to be seen, together with much pottery and some tombs, before reaching Qasr Qurûn, which stands at the S.W. corner of the lake.

The **Birket el-Qurûn** is about 35 m.

long, and a little more than 7 broad in the widest part, and has received its name, *Birket el-Qurûn* ("the Lake of the Horn"), from its form, which is broad at the eastern end, and curves to a point at its opposite extremity. Towards the middle is a barren island, called *Geziret el-Qurûn.* The depth of the lake varies according to the time of year, but the average in the deepest part may be about 30 ft. The surface is considerably below the level of the Nile. The water is brackish, and even salt, particularly in summer, before the inundation has poured into it a supply of fresh water. It is partly fed by this, and partly by springs, which are probably derived from filtrations from the Nile over a bed of clay.

The first view of the lake from the upland plain of the Fayyûm is very grand. Dense groves of palm-trees occupy the foreground in the neighbourhood of Senhûr and Nêzla: the plain sloping gradually down to the lake is richly cultivated; the immediate shore is dotted with picturesque groups of tamarisk-bushes; the lake itself, on a calm day, glitters like a sea of molten silver; while beyond it stretches the desert, to the E. a succession of undulating sand-hills; to the W. a chain of rocky mountains, extending to the edge of the horizon. Mention has already been made of the numbers of aquatic birds to be seen here, especially in winter. The lake also abounds in fish, mostly of the same kind as those found in the Nile. As usual in Egypt, the fisheries are farmed, and yield a revenue of 2500*l.* a year to the Egyptian Government.

Qasr Qurûn.—These are the principal ruins on the shores of the Birket el-Qurûn. They are at the S.W. corner of the lake, about 15 m. from Nêzla, and rather more from the village of El-Wâdy, to which the road lies over the desert, and along the shore of the lake.

The principal building, to which the name of *Qasr Qurûn* properly belongs, is an Egyptian temple, measuring 94 ft. by 63 ft., and 46 ft. in height, preceded by a court about 35 ft. in depth. It contains 14 chambers and 2 staircases on the ground-floor, besides a long passage on either side of the adytum, whose end wall is divided into 3 narrow cells. The whole is of hewn stone, and of a very good style of masonry. About 380 paces (or 900 ft.) in front of the temple is a square stone ruin, that probably formed the entrance of its *dromos;* near it is another small building of similar materials; and 130 paces to the S.E. is a Roman temple of brick, stuccoed, about 18 ft. square, on a stone platform, the outer face of its walls ornamented with pilasters and half-columns. In form, size, and appearance, it resembles 2 buildings near Rome, one called the temple of Ridiculus, and the other a supposed tomb, outside the Porta Pia. The roof is arched, and the door in front opens upon a small area, part of the platform upon which it stands; and the principal difference between this and the above-mentioned buildings is that here half-columns are substituted at the side walls for pilasters. It has a side-door. Other vestiges of ruins are scattered over an extent of about 900 by 400 paces, or about 2200 by 1000 ft.; and at the western extremity of this space, 350 paces behind the temple, are the remains of an arch partly of stone, and partly of crude-brick, whose northern face looks towards the lake, and the other towards a small crude-brick ruin. Near the arch is a stone resembling a stool, or an altar, also of Roman time.

It is not alone by the situation of this town that the former extent of the cultivated land of the Arsinoïte nome is attested, but by the traces of gardens and vineyards which are met with on all sides of the Qasr Qurûn, whose roots now supply the Arabs with fuel when passing the night there.

Broken pieces of old glass lie thickly strewn about the desert in the neighbourhood, and there are many copper coins. It has been conjectured that Qasr Qurûn marks the site of *Dionysias.*

To the N.E., on the shore of Birket el-Qurûn, are vestiges of masonry,

perhaps of the port (if it deserves the name) of this town. To the N., about 12 m. from the lake, is a lofty range of limestone mountains, and behind them is the ravine that joins, and forms part of, the Birket el-Faragh, to the W. of the Natron Lakes.

From Qasr Qurûn, the route we have sketched out lies over the desert to the shore of the lake, and along it to the village of *El-Wâdy*, at the mouth of the canal of that name. This place makes the best headquarters for shooting. On leaving El-Wâdy, we cross a very marshy district, intersected with streams, to *Abûxa*, near which there is a large sugar manufactory. From this point Medîna can be easily reached in a day, viâ *Sinera*, and along the railway embankment. Continuing our route, we reach **Senhûr**, a large, picturesque village, buried in a forest of palm-trees, and partly surrounded by a deep watercourse. It is about 5 m. from the lake. There are extensive mounds and some ruins.

On the shore of the lake near Senhûr are some unimportant ruins called *El-Hammâm*. Opposite these, on the N. side of the lake, and about 2 m. from the shore, are the ruins of **Dîma.** Ride to the lake and take a boat across, or a tent may be pitched on the island to be clear of hyænas and Arabs, and excursions made by day on the shore. On the way from the usual place of landing, below Dîma, you pass several large blocks resembling broken columns, but which are natural, as at Kôm Wesîm. A raised paved *dromos*, leading direct through its centre to an elevated platform and sacred enclosure, forms the main street, about 1290 ft. in length, once ornamented at the upper end with the figures of *lions*, from which the place has received the name of Dîma *es-Sabu'a*. This remarkable street (which recalls the paved approach to the temple of Bubastis), the lions, and the remains of stone buildings, prove the town to have been of far greater consequence than Kôm Wesîm. The principal edifice, which is partly of stone, stands at the upper end of the street, and was doubtless a temple: it measures about 109 ft. by 67 ft., and is divided into several apartments, the whole surrounded by an extensive circuit of crude brick, 370 ft. by 270 ft. An avenue of lions was before the entrance of this sacred enclosure (or *temenos*), 87 ft. in length, connecting it with one of those square open platforms, ornamented with columns, so often found before the temples of the Thebaïd; and this avenue formed a continuation of the main street. The total dimensions of the area occupied by the town were about 1730 ft. by 1000, but the extent of its walls is not easily traced amidst the heaps of sand that have accumulated over them; and the whole is in a very dilapidated state. The site of Bacchis may have been at Dîma, or at *Kôm Wesîm*, about 5 m. from the E. end of the lake, where there are some extensive mounds.

There is a beautiful view of the lake from the country round Senhûr.

From Senhûr the traveller may return direct to Medîna by the charming little village of Fidemîn, situated on the banks of the *Bahr et-Tahûna* ("Mill River"), and through a most luxuriant and fertile country.

He may, however, continue his round to *Senûris*, a large village occupying the site of an old town, but with no ruins, from which Medîna is about 10 m. distant to the S.; and continuing on in N.W. direction pass *Kafr Mukfût*, in the centre of a most richly cultivated country, and 8 m. from Senûris reach **Tomîa**, the last village at the N.E. side of the Fayyûm. It has no ruins, but is interesting from the remains that exist of the old system of dikes and reservoirs. The same system is still carried out on a smaller scale. There is a deep ravine, or valley, as at Nêzla, the lower part of which was dammed by a buttressed wall of great thickness. Water-fowl are very numerous in the neighbourhood of Tomîa; also hares and sand-grouse.

From Tomîa, Medîna is about 17 m. distant, and El-Edwa 12 m.; and a road leads across the desert to Kafr Ammar, 18 m. on the Upper Egypt railway.

SECTION VII.

THE VALLEY OF THE NILE FROM CAIRO TO THEBES.

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PRELIMINARY INFORMATION.

a. *Modes of Travelling.*—b. *Voyage in a dahabîya with a dragoman.*—c. *Voyage in a dahabîya without a dragoman.*—d. *Additional hints.*—e. *Voyage by Tourist and Express steamers.*—f. *Government steamer service between Shellâl and Wâdy Halfa.*—g. *Wâdy Halfa to Khartûm.*

(*a*) Modes of Travelling.

The various modes of travelling in Egypt have been already referred to (see p. [12]), but as the journey up the Nile, of which this Section forms the first part, has special features of its own, it will be convenient to give here some detailed information as to the various ways in which the journey can be performed.

The **River** is the highway of Egypt beyond Cairo, and along this highway the traveller can proceed either in a boat of his own, or in a steamer, or by the railway. The advantages of a steamer are economy of time and money; the disadvantages are the noise, the necessity of doing everything at a fixed time, sightseeing in a crowd, and that, for those interested in the archæological remains an utterly inadequate time is allowed for their inspection. The great advantage of hiring a dahabîya is that the traveller is absolutely his own master; but as he is dependent on the wind the voyage necessarily takes longer, and is therefore more expensive. Those who are pressed for time, or who wish to save expense, can take the train the whole way from Cairo to Aswân, or can break the journey at Asyût, Nagh Hamadi or Luxor, and take the steamer thence to Aswân.

(*b*) Voyage in a Dahabîya.

There is no question that the best and most comfortable method of seeing the Nile is from a dahabîya, but it is at the same time the longest, and therefore the most expensive. Under the most favourable circumstances the journey will take from 7–8 weeks to Aswân and back, and 3 weeks longer if it is continued to the Second Cataract. Dahabîyas, with dragoman, crew, and provisions, &c., complete, can be hired from the tourist agents, or the traveller can hire his own boat, which is but little more trouble and costs less. If the traveller has not engaged a dragoman before arriving in Cairo, his first business will be to secure one; and as the success of the trip greatly depends upon the character and capability of the dragoman, care must be taken in choosing from the number who will present themselves. The first-class dragomans are always to be heard of at the Consulates and the first-class hotels, as they frequent them in order to hear of visitors wishing to make the Nile trip. The managers of these hotels can always give the names of trustworthy men, and their information may generally be relied on, as it would be against their own interests to recommend unsatisfactory or inferior dragomans to families who are staying in their hotels. Travellers should also make careful inquiries for themselves, both from their respective consuls and from the examination of the testimonials from previous employers.

Having seen a dragoman that the traveller thinks will suit him, the next step is to select the dahabîya, and the dragoman will at once accompany him to the Nile, where the boats are all stationed. Dahabîyas vary much in size and method of arrangement, but the smallest have at least two or three cabins and a bath-room, and the largest have from six to eight single and double cabins, with a saloon cabin in the centre, and another at the stern, which can also be used as a double or single bedroom; bath, pantry, &c. The usual-sized dahabîya contains three single-bed cabins, a centre saloon cabin, a stern cabin to be used either as double or single bedroom, or sitting-room, a bath, &c. The hire of these boats is always varying, and it is almost impossible to set down any fixed sum; but the following may be taken as a fair average rate per month :—

	£
A large, well fitted-up boat for 6 or 10 persons	90–110
A medium-sized boat for 4 or 6 persons	60–80
A small boat for 2 or 3 persons	40–50
The same in Upper Egypt	15–20

These prices include hire of dahabîya with full equipment, and the wages of reiyis and crew. The difference between those that will accommodate the same number of persons consists in the age of the boat, her speed, her construction—whether of iron and wood, or wood only—and her fittings. The traveller should carefully examine the boat himself, and make inquiry as to the captain (*reiyis*), as his safety and comfort will very much depend on having a good and experienced captain who can select a good crew, and keep them in strict discipline and good humour. When a suitable boat has been seen, the dragoman is then in a position to give an estimate as to the cost of the trip—for which he will supply canteen, servants, food (except wines, spirits, and mineral waters), donkeys, saddles, and all requisites for the voyage and excursions—thus taking all trouble off the traveller's hands. Although taking a dahabîya through the dragoman may cost at first sight more than taking it direct from the owner, in the long run it is really cheaper, for it is to the dragoman's interest to make his party comfortable, and he will often provide fittings, and even furniture, which the owner would certainly

never do, and the expense of which would devolve on the hirer. A party of from 4 to 6 persons will be found the most economical, as the expense in proportion is less as the numbers increase.

Prices vary much in Egypt, and it is impossible to give exact figures, but the following will give a fair idea of the sums asked by first class dragomans (1) by the day, (2) by the trip, including the hire of the dahabîya.

(1) *By the day*, the traveller stopping when and where he likes. For 2 persons, from 5*l.* to 6*l.*; or for 4 persons, from 6*l.* to 7*l.*

(2) *By the trip.* According to this arrangement the dragoman engages to take the traveller from a given point to a given point and back for a stipulated sum, so much time being allowed for stoppages and sight-seeing at the choice of the traveller. For 4 persons for 90 days, about 600*l.*; for 6 to 8 persons, about 900*l.*; for 8 to 10 persons, 1,000*l.*

Of course, if a large and luxuriously fitted-up boat and a generally lavish style of living are required, all these estimates will be very much increased.

The traveller should also have it distinctly specified in the contract whether the boat is able to go to the Second Cataract, if required, and whether the expenses of going through the locks at Shellâl are to be paid by the owner or hirer; also that he will not be liable for damage done to the dahabîya when not arising from his own fault or accident.

In choosing between a contract by the day and a contract by the trip, the following considerations should be borne in mind. The advantage of the contract by trip is that there is no chance of time being unnecessarily wasted on the road, for it is to the dragoman's advantage, as it is to the captain's and crew's, who are also hired by the trip, to do the voyage in as short a time as possible; and instead of 3 months being occupied in getting to the Second Cataract and back, it may be done in 9 or 10 weeks. The disadvantage is that you are not master of your own boat, but are often obliged to go on whether you like it or not, under penalty of being in perpetual collision with the dragoman as to whether a stoppage, which you may consider necessary, is to be deducted from the stipulated allowance of stoppages. In the day or time contract, on the other hand, the dragoman is tempted to delay on every opportunity, so as to prolong the journey. But this may, to a certain extent, be met by stipulating that the number of days shall not exceed a certain limit—say 2 months to the First and 3 to the Second Cataract and back, or that so many days stoppages must be allowed for, the traveller choosing when and where, and arranging for a lower rate of payment per day for every day beyond the time agreed on.

It must be remembered that dahabîyas being for the most part the property of natives are not always fitted up according to European ideas of comfort or taste; the advantage of being contracted for by a first-class dragoman is that he will see to the setting in order of the boat before starting. It is as well to live on the dahabîya for a couple of days before leaving the neighbourhood of Cairo, as it is then possible to procure any articles that may have been forgotten.

It is of course possible to go up the Nile by dahabîya at lesser rates than those above mentioned, but in doing so the traveller would have to be content with a less efficient dragoman and run the risk of bad cooking and indifferent service.

Travellers who are pressed for time can arrange with their dragoman in Cairo to take a dahabîya from Minia, Asyût or Girga, where there are a few for hire, they themselves following by train as soon as the arrangements are complete.

In contemplating a winter on the Nile it is by no means necessary to place one's self at once in the hands of tourist agents, it being a far easier trip to arrange than people so often imagine. In securing the services of a reliable dragoman the traveller has no more trouble—beyond that of choosing his own dahabîya—than he would incur in arranging through an agency, and has the advantage of being quite independent, spending less money, and having everything under his direct control.

The traveller can have a regular form of contract drawn up for him at the Consulate, in which he can embody any particular point wished for, the charge for preparing and witnessing of which is 1*l.* He can also draw up his own contract and merely pay 5*s.* for having the signatures witnessed.

The following draft contract embodies the most important points :—

CONTRACT BETWEEN MR. A. B., BRITISH SUBJECT, OF THE ONE PART, AND THE DRAGOMAN, Y. Z., ? SUBJECT, ON THE OTHER PART.

1. The dragoman, Y. Z., binds himself to conduct Mr. A. B. and his party from Cairo (?) to Aswân (?) for the sum of pounds sterling.

2. The dragoman, Y. Z., engages to supply a first class dahabîya for the trip, sufficiently manned and equipped to the satisfaction of Mr. A. B., to entirely defray the cost of up-keep and provisions, and the expenses of such excursions as Mr. A. B. and his party may wish to make. Travellers must provide their own wines and liquors, cigars and cigarettes, &c., and also defray the cost of the requisite permits to visit the monuments, to be obtained from the Egyptian Government authorities on payment of £E.1 per head.

3. The dragoman, Y. Z., is alone to be responsible for damage done to the dahabîya or the small boats, of which two shall be provided.

4. The voyage shall begin on , and the days of departure and arrival are to be included in the duration of the trip.

5. The dragoman, Y. Z., engages to provide Mr. A. B. and his party with the following meals, daily :—

(1) Breakfast, consisting of
(2) Luncheon, consisting of
(3) Dinner, of

Also tea twice daily when required. The provisions must be of the best quality, and to Mr. A. B. and his party's satisfaction.

6. The dahabîya will sail from sunrise to sunset of each day. When the wind is unfavourable, it shall be towed upstream, or rowed downstream.

7. No passenger or goods shall be received on the dahabîya without permission from Mr. A. B.

8. Mr. A. B. shall reserve to himself the right of stopping for days during the voyage, at such places and times as he may select. Halts of less than 2 hrs. shall not be reckoned. The reiyis shall have the right to stop on two occasions of 24 hours each, for the purpose of baking bread ; these periods are not to be reckoned against Mr. A. B.

9. The dragoman, Y. Z., shall arrange for the washing of the linen once a week. He shall also provide a clean table napkin to each person every second day, two clean towels every fourth day, and clean sheets once a week.

10. The dragoman, Y. Z., shall also provide the requisite staff of competent servants of good character.

11. One-third of the price agreed upon shall be paid before starting on the voyage, one-third during the voyage; and the remainder on its completion.

12. In the event of disputes arising from differences in carrying out this contract, or from any other cause whatsoever, Mr. A. B. and the dragoman, Y. Z., bind themselves to submit such disputes to the arbitration of the Consul before whom this contract is signed.

Then follow the signatures of the traveller and dragoman, which should be affixed in the presence of the Consul.

(c) Voyage without a Dragoman.

Only those who know the ways and customs of the country and who can speak Arabic can really dispense with the services of a dragoman. This mode of making the Nile trip is not to be generally recommended, as travellers will find the task of catering, &c., a tiresome and disagreeable one, unless housekeeping under difficulties should happen to be a favourite occupation. It may be adopted by those with some knowledge of Arabic who merely wish to spend a certain time upon the river either for the sake of the climate or for sporting purposes, &c., but it is not suited to those who wish to go to a given point and back within a certain time to see and do all they can within that period.

A contract for the dahabîya will have to be made with the reiyis and signed at the Consulate (for prices, see p. 635).

The following **List of Provisions, etc.**, will, it is thought, be found to comprise all that is most essentially necessary in stocking a boat for a voyage on the Nile; but there are many other items which people will add according to their individual tastes, by which, as well as by the time intended to be spent, the quantity taken of each item must also be regulated. Everything may be bought in Alexandria or Cairo, fairly good in quality and reasonable in price. The traveller should remember to make an arrangement allowing him to return unused stores at a reduction of 10 per cent. on the price charged for them. A note of this should be entered on the invoice. *Nicolas Zigada*, next to Cook's office, *Walker & Co.*, in the Sharia Waj-el-Birket, and *Fleurent*, in the Esbekîya, are all reliable firms:—

Tea.	Cheese.
Coffee.	Baking Powder.
Cocoa.	Soda.
Milk (condensed).	Boot Polish.
Butter (in ¼ lb. or ½ lb. tins).	Knives for opening tins.
Biscuits.	String.
Marmalade.	Mineral Waters.
Jam.	Salt.
Flour.	Pepper.
Rice.	Mustard.
Tapioca.	Vinegar.
Arrowroot.	Salad Oil.
Maccaroni.	Lamp Oil.
Sardines.	Peas, split.
Sugar.	Preserved Vegetables.
Potatoes.	Bacon.
Oranges.	Ham.
Lemons.	Tinned Tongues.
Limes.	Matches.

Candles.	Starch.
Pickles.	Dried Apricots.
Night lights.	French Plums.
Soap.	Dates.
Currants.	Figs.
Raisins.	Wine.
Olives.	Spirits.
Gelatine.	

Preserved meats and soups may be taken, but are not necessities, as mutton, beef, chickens, pigeons, and turkeys can always be bought. Fresh vegetables are plentiful. Eggs are generally plentiful, and milk may always be bought in the early morning at any village. Fresh butter can be procured sometimes, and would be good if it were properly made and not so dirty. *Kishteh*, a sort of Devonshire cream, is an excellent thing, and can be made by any cook. A certain quantity of fresh meat, and some pigeons, chickens, and turkeys should be laid in at Cairo. Meat is sold by the oke (about 2¾ lbs.), or the rotl (rather more than 1 lb.). Nearly all these things are cheaper in Upper Egypt, and it is a good thing to fill the coops with turkeys, chickens, and pigeons at some place where they are cheap. This should certainly be done before entering Nubia, as everything there is scarce and dear.

(*d*) Additional Hints.

All information with regard to medicines, clothes, shooting, and other matters which equally concern those who go with, and those who go without, a dragoman, will be found in Sect. I., *General Information*, § 7, § 8, *e*, *f*, and § 12. A few useful hints, however, may still be added.

The Boat and things needed on it.—Do not be too much taken with a boat because it has some modern appliances, such as, for instance, water turned on, taps, basins, and plugs, &c. First of all this means that there is a cistern on deck into which the water has to be pumped, an operation which it will be found extremely difficult to get done regularly; and then the cistern when full adds considerably to the top hamper of the boat. Moreover, the pipes which lead from the cistern to the baths and basins are generally so small that the flow of water is provokingly slow. The fixed basins too are never properly cleaned out, and the chain and plug always hold soapsuds, &c. The river is conveniently close and buckets handy and cheap.

Poultry should never be kept on the deck, but always in a small boat set apart for the purpose. Great care should be taken that they are kept properly clean, as diphtheria is sometimes caught from fowls.

Those who wish to be certain of always having fresh milk will do well to take a goat with them, which can be kept in the second boat.

However free the dahabîya may be from rats at starting, it is very probable that some may come on board from the country boats near which it is moored during the voyage, therefore it is a good thing to take one or two iron rat-traps.

Mosquito-curtains are usually provided; but unless there is any inducing reason, such as bilge-water, to cause the presence of mosquitoes, no annoyance ought to be experienced from them after leaving Cairo.

Neither bugs nor fleas should be found on any properly clean dahabîya, but it is as well to have some Persian flea-powder, which is the best remedy for these unwelcome visitants.

Flies are a great plague on the Nile, and the most effectual snare for them is what is known as "fly-paper," which can be procured at Cairo and Luxor; fly-flaps are also very useful. Insect powder on all the window sills is also effective.

If the traveller be a smoker, he will know how to supply his own wants in that line; but even though he himself should not smoke, he ought to take with him a few boxes of cigarettes, and Gebeli tobacco for pipes, together with one or two chibûks, so as to be able to offer a smoke to any native visitors. Some common tobacco also may be taken for occasional distribution among the crew.

Coffee should always be handed round on the occasion of any visit, and it is well to have a few bottles of *sirop* for making the so-called sherbet.

It is customary to fly the national ensign of the passengers at the stern of the dahabîya, and a special distinguishing pennant at the yard-end: the former can be bought at Cairo, and the latter made, but it is better to bring them from England, though the dragoman probably can supply them.

The Crew.—Strict discipline should be maintained with the crew, and invariable obedience to orders, whatever they may be, with the full understanding of course that they are reasonable and just. But the stick need never be resorted to: firmness and the determination of being obeyed seldom fail to command respect and obedience; for, when they know you *will* be obeyed, they will seldom disregard an order. When once that obedience is established, then you may be as indulgent as you like; and every good office, every reward, will be received as a favour. Without it, kindness will be construed into fear or ignorance; every attempt will be made to deceive the too easy traveller; and in order to have a moment's peace, he will be obliged to have recourse to the very means he had been hoping to avoid; by applying to some governor, or by substituting too late severity, either of which will only draw upon him hatred and contempt. One thing is, however much they may try to impose on one whom they think to get the upper hand of, they never harbour any feelings of revenge. They are like the frogs in the fable with the log of wood. In short, be strict and just, without unnecessary violence, in order to have the satisfaction of being indulgent. When properly managed, no people are so willing or good-natured as the Nile boatmen: when not understood, none so troublesome. When going ashore to shoot or visit any ruins, it is customary to be accompanied by one of the crew, for the purpose of carrying anything that may be required. A few piastres to buy tobacco may occasionally be given in return for this service. Some travellers, especially if there are ladies, will find it more agreeable not to allow the crew to come across the quarter-deck during the daytime. They can easily go along the side from end to end of the boat.

The traveller will probably be asked before leaving Cairo for money to buy the crew a tambourine and a *Darabûka*, a sort of drum, these being the musical instruments with which the sailors accompany their songs. There is no necessity for acceding to this request, and some may not care to encourage the men in singing; but few would probably be disposed to put a stop to what is one of the chief delights of a Nile boatman, and is itself in moderation not unpleasing to the ear.

Sailing.—One very necessary precaution in sailing is to order the captain to forbid the boatmen to tie the sails, and to insist upon their holding the rope called *shoghûl* in their hands, which is termed keeping it *khâlus*, "free"; for to the neglect of this precaution almost all the accidents that happen on the Nile are to be attributed. In those parts where the mountains approach the river it should be particularly attended to, as at Gebel Shêkh

Embârak, Gebel et-Têr, and thence to Shêkh Timai, Gebel Abû Fêda, Gebel Shêkh Herîdi, and Gebel Tûkh below Girga. In a high wind, and when strong gusts may be expected, it is better to run no risk, and not to attempt to pass such mountains till the wind has abated.

Care should also be taken to have the proper quantity of ballast on board, which is often curtailed in order to make the boat lighter for towing.

Bakshîsh.—Bakshîsh to the crew is now specially mentioned in the contract as devolving on the dragoman; and the men have no *right* to expect a piastre from the traveller. He may, however, at such places as Thebes and Aswân give them a small sum, say 10 francs between them, especially if they have behaved well, and have had a good deal of towing. At the end of the voyage it is customary to give a present to the captain, the steersman, and the crew. This should be done in the following proportion: twice as much to the captain, one and a half times as much to the steersman, and half as much to the sailors' cook-boy as to each man. A good present at the end of a three months' voyage would be 2*l.* to the captain, 1*l.* 10*s.* to the steersman, 10*s.* to each man, and 5*s.* to the cook-boy. The money for the captain, steersman, and cook-boy should be given to them separately, and that for the men to the member chosen by them to receive it. Of course if the traveller has reason to be dissatisfied with his crew, he will give nothing at all.

In conclusion, travellers who go up the Nile in a dahabîya, under their own management, are recommended to take a large stock of patience with them, and not to allow themselves to be over much troubled by the small difficulties which they will certainly meet with.

(*e*) Voyage by Tourist Steamer.

There is a complete service of **Tourist Steamers** up and down the Nile during the season. Many of them are first class vessels, and fitted up with every modern improvement. Each carries a medical man, and there is a small collection of books on board relating to both ancient and modern Egypt.

There are three lines of Tourist Steamers, belonging to Messrs. Thos. Cook and Son, the Anglo-American Nile Steamer and Hotel Company and the Nile Navigation Company respectively. The latter company only run steamers to the First Cataract.

The following are the present arrangements of **Messrs. Thos. Cook and Son's (Egypt Limited) Tourist Steamers**:—†

A. **From Cairo to the First Cataract.** A steamer leaves Cairo every Tuesday from the middle of November until the beginning of March. The time occupied is 20 days from Cairo to Aswân and back; but it may be lengthened by stopping at Luxor and Aswân, where there are good hotels, and continuing the voyage by a subsequent steamer. Notice of this intention should be given at the Cairo office before leaving, in order that arrangements may be made for accommodation on the steamer at the required time.

Fare by **Tourist Steamer**, including food, donkeys, guides and all expenses except wine: From Cairo to the First Cataract and back, 50*l.*; for the few berths specially fitted up for invalids, 60*l.* Three return voyages from Cairo to Aswân can be made on any of the Tourist Steamers for 100*l.*

† The figures mentioned below are subject to change. Travellers are recommended to verify them by application to Messrs. T. Cook and Son's agents.

The Tourist Steamer stops on its way up the river as follows:—

Bedrashên, for Memphis, Saqqâra and the Pyramid of Unas, 5 hrs.
Beni Haṣan, for tombs of Ameni Amen-em-hat and Khnem-hetep, 3 hrs.
Asyût, for tombs of Meri-ka-Ra and Stabl Antar, 5 hrs.
Qina, for temple of Dendera, 2 hrs.
Luxor, for Thebes and Karnak, 3 days.
Esna, for temple, 1 hr.
Edfû, for temple, 2 hrs.
Kôm-Ombo, for recently cleared temple, 1 hr.
Aswân, for Philæ and the Cataract, 2 days.

On the return voyage the steamer remains at *Luxor* for a morning in order to give travellers an opportunity of re-visiting the temple.

At *Baliâna* there is a halt of several hours for the passengers to see the temple of Abydos and the Coptic monastery. An afternoon is spent at Asyût. The steamer will call at *Tel el-Amarna*, to enable passengers to visit the painted pavement belonging to the Palace of Khu-en-Aten.

B. Another Tourist Steamer Service leaves Asyût every Mondey afternoon, from the middle of January to the beginning of March, for Aswân, in connection with the morning train from Cairo at 8 A.M. This Service enables travellers restricted to time, but desirous of travelling with the greater comfort afforded by these steamers, to perform the journey from Cairo to Aswân and back in 14 days.

Fare, including railway ticket from Cairo to Asyût and back, food, donkeys, guides, and all expenses except wine, 35*l.*

The Steamer stops for sight seeing at

Dendera.	Kôm-Ombo.
Luxor.	Esna.
Edfû.	Abydos.
Aswân.	

C. Combined **Railway** and **Steamer** tours from Cairo to Luxor and Cairo to Aswân and back, can be made at fares which vary from 12*l.* to 23*l.*

D. From the **First to the Second Cataract.**—A Tourist Steamer leaves Shellâl for Wâdy Halfa every Monday, from the end of December until the beginning of March. It is in connection with the steamers between Cairo and Aswân. The time occupied in the journey is 7 days. Fare, 30*l.* Travellers to Aswân under any of Cook's arrangements are charged 23*l.*

On the way up from the First to the Second Cataract the steamer stops at

Dendûr.	Amâda.
Dakka.	Dirr.
Korosko.	Wâdy Halfa.

On the downward journey the steamer stops at

Abû Simbel.	Kalabsha.

E. There is another service of steamers, also belonging to Thos. Cook and Sons, called the **Express Service,** which leaves Cairo every Saturday and Tuesday, and affords a more economical form of making the Nile Voyage. Native passengers are conveyed on the lower deck of these steamers, consequently stoppages are made at many riverside towns and villages, where

glimpses of native life are obtained, not always compassed by the tourist programme.

It should be understood that the accommodation is good, although the cabins (2 persons) are not quite so large as those on the Tourist Steamers.

The **Fare** from Cairo to the First Cataract and back, with 7 days' hotel accommodation, divided between Luxor and Aswân included, is 21*l.* The time occupied is about 19 days. Incidental expenses, such as donkeys, guides, &c., are not included, and must be paid for by the passenger.

The Express Steamer stops at the following places for sight seeing on the way up:—

Asyût. | Dendera. | Edfû.

Three days' hotel accommodation are allowed at Aswân. On the way down time is given to see

Kôm-Ombo. | Esna. | Luxor, with three days' hotel accommodation.
Beni Hasan.

In connection with this service Messrs. Cook issue combined rail and steamer tickets, which permit of parts of the Nile tour being performed by rail and parts by steamer.

The fare from Cairo to Aswân, up by rail and back by steamer, is 16*l.* 10*s.*, including 7 days' hotel accommodation at Aswân.

Thos. Cook and Son issue **through tickets to Khartûm**, by way of the aforesaid Services to Wâdy Halfa and thence by train.

The **Anglo-American Nile Steamer Company's** Tourist Steamers will commence running between Cairo and Aswân in November. Time occupied 20 days. Fares, 35*l.* and 40*l.*†

Also the same Company's **Express Service Steamers** will run weekly in each direction between Luxor and Aswân. Passengers will leave Cairo by the Luxor Express on Tuesday night, arriving at Luxor at 10.10 A.M. the following day. Fare, 13*l.* 5*s.*, which includes one day at Aswân and three days at Luxor on board steamer. Should travellers desire to do so, they can be conveyed to Aswân and back merely. Single fare in either direction, 3*l.* 10*s.* Return journey, 6*l.*

A steamer will run every week **to the Second Cataract.** Fare, £E.15.

The Nile Navigation (Thewfikieh) Company's Tourist Steamers run weekly between Cairo and Aswân from January until the end of March.

The Fares are as follows:—

From Cairo to Aswân and back, a 21 days' trip	30*l.*
From Cairo to Aswân and back, a 12 days' trip, by rail from Cairo and steamer from Baliana	18*l.*
From Cairo to Luxor and back, with 2 days at Luxor . .	18*l.*
From Luxor to Aswân and back	12*l.*
From Cairo to Luxor	12*l.*

† These steamers stop at the same places as Messrs. Cook and Son's Tourist Steamers.

(*f*) Post Boat to Wâdy Halfa.

There is a weekly service of **Post Boats** (controlled by the War Office) **running between Shellâl and Wâdy Halfa.** Fare 12*l.*, and 10*s.* a day for food. For passage apply to the station-master at Aswân. Except during times of great pressure the steamer will stop at Abû Simbel. Time enough to see it well is allowed. Tickets may be obtained from Thos. Cook and Son. Fare, including food, 15*l.* Time occupied about 5 days.

(*g*) WÂDY HALFA TO KHARTÛM.

There is a Government train service between **Wâdy Halfa and Khartûm** running weekly from December. The distance is 570 miles. Fare: Halfa to Khartûm, 1st class, 9*l.* 4*s.* 7*d.*; return, 15*l.* 7*s.* 8*d.* European servants, 6*l.* 3*s.* 1*d.*; native servants, 3*l.* 1*s.* 6*d.* *Meals are provided on the train (breakfast, luncheon, and dinner) at* 15*s.* 6*d.* *per day.*

The following time table is subject to alteration to suit the exigencies of Government requirements:—

Leave Wâdy Halfa at 8 P.M. on Thursdays.
Arrive Abû Hamed at 7.30 A.M. on Fridays.
„ Atbara at 3.15 P.M. on Fridays.
„ Khartûm at 2.3 A.M. on Saturdays.
(*Passengers may remain in the railway carriages until* 8 A.M.)

Return.

Leave Khartûm at 10 A.M. on Tuesdays.
Arrive Atbara at 9 P.M. on Tuesdays.
„ Abû Hamed at 4.30 A.M. on Wednesdays.
„ Wâdy Halfa at 4 P.M. on Wednesdays.

There is an **Hotel at Wâdy Halfa** (see Index). An **Hotel** is in course of erection at **Khartûm**, capable of accommodating 60 guests. It is hoped that it will be open to the public in January, 1901.

	Cairo	Bedrashên	Wasta	Beni Suef	Feshen	Maghâgha	Abû Girga	Qolosana	Minia	Beni Hasan	Roda	Mellâwî	Haggi Qandîl	Gebel Abû Fêda	Monfalût	Asyût	Abu
Bedrashên . .	14½																
Wasta . . .	50	35½															
Beni Suef . .	72	57½	22														
Feshen . . .	96	81½	46	24													
Maghâgha . .	109	94½	59	37	13												
Abû Girga . .	119	104½	69	47	23	10											
Qolosana . .	136	121½	86	64	40	27	17										
Minia . . .	153	139½	103	81	57	44	34	17									
Beni Hasan . .	169	154½	119	97	73	60	50	33	16								
Roda. . . .	178	163½	128	106	82	69	59	42	25	9							
Mellâwî . . .	184	169½	134	112	88	75	65	48	31	15	6						
Haggi Qandîl .	192	177½	142	120	96	83	73	56	39	23	14	8					
Gebel Abû Fêda	212	197½	162	140	116	103	93	76	59	43	34	28	20				
Monfalût . .	222	207½	172	150	126	113	103	86	69	53	44	38	30	10			
Asyût . . .	248	233½	198	176	152	139	129	112	95	79	70	64	56	36	26		
Abutîg . . .	262½	248	212½	190½	166½	153½	143½	126½	109½	93½	84½	78½	70½	50½	40½	14½	
Qâu	277	262½	227	205	181	168	158	141	124	108	99	93	85	65	55	29	14½
Tahta . . .	286	271½	236	214	190	177	167	150	133	117	108	102	94	74	64	38	23½
Sûbâg . . .	310½	296	260½	238½	214½	201½	191½	174½	157½	141½	132½	126½	118½	98½	88½	62½	48
Ekhmîm . .	315½	301	265½	243½	219½	206½	196½	179½	162½	146½	137½	131½	123½	103½	93½	67½	53
Menshîya . .	325	310½	275	253	229	216	206	189	172	156	147	141	133	113	103	77	62½
Girga . . .	336	321½	286	264	240	227	217	200	183	167	158	152	144	124	114	88	73½
Baliâna . . .	347	332½	297	275	251	238	228	211	194	178	169	163	155	135	125	99	84½
Farshût . . .	374½	359½	324½	302½	278½	265½	254½	238½	211½	205½	196½	190½	182½	162½	152½	126½	111½
Qasr es-Sayyâd .	381	366	331	309	285	272	261	245	218	212	203	197	189	169	159	133	118
Dishna . . .	394	379	344	322	298	285	274	258	231	225	216	210	202	182	172	146	131
Qîna	414	399	364	342	318	305	294	278	251	245	236	230	222	202	192	166	157
Neqâda . . .	433	418	383	361	337	324	313	297	270	264	255	249	241	221	211	185	170
Luxor . . .	454	439	404	382	358	345	334	318	291	285	276	270	262	242	232	206	191
Erment . . .	462	447	412	390	366	353	342	326	299	293	284	278	270	250	240	214	199
Esna	490	475	440	413	394	381	370	354	327	321	312	306	298	278	268	242	227
El-Kab . . .	510½	495½	460½	438½	414½	401½	390½	374½	347½	341½	332½	326½	318½	298½	288½	260½	247½
Edfû	522	507	472	440	4 6	413	402	386	358	353	344	338	329	310	300	272	259
Hagar Silsila .	547	532	495	474	451	438	427	411	383	378	369	363	354	335	325	297	284
Kôm Ombo . .	564	539	512	491	468	455	444	428	400	395	386	380	371	352	347	314	301
Aswân . . .	590	565	538	517	496	481	470	454	426	421	412	406	397	378	373	340	327

Aswân to Korosko, 105 miles.

SCHEDULE OF DEEP CHANNEL MILES.

CAIRO TO ASWÂN.

Qâu																							
9	Tahta																						
33½	24½	Sûhâg																					
37½	29½	5	Ekhmîm																				
47	30	14½	9½	Menshîya																			
58½	50	25½	20½	11	Girga																		
69½	61½	36½	31½	22	11	Baliâna																	
97	88½	64	50	49½	38½	27½	Farshût																
103½	95	70½	65½	56	45	34	6½	Qasr es-Sayyâd															
116½	108	83½	78½	69	58	47	19½	13	Dishna														
136½	128	103½	98½	89	78	67	39½	33	20	Qina													
155½	147	122	117½	108	97	86	58½	52	39	19	Neqâda												
176½	168	143	138½	129	118	107	79½	73	60	40	21	Luxor											
184½	176	151	146½	137	126	115	87½	81	68	48	29	8	Erment										
212½	204	179	174	165	154	143	115½	109	97	76	57	36	28	Esna									
233	224½	199½	194½	185½	174½	163½	136	129½	117½	96½	77½	56½	48½	20½	El-Kab								
244½	235	211	206	197	186	175	147½	141	129	108	99	68	60	32	11½	Edfû							
269½	260	236	231	222	211	200	172½	166	154	133	124	93	85	57	36½	25	Hagar Silsila						
286	277	253	248	239	228	217	189½	183	171	150	141	110	102	74	53½	42	17	Kôm Ombo					
312	303	279	274	265	254	243	215½	209	197	176	167	136	128	100	79½	68	43	26	Aswân				

Korosko to Wâdy Halfa, 105 miles.

ROUTE 17A.

CAIRO TO ASWÂN, BY RAIL.

There is now railway communication between Cairo and Aswân, a distance of 417 miles. Passengers must change carriages at Luxor, owing to the break of gauge. The time required for the journey is, roughly speaking, 8 hrs. to Asyût, 16 hrs. to Luxor, 22 hrs. to Aswân.

First class circular tickets for Luxor and Aswân, which are valid for 30 days, are issued. Fares: to Luxor and back to Cairo, P.T.350; to Aswân and back to Cairo, P.T.438. A train leaves Cairo daily at 8 A.M.; and on Sundays, Tuesdays and Thursdays, a night train with good sleeping accommodation is run. Fare for sleeping berth is 15*s.* 6*d.* in addition to first-class fare. There is a return train on Mondays, Wednesdays and Saturdays. Food and wine for the journey must be taken, as only native bread, water, oranges and hard boiled eggs can be obtained at the stations.

All luggage is paid for by weight, but passengers are allowed to take with them in their compartments such articles as can be placed in the racks or on the seats. It is advisable to be at the station early, as the natives take a long time to give out tickets and weigh baggage.

The "Indicateur des Chemins de Fer" (P.T.5), gives the time of the trains, the distances between stations in kilometres, and all other information which the railway traveller is likely to want.

As far as Abû Nagh Hamâdi the line follows the W. bank of the Nile; here it crosses the river, and continues along the E. bank as far as Aswân.

Leaving Cairo the train crosses the Embâbeh Bridge; on the rt. the Pyramid field is visible from Abû Roash on the N. as far as Saqqâra (p. 429); on the l. are seen the Citadel (p. 333), the Mohammed Ali Mosque (p. 335), the Mokattam Hills, and the quarries of Tûra and Masâra (p. 425).

At **Bedrashên** passengers alight for Memphis and Saqqâra (p. 474). There is a return train about 5 P.M. *Helwân* (p. 423) lies about 2 m. inland on the opposite bank of the river. The *Pyramids of Dahshûr* (p. 497) are visible on the rt.

Near *Kafr el-Ayyât* can be seen the two ruined *Pyramids of Lisht* (p. 648).

From **Riqqa** may be seen the curious-looking *Pyramid of Mêdûm*, which can be visited in a day from Cairo, as the return train allows time. Donkeys can be obtained, but not saddles. The pyramid is nearly 2 hrs. ride from the station.

At **El Wasta** is the junction for the Fayyûm. The Pyramid of Mêdûm can also be reached from this station.

From *Achemant* the Pyramid of Illahûn (p. 623) is visible in the distance.

Beni Suêf (p. 633) is one of the most important mudîrîya towns in Upper Egypt. The station is a long distance from the river.

Before reaching **Fesha** (p. 657) the line runs alongside the Ibrahîmîya Canal. The country here is very fertile and well cultivated.

At **Maghâgha** (p. 658) is a large sugar factory; the *Gebel Shêkh Embârak* is seen on the E. side. Soon after passing *Matâyeh* the railway crosses the Ibrahîmîya Canal.

Qolosana (p. 663). Large numbers of wild duck and other water-fowl come here in the spring.

Opposite to **Samallût** (p. 664) may be seen the lofty cliffs of the *Gebel et-Têr*.

Minia (p. 671) is a thriving town with large European population, sugar factory, &c. Shortly after leaving the station the little domes of the *Zâwîyet el-Mayyitîn*, and the mounds of *Kôm el-Ahmar* (p. 673) may be seen on the l.

From **Abû Qirqâs** (p. 674) it is possible to visit the tombs at Beni Hasan.

At **Roda** (p. 691) is a very large sugar factory, which can be visited.

Mellâwî (p. 698) is a thriving Coptic town; on the opposite side of the river rises the *Gebel Shêkh Sa'îd*.

Dêr Moes is just opposite to Haggi Qandîl, the best point from which to visit the old ruined city and tombs of *Tel el-Amarna* (p. 700).

At a short distance from **Darût esh-Shêrif** (p. 706) the *Bahr Yusûf* branches off from the Nile. The *Gebel Abû Fêda* is seen on the E. bank of the Nile.

Monfalût (p 709) is an important Coptic town, and the seat of a bishop. There are some fine houses and gardens here.

Asyût (p. 713). A large town with two hotels, and the residence of a Mudîr.

At **Tahta** (p. 724) the *Gebel Shêkh Herîdi* comes close down to the E. bank.

Sûhâg (p. 727), a large and important town. The red and white Coptic monasteries (p. 728) can be visited from here.

From **Baliâna** (p. 739) the ruins of *Abydos*, 8 miles distant, are visited.

At **Abû Nagh Hamâdi** (p. 749) is the bridge where the line crosses over to the E. bank of the Nile.

Qina (p. 761) is a fine town with good bazaars. *Dendera* is easily reached from here.

Quft (p. 764) is the site of the ancient *Koptos*.

At **Luxor** (p. 771) passengers must change carriages for Aswân. An omnibus meets the train for the conveyance of passengers to the hotels.

The station of **Esna** (p. 888) is immediately opposite to the town, where there are the remains of a Ptolemaic temple.

From **Mahamîd** (p. 893) the traveller can easily reach *El Kab*.

Edfû (p. 898). The *Temple* is on the opposite side of the river.

At **Silsila** (p. 906) are the ancient quarries on both sides of the river. **Birket Kôm Ombo** is some distance from the temple (p. 911), as the train takes a bend eastwards near Gebel Silsila.

Aswân (p. 915) is reached soon after leaving Darau.

ROUTE 18.

CAIRO TO THEBES, BY THE NILE.

(454 M.)

The following list of the principal places on the way from Cairo to Thebes, with their approximate distances from one another, may be useful for reference. The distances by water are marked in miles, and by land in kilometres. The banks of the Nile are always referred to as the East bank (*E.*) and the West bank (*W.*).

	Miles.	
Cairo (Bûlaq), to Bedrashên (for Saqqâra) ..	14½	
Wasta	35½	
Beni Suêf	22	
Feshn	24	
Maghâgha	13	
Abû Girga	10	
Qolosana	17	
Minia	17	
		153
Beni Hasan	16	
Roda	9	
Mellawî	6	
Haggi Qandîl (for Tell el-Amarna)	8	
Gebel Abû Fêda	20	
Monfalût	10	
Asyût	26	
Abu Tîg	14½	
Qâu el-Kebîr	14½	
Tahta	9	
Sûhâg	24½	
Menshîya	14½	
Girga	11	
		183
Baliâna (for Abydos) ..	11	
Farshût	27½	
Hû and Qasr es-Sayyâd ..	6½	
Qina (for Dendera)	33	
Neqâda	19	
Luxor (Thebes)	21	
		118
		454

Leaving on the W. *Gezîra*, and on the E. *Qasr en-Nîl*, *Qasr el-'Aini* and the *Island of Rôda*, we pass between *Gîza* on the W., and *Old Cairo* on the E., into a broad reach of the Nile, from which we can see across the whole width of the valley from Gebel Mokattam on the E. to the Libyan hills on the W. About 1½ m. beyond Old Cairo and the mounds which mark the site of the still older Babylon is (*E.*) the picturesque *Mosque of Atar en-Nebi*, situated on a projecting point of the bank, at the end of an avenue of fine trees. Its name is derived from an impression of "the *Prophet's footstep*," said to be preserved there.

On the low range of hills above *Atar en-Nebi* is a fort, formerly used as a powder magazine.

A long reach of the Nile extends from Atar en-Nebi to the village of *ed-Dêr*, "the convent," inhabited by Copts; and inland is the village of *Busatîn*, 9 kil. (see p. 423).

On the W. may be seen in succession the pyramids of Gîza, Abusîr, Saqqâra, and Dahshûr.

(*E.*) Before reaching *Tûra* (13 k.) were some low mounds of earth, probably ancient walls of decayed crude bricks, belonging to an enclosure, once square; and to the E. of it was another long mound, through which a passage led to the plain behind.

(*E.*) *El-Ma'sara.* In the mountains behind are the famous quarries of Tûra and Ma'sara (17 k.); opposite is the sugar factory of Hawamdîya (18 k.).

(*E.*) *Helwân* (24 k.), a village known as having been the first place where the Arabs made a Nilometer, under the Khalîfate of Abd el-Melek, about the year A.D. 700. It was built by Abd el-'Azîz, the brother of the Khalîf; but being found not to answer there, a new one was made by El-Welîd, his successor, about 10 years afterwards, at the Isle of Rôda, where it has continued ever since. Part of the pillar of this Helwân Nilometer was found near the village. Abû'lfêda speaks of Helwân as a very delightful village, and it was perhaps from this that it obtained its name, *helwa* signifying "sweet"; though it possesses nothing particular to recommend it on this score. The Baths of Helwân (New Helwân) are 2 miles inland (p. 424).

(*W.*) **Bedrashên** (23 k.), 14½ m. (Rly. Stat.), is nearly opposite Helwân. The village is a little way from the bank; and a short distance farther inland may be seen the mounds of *Mîtrahîna*, marking the site of *Memphis*, with the pyramids of Abusîr, Saqqâra, and Dahshûr in the distance. This is the best point on the river from which to make the excursion to Saqqâra (p. 472). About 5 m. farther up the stream is (W.) *Shobak* (34 k.), with the pyramids of Dahshûr, 4 m. inland; and *Masghûn* (35 k.), 2 m. to the westward of which is *El-Kafr*, a small village, from which one of the principal roads leads across the desert to the Fayyûm. The scenery here on the W. bank is very lovely in the winter; glades of young bright-green corn run up into groves of beautiful palms, with here and there a splendid sycomore-fig filling up the open spaces in the landscape. The sandbanks in this part of the river, beginning indeed from a little way S. of Cairo, will be found covered with wild-fowl and large flocks of pelicans in the early winter.

(*W.*) In this neighbourhood, probably near Dahshûr, were "the city of Acanthus, the temple of Osiris, and the grove of Thebaïc gum-producing Acanthus," mentioned by Strabo; which last may be traced in the many groves of that tree (the Sont, or *Acacia Nilotica*) which still grow there at the edge of the cultivated land. The town of *Acanthus*, Egyptian Ta-taui, was, according to Diodoros, 120 stadia, or 15,000 paces, from Memphis, equal to nearly 14 Eng. m., which, if correct, would place it much farther S., to the westward of Kafr el-Ayyât, and it is therefore probably to be identified with Behbêt, Egyptian Pa-Hebt (47 k.), where there are the scanty remains of an Egyptian temple.

(*W.*) Near *Kafr el-Ayyât* (50 k.), at the extremity of a large bend of the river, is the supposed site of *Menes' Dike* (p. 474).

(*W.*) At *Tâhana*, about 1¼ m. from Kafr el-Ayyât, and near the edge of the desert, are mounds, but no remains except small fragments of stone; and in the cliff beyond are ancient quarries.

Before reaching Kafr el-Ayyât may be descried the two ruined *pyramids of Lisht*, built of small blocks of limestone, which were probably once covered with an exterior coating of larger stones. Maspero's attempt to explore them failed, owing to the infiltrated water with which they are filled. In 1895 M. Gautier found there large-sized statues of Usertsen I. of the finest workmanship, and in 1896 a huge granite altar, exquisitely sculptured, and dedicated to Usertsen I. It stood in a rectangular funerary chapel, built on the E. side of the larger pyramid (that to the S.), which proves to have been that of Usertsen I.

(*W.*) 3 m. to the N.W. is a conical hill resembling a pyramid. It is, however, merely a rock, with no traces of masonry. In these parts of the low Libyan chain are a great abundance of fossils, particularly oyster-shells, with which some of the rocks are densely filled, in some instances retaining their glossy mother-of-pearl surface. Many trunks of petrified trees similar to those noticed above (p. 418) have been found in the same range.

(*E.*) *Wâdy Ghoma* opens upon the Nile at *Es-Saf* (57 k.). By this valley

runs the southernmost of the roads across the desert to Suez.

(*W.*) About 4 m. inland from *Riqqa* (74 k.) is the **Pyramid of Mêdûm** (1¼ hrs. ride; good donkeys). It is called by the Arabs *Haram el-Kedâb*, or "the False Pyramid," from the idea that the nucleus is of rock built round so as to give the shape of a pyramid. It is well worth a visit, as being the oldest dated monument in Egypt. It belongs to King Sneferu of the IVth Dynasty.

Adjoining the east face of the pyramid, and connected with it by an open court, in which still remains the altar of offerings, is a perfect specimen of a pyramid temple. It is absolutely plain and uninscribed, but visitors who came here to the festivals of Sneferu during the XIIth and XIIIth Dynasties have left their records behind in pious *graffiti* on the walls. On either side of it are two uninscribed obelisks with rounded tops, each 13 ft. high. In the total absence of all official inspection and conservation it was found necessary to re-bury the temple in order to preserve it. The country passed through is very rich and fertile. The *Village of Mêdûm* is on a high mound, 1½ m. S. of the pyramid, and occupies the site of the ancient city of *Meri-Tmu*, "beloved of Tmu," the name of which occurs on monuments of the IVth Dynasty.

The stone of the pyramid is of a peculiarly rich orange colour. It has now the appearance of a square tower in three stages, rising from an artificial mound. Mariette Pasha observes that this pyramid should be compared with that known as the Mastabat el-Far'ûn, adding that the tombs of the ancient empire consisted of a square base with or without a pyramid super-imposed. This is an example of a mastaba cased over as a pyramid.

The mound is about 120 ft. from the surrounding plain. The first stage above the mound is 69 ft., the second 20 ft., and the third, which was originally about 30 ft., is now reduced to about 25 ft. The total height from the foot of the mound is therefore about 230 ft., but the foundation of the masonry is deeply buried in the rubbish. The entrance is on the north side about 53 ft. above the level of the sand. The passage descends at an angle for about 234 ft., then is level for 40 ft. From the end of it a shaft leads vertically upwards into the tomb, which is empty. Maspero considers that it was broken into, and the sarcophagus removed in very ancient times.

A smaller mound S. of the pyramid, opened by Prof. Petrie, contained rifled tombs. A hundred paces to the N. is another similar mound, which has been found to be wholly artificial, consisting mainly of crude brick, of which the E. face was plastered and whitewashed. A stone façade, now much dilapidated, stood in front of the entrance to the tomb. On it is some very fine sculpture commemorating Nefermaât, who lived in the reign of Teta. Some of the pictures are in the low relief characteristic of the sculpture of the ancient empire, but others are made by incising the whole figure and filling it with a coloured composition of great hardness. The style, one of the earliest practised, was revived under Khu-en-Aten, and occurs in a modified form at Tel el-Yahûdîya. At the sides are representatives from the estates bearing offerings, and each marked with the name of a village or town. Nefermaât himself is represented in several places, and his wife, Atet, is seen on the wall to the right. On the left door-post are his three sons, the eldest a full-grown man, the youngest a child.

About 50 ft. N. in the same mound is the tomb of Atet, the widow of Nefermaât. She is represented to the right above the door in a most interesting scene. A man is snaring wild-fowl in a net, which 3 others present to the lady. The net is arranged over the door so as to form an ornament. Other scenes, hunting and agriculture, occur within and at the sides, and the lady Atet is shown clasping the knees of her husband on the left. Here was found the beautiful fresco of the geese, now in the Gîza Museum.

Another mound of a similar character adjoins on the N. In it are also two tombs. The first is that of Khent, and Mara, his wife. The mastaba is of limestone, covered with sculptures, among which occur the hieroglyphs of the name of Sneferu. A few paces farther is the ruined tomb of Ra-hetep and Nefert, his wife, both "royal relatives." The tomb is one of the finest works of the ancient empire; but, unhappily, it is almost ruined by being left exposed to the natives. In it were found, in 1872, the marvellous statues, now in the Gîza Museum. At no subsequent period did Egyptian art produce works more lifelike or "speaking," yet these are the oldest sculptures in the world to which anything like a date can be assigned.

Students of hieroglyphs will find the inscriptions at Mêdûm of great interest. They present the oldest existing examples of the art of writing, and are remarkable not only for the simplicity of the grammatical forms, but for the beauty and clearness of the letters. (*Mêdûm, by W. M. F. Petrie.*)

In the canal, the Bahr Yûsuf, which passes close by, great numbers of wild-fowl will often be found in the late winter and early spring. At *Es-Saf*, about 1 m. N., are the mounds of an ancient town.

(*E.*) At *Atfîh* (77 k.) are the mounds of **Aphroditopolis**, or the city of Hathor, the Egyptian Venus. It presents no monuments; but a stone with the name of Ramses II. (XIXth Dynasty) has been found in a ruined mosque. It may be well to remind those who are *particularly interested* in the discovery of monuments, that an occasional visit to the sites of old cities, even when reputed to have no remains, may be repaid by the finding of some monument accidentally laid open by the peasants while removing the nitre for their lands. The Coptic name of Aphroditopolis is *Tpêh*, or *Petphieh*, easily converted into the modern Arabic Atfîh. It was the capital of the Aphroditopolite nome, and noted, as Strabo tells us, for the worship of a white cow, the emblem of the goddess, whence its Egyptian name Tep-ahe, or "Cow's Head." St. Antony fixed his first abode in the mountains east of the city beside a spring and palm-grove.

(*E.*) Opposite Zâwîya, at the N. corner of the low hills overlooking the Nile, is **Brombel** (82 k), where mounds mark the site of an old town, probably *Ankyronpolis*. That city is supposed to have owed its name to the stone anchors said to have been cut in the neighbouring quarries.

(*W.*) **Wasta** (85 k.), 50 m. (P. O., T. O., and Rly. Stat. near the river), close to *Zâwîya*. [Railway to the Fayyûm (p. 620) two trains a day each way in 1¼ hr. to Medînet el-Fayyûm, 23 m. One train leaves Wasta at 10.50 A.M. and the second at 5.50 P.M. The trains leave Medîna for Wasta at 8 A.M. and 2.40 P.M.]

Mêdûm may be conveniently visited from this station.

(*W.*) **Zâwîya** (86 k.), 40 m., appears to be *Iseum*, in the Coptic *Naêsi*, the city of Isis, which stood near the canal leading to Pa-Usiri, or Nilopolis, and thence to the Crocodilopolite nome. This canal on the N., with part of the predecessor of the Bahr Yûsuf on the W., and the Nile on the E., formed the island of the Herakleopolite nome; and the city of Herakles was, according to Strabo, towards the southern extremity of the province, of which it was the capital. And this agrees with the position of *Ahnas*, or *Umm el-Kimân*, "the Mother of the Mounds," as it is often called by the Arabs, from the lofty mounds of the old city, which are seen inland about 12 m. to the westward of Beni Suêf.

(*W.*) Inland, about 9 m. to the S.W. of Zâwîya, is **Abusîr**, the site of *Busiris* or *Nilopolis*, in Coptic *Pousiri*, upon the canal already mentioned, bounding the Herakleopolite nome to the W. The position of the city of the Nile, at a distance from the river, was evidently chosen in order to oblige the people to keep the canal in proper repair, that the water

of the sacred stream might pass freely into the interior, and reach the town, where the god Nilus was the object of particular veneration; a motive which has been assigned to the worship of the crocodile in towns situated far from the river.

(*W.*) **Zêtûn** (105 k.) has succeeded to an ancient town called in the Coptic *Phannigôit.* It was in the district of Poushin, the modern Bûsh, which is distant about 3 m. to the S., and is marked by lofty mounds. It is remarkable that Zêtûn, signifying "olives," is an Arabic translation of the old name *Pha-ñ-ni-gôit*, "the Place of Olives," probably given it to show a quality of the land which differed from the rest of the Herakleopolite nome.

(*W.*) **Dallas**, about a mile to the S.W. of Zêtûn, possessed an early synagogue of the Jews, and appears to be the *Tgol* (or Tlog) of the Copts; and at *Shenowîya*, close to Bûsh, are mounds of an ancient town whose name is unknown. At Ashment (101 k.) is an orange garden.

(*E.*) **El-Marâzi**, a picturesque village shortly before reaching Bûsh. Two miles from it is a Coptic convent.

(*W.*) **Bûsh** (110 k.) (Rly. Stat.) is a large village with about 6000 inhabs., half of whom are Copts; and it has a large *depôt* of monks, which keeps up a constant communication with the convents of St. Antony and St. Paul, in the eastern desert, supplying them with all they require, furnishing them occasionally with fresh monastic recruits, and superintending the regulations of the whole corps of ascetics.

(*W.*) **Beni Suêf** (120 k.), 72 m. (Rly. Stat.), (3 hrs. by train from Cairo, and 3½ from Minia), a large and important town, 71 m. from Cairo. It is the capital of the province of the same name, and the residence of the Mudîr or governor. Population, 10,000. There are *Telegraph* and *Post Offices*, to which letters may be addressed, but they are about 1½ hrs. from the river. The bazaar is tolerably well supplied, and there is a weekly market. The chief industry is the manufacture of woollen carpets and coarse linen stuffs for the fellâhîn. In the time of Leo Africanus it was famous for its linen fabrics, and supplied the whole of Egypt with flax, and exported great quantities to Tunis and other parts of Barbary. This industry was revived by Mohammed Ali, who built a manufactory here in 1826. The view of Beni Suêf from the river is pretty, the banks being well-covered with trees and presenting an animated appearance. Dahabîyas have to moor E. of an island which has formed in front of the town.

From Beni Suêf is one of the principal routes to the Fayyûm (p. 618); and the brick pyramid of *El-Lahûn*, at its N.E. entrance, may be seen from the town.

(*E.*) The village of **Dêr Byâd**, opposite Beni Suêf, so called from a neighbouring convent, is inhabited by people originally of the tribe of Beni-Wasl Arabs. From it starts the road leading to the monasteries of St. Antony and St. Paul, situated in the desert near the Red Sea. (See Rte. 10.)

(*W.*) S. of Beni Suêf is a large island. Some small mounds, called *Tel en-Nosâra* and *Tel et-Tîn*, inland on the S. of it, mark the site of ancient villages; and on the opposite bank are many mounds of larger towns, whose ancient names are unknown.

Isment, between 2 and 3 m. S. of Beni Suêf, on the river side, has mounds, but no vestiges of ruins, nor, indeed, any relic of antiquity, except the margin of a well. It is called Isment el-Bahr ("of the River"), to distinguish it from Isment (miscalled Sidment) el-Gebel ("of the Mountain"), which stands at the foot of the hills separating the Fayyûm from the valley of the Nile. This name cannot fail to call to mind Ismendes, and may, perhaps, be the *Shbent* of the Coptic list of towns in this district.

(*W.*) **Ahnas el-Medîna**, or *Umm el-Kimân*, "the Mother of Rubbish heaps," lies 9 m. inland from Isment, and 11 m. N.W. of Beni Suêf. Its Coptic name of *Ehnes* or *Hnes* is derived from its ancient name of Khinensu, and may be the Hanes of the Old Testament and the Anysis of Herodotos. That this is the site of Herakleopolis there is no question, which was at one time one of the most important cities of Egypt, and the capital of the Kings of the IXth and Xth Dynasties. The history of these kings is in great part lost, but there are remains of a temple of Ramses II., probably built on the site and with the stones of the temple of Usertsen II., for part of his name was found on the architraves. Of the limestone temple very little remains, and the granite columns and statues found by M. Naville, who excavated the site, were in very bad condition. The necropolis of the ancient city of Khinensu lies on the other side of the Bahr Yûsuf towards the S.W. The rock-tombs, which have been re-used more than once, have no decoration, either sculpture or painting, any attempt at which would have been futile, owing to the friable calcareous rock in which the tombs are excavated. It was here that the ichneumon, the enemy of the crocodile, was particularly worshipped; and the respect paid to that animal by the Herakleopolites, the immediate neighbours of the Arsinoïte or Crocodilopolite nome, led, in late times, during the rule of the Romans, to serious disputes, which terminated in bloodshed, and made the contending parties forget the respect due to the sacred monuments of their adversaries. And judging from what Pliny says respecting the injuries done to the famous Labyrinth, there is more reason to attribute the destruction of that building to the superstitious prejudices of the Herakleopolites than to the ordinary ravages of time.

(*W.*) At Tansa, Branqa (132 k.), Bibba, Sits, and other places, are the mounds of old towns, with whose names we are unacquainted.

(*W.*) **Bibba** (140 k.) (Rly. Stat.), Government dispensary. P. O. 10 min. from river. Teleg. and Rly. Stat. ½ hr. European provision store. A rising village, which has succeeded to an ancient town, and is noted for a Coptic convent, and for an imaginary Moslem *santon*, thence called El-Bibbâwi. This holy individual is the offspring of a clever artifice of the Christians; who, to secure their church from outrage during the disturbances that formerly took place in Egypt, gave out that a Moslem shêkh presided over and dwelt in its precincts; and the priests to this day, as they show the picture of St. George, tell a heterodox story of his exploits and his wars against the *infidels*. The name of infidel is indefinite; it may satisfy the Moslem or the Christian, according to his peculiar application of the word; and the "*pious fraud*" is at all events as true as the scene represented by the picture. So well indeed has it succeeded, that visits are frequently paid by the passing Moslem to the sanctuary of this revered personage; he reads the *Fâtha* before the likeness of a man (though so strictly forbidden by his religion), and that too within the walls of a Christian church; and he gladly contributes a few paras for the lamps burnt before it, with the full persuasion that his voyage will be prosperous, through the good offices of the saint. But while the priest who receives the boon tells the plausible tale of the power of the "shêkh," the indifferent spectator, who recognises the usual representation of St. George and the Dragon, may smile at the credulity and the ignorance of the donor.

Strange to say, M. Clermont-Ganneau connects the veneration of St. George in Egypt with the ancient worship of Horus. A small statue in the Louvre, sculptured in Egypt in the late Roman period, represents the god in armour on horseback killing the dragon, in such a way that had the head been wanting there would have been nothing to distinguish the figure from that of the saint.

(*E.*) Nearly opposite Bibba is *Shêkh*

Abû Nûr, the site of an ancient village, where the memory of Horus, the god of light, is perpetuated in the name of the shêkh ("the father of light"); and beyond Bibba the positions of some old towns are marked by the mounds of *Sîts*, *Miniet el-Gîr*, and *Feshn*.

(*W.*) **Feshn** (158 k.), 96 m. (Rly. Stat.). P. O. & T. about 15 min. walk from river. The country near the river bank is very well cultivated, and there are several nicely-kept gardens with pomegranate trees, palms, tobacco, and a variety of shrubs and vegetables.

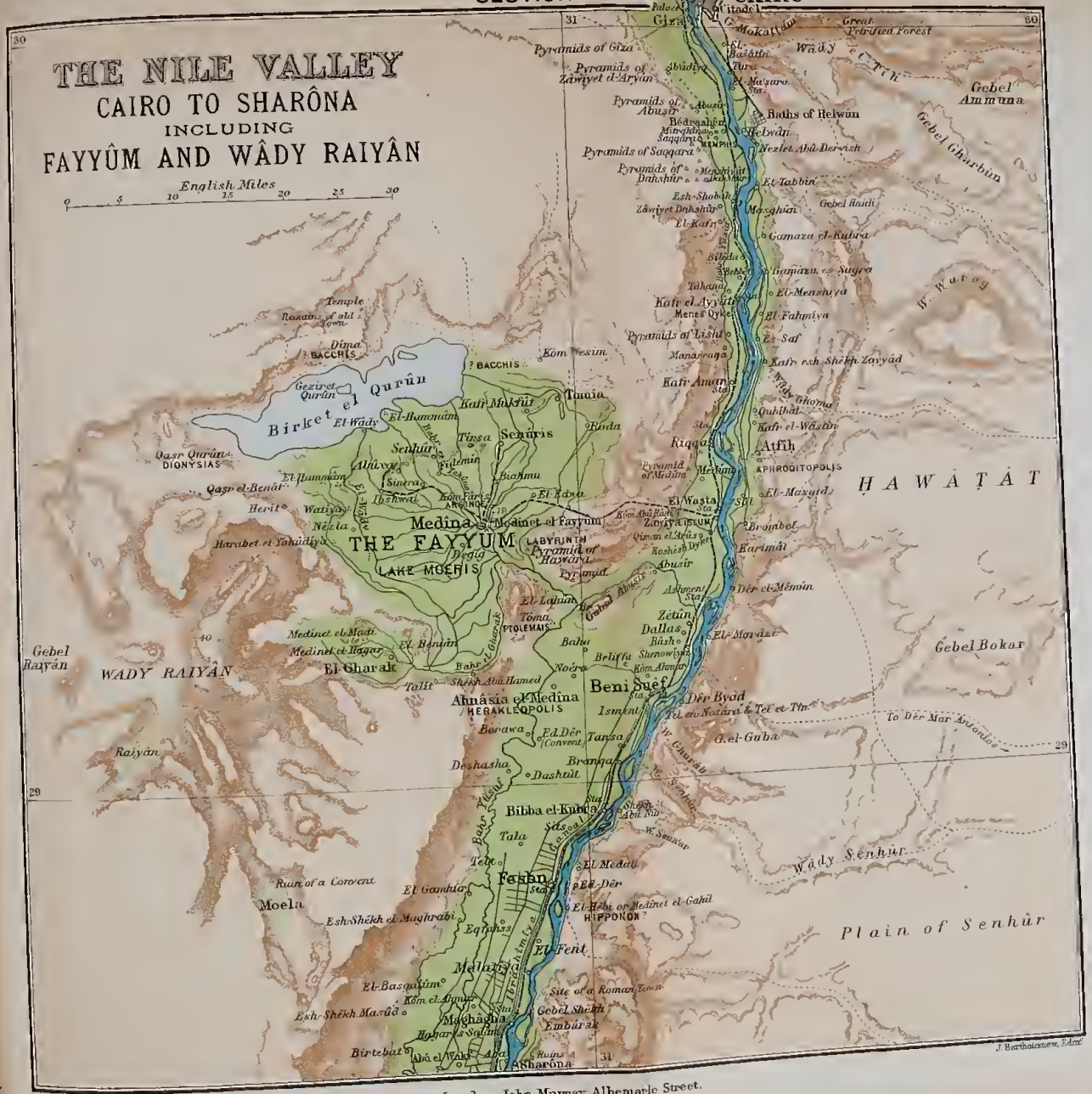
(*E.*) 4 k. higher up the river, behind the island that lies half-way between Feshn and el-Fent (168 k.), is *El-Hêbi*, or *Medinet el-Gahil*, where some remains mark the site of a small town of considerable antiquity, fortified by Men-kheper-Ra and Isi-m-kheb against assailants from the N., as Gebelên was against assailants from the S. They consist of crude-brick walls and remains of houses, as well as relics of a fort constructed of large burnt bricks stamped with the names of the High-priest of Thebes and his wife, as also of Panezem (towards the end of the XXIst Dynasty). Traces of kilns have been found on the shore below. On the N. side is a large mass of building of some height, founded on the rock. It is the strongest part of the defences of this fortified place, and one end runs out upon the rocks to the N.W., following the irregular direction of the river. It is built of smaller brick, and between every 4th course are layers of reeds, serving as binders. Inland, a very short distance out of the town, is an isolated square enclosure surrounded by a crude-brick wall; and in the centre of the open space it encloses is a grotto or cavern cut in the rock, probably sepulchral, a tomb being also found between this and the wall of the town. The tombs are probably of a later time than the buildings themselves. Near the water's edge are the remains of a stone quay; and some fragments of unsculptured blocks are met with in different places. An immense number of tombs has been discovered inside and outside the square enclosure as well as cut in the rock. A cave close to the river was found filled to the roof with stone sarcophagi of the Roman period, when Daninos Pasha excavated the place in 1881. In 1890 a small temple of Shishak I. was discovered on the S.W. side of the town, dedicated to the goddess Sekhet, the name of Auput, the eldest son of Shishak, being associated with that of his father. In 1891 a cemetery of the Roman period was found in a mountain recess called Ed-Dab', 1½ m. S.E. of the mounds. El-Hêbi is supposed to be the site of the Egyptian Ha(t)-Bennu, the Greek Hipponon, the capital of the XVIIIth nome of Upper Egypt.

(*E.*) At **Malatiya** (173 k.) are other mounds, and at the N.W. corner of *Gebel Shêkh Embârak* is the site of a town of the Roman age, where there was a great manufactory of flint weapons, the ground being strewn with flint implements, flakes and cores. Galleries from which the flint was extracted have been found in the mountain to the E.

Gebel Shêkh Embârak is a lofty table mountain, approaching very close to the river, and detached from the main chain of the *Gebel el-Bâzam*, which stretches far inland to the S.E.

(*W.*) **Maghâgha** (181 k.), 109 m. (Rly., P. O. & T. Stats. near river). 2 hrs. by train from Beni Suêf, and 2½ from Minia. This is one of the most important sugar-factories in Egypt, and an immense extent of ground in the neighbourhood is devoted to the cultivation of the sugar-cane. But the amount manufactured has considerably diminished of late years. The factory is interesting and should be visited. A branch line for the purpose of bringing the cane to the mills extends inland to *Abû el-Wakf* and *Beni Mazâr*, but it is only used during the cane-harvest season. The sandbanks above Maghâgha are a favourite resort of various kinds of water-birds.

A little above Maghâgha is the *Hagar es-Salâm*, or "Stone of Welfare," a rock in the stream near the


THE NILE VALLEY
CAIRO TO SHARÔNA
INCLUDING
FAYYÛM AND WÂDY RAIYÂN
English Miles
0 5 10 15 20 25 30
CAIRO
Citadel
Bulaq el-Dakrur
Giza
Palace
Mokattam
Great Petrified Forest
Wâdy Tih
Gebel Ammuna
Gebel Gharbun
Pyramids of Giza
Pyramids of Zawiyet el-Aryan
Abûsîr
Pyramids of Abusir
Bêdrashein
Mimphis
Saqqara
MEMPHIS
Pyramids of Saqqara
Pyramids of Dahshûr
Baths of Helwan
Helwân
Nezlet Abû-Darwish
El-Tabbin
Esh-Shobak
Zawiyet Dahshûr
Gebel Hadi
Maasara
El-Kafr
Gamaza el-Kubra
Gamaza es-Sugra
El-Menshiya
Kafr el-Ayyât
Menes Dyke
El-Fahmiya
Pyramids of Lisht
Es-Saf
Manarouna
Kafr esh-Shêkh Zayyâd
Kafr Amar
Wâdy Ghoma
Quhthal
Kafr el-Wâsîta
Riqqa
Atfih
APHRODITOPOLIS
Pyramid of Medûm
Medûm
El-Masyûd
HAWÂTÂT
El-Wasta
Zawiyet ISKUM
Brombel
Karimâl
Dêr el-Mêmin
Abusir
Ashmenet
Zêtûn
Dallas
El-Marâzîq
Gebel Bokar
Gebel Raiyân
WÂDY RAIYÂN
El Gharak
Belliffa
Shenowiya
Kôm Aluma
Beni Suef
Dêr Byad
Tel en-Nosara & Tel e-Tîn
To Dêr Mar Antonios
G. el-Guba
Ahnâsia el-Medina
HERAKLEOPOLIS
Ismint
Berawa
Ed-Dêr (Convent)
Tansa
Deshasha
Dashût
Bibba el-Kubra
Sheikh Abû Nûr
Tala
Tebe
Fashn
El-Medal
El-Dêr
El-Hebi or Medinet el-Gahil
HIPPONON
Ruin of a Convent
Moela
El Gamûra
Esh-Shêkh el-Mughrabi
Eqhans
El-Fent
Mellawi
Site of a Roman Temple
El-Basqalûm
Kôm el-Ahmar
Esh-Shêkh Masûd
Gebel Shêkh Embârak
Maghagha
Birtebat
Abû el-Wakf
Abû
Ruins
Sharôna
Plain of Senhûr
Wâdy Senhûr
Temple
Ruins of old town
Dîma
BACCHIS
Gezirat Qurûn
Birket el Qurûn
El-Wâdy
Kôm Mûsfûl
Tamia
Kôm Tesim
Rôda
El-Hammâm
Senuris
Tinsa
Senhûr
Fidimin
Alhiwa
Sunera
Ibshwai
Kôm Fâris
ARSINOE
Biahmu
El-Kâra
Qasr Qurûn
DIONYSIAS
Qasr el-Benât
Herit
Wativa
Nezla
Harabet el-Tahidiya
Medina
Medinet el-Fayyum
THE FAYYUM
LABYRINTH
Pyramid of Hawara
Hegeg
LAKE MOERIS
Pyramid
El-Lahun
Toma
PTOLEMAIS
Gebel Abusir
Medinet el-Madi
Medinet el-Haqar
El-Benian
Bahr el-Gharaq
Bahu
Nôwra
Talit
Shêkh Abû Hamed
Bahr Yûsuf
Bahr el-Ghurab
W. Ghurab
W. Sanhûr
W. Sumâr
W. Watay
W. Nile
Canal of Abbas
Canal of Tanchy
Canal of Menhy
Canal of Mellawi
Canal of Ibrahim
Canal of Sultan
Canal of Abû Nûr
Canal of Sharôna
Canal of Bibba
Canal of Fashn
Canal of Ismint
Canal of Tansa
Canal of Berawa
Canal of Deshasha
Canal of Dashût
Canal of Tala
Canal of Tebe
Canal of Eqhans
Canal of Mellawi
Canal of Maghagha
Canal of Birtebat
Canal of Abû el-Wakf
Canal of Abû
Canal of Sultan
Canal of Ibrahim
Canal of Menhy
Canal of Tanchy
Canal of Abbas

J. Bartholomew, Edinr.

shore, so called from the idea of the boatmen, "that a journey down the Nile cannot be accounted prosperous until after they have passed it." The mountains here recede from the Nile to the eastward; and at *Sharôna* (*E.*) are the mounds of an ancient town, perhaps *Pseneros* or *Shenero.* The sites of other towns may also be seen on the opposite (*W.*) side of the river, as at *Aba*, 3 or 4 m. inland, and at *Abû Girga* some distance to the S.

(*E.*) A mile above Sharôna is *Kôm el-Ahmar* ("the Red Mound"), with the remains of burnt bricks and the site of a temple which was destroyed only a few years ago. A stone from its cornice bears the name of Ptolemy I. From an inscription in one of the adjoining tombs the city would seem to have been called Ankh in Egyptian times, and it has been supposed to be the site of Muson.

(*E.*) *Suares;* ¾ hr. ride eastward from the *Kôm* is a mutilated but very fine **VIth Dynasty Tomb.** Nestor l'Hôte saw part of it during his visit to Egypt. Since then it has been partially opened up, and in 1896 it was visited and the inscriptions were copied by Miss Brodrick and Miss Morton. The entrance to the tomb, now almost destroyed, is in the side of a hill; immediately on the rt. is an oblong shaft, round the top of which a ledge has been cut to insert a slab and so hide the opening. The shaft is filled to within a few feet with sand and rubbish. On the l. of the entrance is a passage descending at first by a few rough steps leading into a chamber in which it is not possible to stand upright; in the right-hand corner is a tiny passage through which it is possible to crawl on hands and knees into a small chamber. From this a narrow entrance leads into another chamber having a square pillar in the centre. Here lies the lid of a fine white limestone sarcophagus made in human form and apparently without inscription; a second staircase descends from the N.W. corner, but has not been excavated. The walls of the outer court of the tomb are covered with reliefs of fowling and fishing scenes, in which **Pepi-Ankh** (Khua), the owner of the tomb, takes part. On the right-hand wall is a curious relief of a man prostrate on a boat, with a small figure seated on his chest.

Pepi-Ankh (Khua) held among numerous titles those of *Ha* prince, chancellor, superintendent of the south, and overseer of the plantations of the Pyramid Men-Nefer of King Pepi I. His wife Merut was a royal relation and priestess of Hathor.

On the top of the hill, a little way above Pepi-Ankh's tomb, is the square shaft of a Ptolemaic tomb, on one face of which are some figures and an inscription mentioning the town of Kynopolis. At the bottom of the shaft are several chambers without inscriptions.

According to a local legend a heifer comes out of the tomb of Pepi-Ankh on the night of January 18th (the Coptic festival of the baptism of Christ), and goes to the Nile to drink; after which it returns to the tomb and remains invisible for the rest of the year. To the E. of this are several dog-mummy pits, and the vestiges of an ancient village, in the vicinity of *Hamâtha.*

(*W.*) **Abû Girga** (195 k.), 119 m. (Rly., P. O. & T. Stats. near river). A large village with extensive mounds, situated in a rich plain about 2 m. from the Nile. 3 k. S. is Beni Mazâr.

About 7 m. N.E. of Abû Girga is **Bêhnesa,** the ancient *Oxyrrhinkhos,* in Coptic *Pemje.* The peculiar worship of the Oxyrrhinkhos fish gave rise to the Greek name of this city; and the form of its "pointed nose" shows that it was the *binni* of the present day. The position of Bêhnesa is far from being advantageous; the Libyan desert having made greater encroachments there than in any part of the valley. Downs of sand overgrown with bushes extend along the edge of its cultivated land; to the W. of which is a sandy plain of great extent, with a gentle ascent, towards the hills of the Libyan chain; and behind these is a dreary desert. On the S. side are some mounds covered with sand, on which stand several shêkhs' tombs; and

others, consisting of broken pottery and bricks, sufficiently mark the site of a large town, whose importance is proved by the many granite columns, fragments of cornices, mouldings, and altars that lie scattered about. Little, however, remains of its early monuments; and if the size of its mounds proclaims its former extent, the appearance of its modern houses and the limited number of three mosques show its fallen condition.

Like other towns, Bêhnesa boasts a patron saint. He is called Et-Takrûrî, and is known in Arab songs and legendary tales. He is even believed to appear occasionally to the elect, outside his tomb, accompanied by a numerous retinue of horsemen, but without any ostensible object.

There are some caverns (35 min.) on the N.W. side of the town filled with water, and round one of them a row of columns. Oxyrrhinkhos was once a stronghold of Christianity, and in the 5th cent. was celebrated for the number of monks and nuns, while the town itself contained 12 churches. Its Egyptian name was Pa-Maza, in the nome of Sep.

Bêhnesa in the time of the Mamelukes enjoyed considerable importance, being one of the principal towns of modern Egypt. The Bahr Yûsuf once passed through the centre; but the eastern portion of the city of Oxyrrhinkhos is no longer part of Bêhnesa, and, being now called *Sândofa*, may be considered a distinct village. At the period of the Arab conquest Bêhnesa was a place of great importance, and of such strength that, of the 16,000 men who besieged it, 5000 are said to have perished in the assault. The account of this conquest and of the previous history of the city, given by the Arab historian Abû 'Abdillah ibn Mohammed el-Mukkarî, is more like fable than a real history.

(*W.*) Above Abû Girga are El-Qês, Abû-'Aqîs, and other places, whose mounds mark the position of old towns. **El-Qês**, 1¾ m. from the river, the *Kais* of the Copts, which is laid down in Coptic MSS. between Nikafar and Oxyrrhinkhos, is the ancient *Kynopolis*, the "City of the Dogs"; and it is worthy of remark, that one of the principal repositories of dog-mummies is found on the opposite bank, in the vicinity of Shêkh Fadl. It was not unusual for a city to bury its dead, as well as its sacred animals, on the opposite side of the Nile, provided the mountains were near the river, or a more convenient spot offered itself for the construction of catacombs than in its own vicinity; and such appears to have been the case in this instance. There is reason to believe that one branch of the Nile has been stopped in this spot, which once flowed to the W. of El-Qês; and this would accord with the position of Kynopolis, in an island, according to Ptolemy, and account for the statement of Mukkarî that El-Qês was on the E. bank. *Ko*, which Ptolemy places opposite Kynopolis, should be some miles inland to the W. *Beni Mohammed el-Kofûr* has succeeded to the old *Nikafar* mentioned in the Coptic MSS. It was above Kais; but another town, called Tamma, is placed by them between Kynopolis and Oxyrrhinkhos.

(*E.*) At **Shêkh Fadl** (200 k.), nearly opposite El-Qês, were the sites of two small temples. There is now a large sugar manufactory on the spot, with a locanda and gardens. In the low hills to the S.E., and about 2 m. from the river, are tombs in which dog-mummies have been found; from which it is evident that more than one breed was common in Egypt, as the sculptures also show. Most of the large tombs belonged to private individuals: one of them with eight square pillars is called El-Kenîsa, "the Church." Some of the many mummy-caves are only small square holes, or coffins in the rock. On the way to them from the village you pass over an open space, purposely levelled for a considerable distance; and here and there are oblong coffins cut in the surface of this rocky plain. There are also some large tombs, to one of which you descend by eight steps; and as the Nile water percolates and rises in it during the inundation to the height of at least 1½ ft., it has obtained the name of Bir

Sitta Mariam ("Mary's Well"). It consists of a large central chamber, 7 paces by 4½, with recesses on each side and two at the end, each containing a coffin cut like the rest of it in the rock. It is much respected by the Christians, who still bury their dead in a mound in the vicinity.

(*E.*) In the hills behind *Shêkh Hasan*, on the E. bank, are extensive limestone quarries, in which is a record of Theologos, "bishop of Kesha-Pirpi," the Birba or "ancient monument" of Kais. Near them are some crude-brick remains, with broken pottery; and in a chapel or niche in the rock is a Christian inscription. A singular isolated rock stands in the plain behind *Nezlet esh-Shêkh Hasan;* and similar solitary masses of rock, left by the stonecutters, are met with to the S., with other quarries, and a few small tombs. About 2½ m. to the S. of Nezlet esh-Shêkh Hasan are the vestiges of an ancient village (Kôm el-Ahmar); and in the plain within the mouth of the *Wâdy es-Surarîya* are an old station, or fort, built of crude brick, and another village besides tombs. The river makes a considerable bend to the W., just before reaching

(*W.*) **Qolosana** (223 k.), 136 m. (Rly. Stat.), a large village. Just above there is a very large island. P. O. & T. Stat., about 10 min. from river. The main branch of the river formerly ran down on the western side of the island, and the town was somewhat endangered by the encroachments. Roman columns and capitals are to be seen in a ruined mosque here.

(*E.*) At the edge of the low rocky hills, just beyond the village of *Surarîya*, are the remains of two ancient towns or villages; and a little farther to the S. these hills recede to the S.E., and form the northern side of the Wâdy ed-Dêr. On the N.W. of its mouth (½ m. from the river) are some large limestone quarries, in which is a painted grotto temple dedicated to Hathor, and bearing the names of Mer-en-Ptah, the son of Ramses II., and Seti II. (*XIXth Dyn.*).

Round the corner of the rock, outside the grotto, Ramses III. (*XXth Dyn.*) is represented with the crocodile-headed god Sebek, Hathor, and Horus, receiving the honourable distinction of "president of the assemblies"; and at the side are two large cartouches of the same Pharaoh. In the low rocks just below to the westward is a tomb consisting of 3 small chambers, without sculptures.

The custom of placing quarries and other localities under the peculiar protection of some god was observed by the Egyptians from the earliest to the latest periods; the quarries of Tûra and Masâra, and the hills of the pyramids, were under their tutelary deity; and the Latin inscription of Caracalla at Aswân speaks of "Jupiter-Ammon, Chnubis, and Juno, under whose guardianship the hill was placed," where new quarries had been opened.

At the extreme end of the hills, on the S. side of Wâdy ed-Dêr, are vestiges of a small town, and near it some tombs of dogs and quarried rocks.

A ruined wall of crude brick ascends the low northern extremity of the *Gebel et-Têr;* and some distance farther up to the E., near the spot where the mountain road descends into the Wâdy ed-Dêr, about E.S.E. from the convent, is a bed of trap rock, rarely met with in the valley of the Nile. The wall appears again at the ravine, called Wâdy el-'Agûz, 4 or 5 m. farther S. near the village of Zinnêga.

(*W.*) **Samallût** (225 k.) (Rly. Stat., P. O. & T., 10 min. from the river) lies a short distance inland, about 5 m. S. of Qolosana. It is rather a large village, remarkable at a distance for a tall and graceful minaret rising from amidst a thick grove of palm-trees.

(*E.*) We now approach the lofty and precipitous cliffs of **Gebel et-Têr,** "Bird Mountain," which rise abruptly from the river to a height of several hundred feet. Great care should be taken in sailing past them, on

account of the sudden gusts of wind, which are very dangerous. On its flat summit stands the *Convent of Sitta Mariam el-'Adra* ("Our Lady Mary the Virgin"), hence called *Dêr el-'Adra*, and by some *Dêr el-Bakara* ("of the Pulley"). It is inhabited by Copts, who frequently descend the face of the rocks to the river, and, swimming off to a passing boat, beg for charity from the traveller, not without being sometimes roughly handled by the Arab boatmen. This practice has been forbidden by the Coptic Patriarch, but is still carried on, though to a much smaller extent than formerly.

The easiest way of reaching the convent is to land at the bank close to the N. end of the cliffs, and walk up; it is only a short distance, and is worth doing, if time is not valuable, for the sake of the view from the platform outside the convent, which is one of the most striking to be obtained on the Nile. Like all the Coptic "Dêrs" in Egypt, it is a walled village with a church, a few monks, and a few lay inhabitants, men, women, and children. The church, which is partly underground, is curious, the choir and sanctuary being cut out of the solid rock. It is said to have been founded by the Empress Helena.

Gebel et-Têr, "the Mountain of the Bird," has a strange legendary tale attached to it. All the birds of the country are reported to assemble annually at this mountain; and, after having selected one of their number to remain there till the following year, they fly away into Africa, and only return to release their comrade, and substitute another in his place. The story is probably another version of that mentioned by Ælian, who speaks of two hawks being deputed by the rest of the winged community to go to certain desert islands near Libya, for no very definite purpose.

(*E.*) Between 3 and 4 m. S. of the convent is the *Gisr el-'Agûz* ("the Dike of the Old One"). It is built across the ravine, which is called after Wâdy el-'Agûz, and is evidently intended to prevent any approach from the desert into the valley of the Nile. It was possibly erected for the double purpose of keeping out marauders and also the desert sandstorms. Report says that it was built by an ancient Egyptian queen, whose name was Dalûka, and that it extended from the sea to Aswân, at the edge of the cultivated land on either bank, and many vestiges of it may be seen in various places. They are generally, however, at the mouth of Wâdys, and were probably not continuous. That in the Wâdy el-'Agûz protected an old town. Close to it is the village of Zinnêga, and at the S. end of the Wâdy are rock-tombs, which are being rapidly blasted away. Between this and Tehna are other tombs, none of which has sculptures or inscriptions.

(*E.*) 2 m. beyond this is the site of an ancient town, now called **Tehna**, or *Tehna û Mehna*. Its lofty and extensive mounds lie at the mouth of Wâdy et-Tehneh, ¾ m. from the river, under an isolated rocky eminence of the eastern chain of hills, whose precipitous limestone cliffs overhang the arable land that separates them from the Nile.

Above a rough grotto in the lower part of the rock, about ½ m. to the S. of the ancient town, is a Greek inscription of the time of Ptolemy Epiphanes; which, from the word Akôris in the third line, appears to indicate the position of the city of that name. This, however, is not certain. Akôris, the individual who put up the dedication, may have had the same name without its proving anything respecting the site of the city; and the position of Tehna does not sufficiently agree with that of Akôris.

The inscription is:

ΥΠΕΡΒΑΣΙΛΕΩΣΠΤΟΛΕΜΑΙΟΥ
ΘΕΟΥΕΠΙΦΑΝΟΥΣΜΕΓΑΛΟΥΕΥΧΑΡΙΣ-
ΤΟΥ
ΑΚΩΡΙΣΕΡΓΕΩΣΙΣΙΔΙΜΩΧΙΑΔΙΣΩΤΕΙ-
ΡΑΙ

"For the welfare of King Ptolemy, the God Epiphanes, the Great Eukharistes, Akôris the Son of Ergeus, to Isis Mokhias, Soteira (the Saviour Goddess)."

On one side below the inscription is the figure of a goddess; on the other that of a god, probably Osiris; and it was perhaps intended that the king should be introduced in the centre, offering to the two seated deities.

½ m. farther S. are some interesting tombs of the Ancient Empire. One of them, that of Nekht-ankh, contains 5 groups of figures now much defaced, the cartouches of Men-kau-Ra, and User-ka-f (?). The hieroglyphs are in relief, and the decorations round one of the *Ka* doors are very elaborate. There is also a fragmentary list of the nomes, valuable on account of its antiquity. In another of these corridor-like tombs are some well-executed figures. Returning to the Greek inscription (*donkeys should be sent round to wait at the Coptic church*), ascend the hill to a flight of steps cut in the rock, leading to a grotto, which has a niche, but no sculptures. Following the path to the S., along the western face of the cliffs, you come to a tablet of Ramses III. receiving a falchion from the hand of the crocodile-headed god Sebek, in the presence of Amen; and beyond this is a large cartouche of the same Pharaoh.

Returning to the N. on the S. side of the isolated rock that stands above the town, you perceive at the upper part of it two figures in high relief, each holding a horse. Between them appears to have been another figure, perhaps that of a god.

The W. and S. sides of this hill are perforated with tombs, some of which have Greek inscriptions, with the names of their owners. At the door of one is a Roman figure who, standing before an altar, holds in one hand some twigs, and apparently presents incense with the other. Within is the same person and his son before four gods, but without hieroglyphs; and the architecture of the grotto is more Roman than Egyptian. It was closed as usual with folding-doors, secured by a bolt. There is also a figure of the god Nilus bringing offerings and a bull for sacrifice.

Near the above-mentioned grotto, and below the isolated rock overhanging the town, is a niche of Roman time, with the remains of a mutilated figure in relief within it; and on either side of it is this Greek inscription,—

ΓΡΑΜΜΜΑΤΑ ΑΧΡΗΜΑΤΙΣΤΟΣ ΕΣΣΗ,

—which shows that people made mistakes in orthography in those times as at the present day. About 760 ft. to the S. of this isolated rock are other grottoes; then a small quarry at the point of the hill; turning round which to the rt., you enter a ravine, and on reaching the mountain summit to the S.W. you come to some curious trenches and workings in stone. During the ascent you pass some crevices in the rock, encrusted with a thin deposit of crystallised carbonate of lime, here and there assuming a stalactitic form; numerous fossils may also be observed.

In one of these tombs is a demotic inscription much defaced; and some have mouldings and ornamental devices of Roman time.

The trenches at the top of the hill are curious, from their showing a peculiar mode of opening a quarry, and of hewing square blocks of stone; another instance of which is met with near the N.W. angle of the Second Pyramid of Giza. They began by levelling the surface of the rock to the extent admitted by the nature of the ground, or the intended size of the quarry, and this space they surrounded by a deep trench, forming a parallelogram, with one of its sides open, to facilitate the removal of the stones. They then cut other parallel trenches along its entire length, about 7 or 8 ft. apart, and others at right angles to them, until the whole was divided into squares. The blocks were then cut off according to their required thickness. One of the quarries of Tehna has been divided in this manner, and the outer trenches of two others have been traced, even to the depth of 21 ft. in parts, though their direction is less regular than in the former. In this the trenches are about 1½ and 2 ft. broad, and the squares measure from 6½ to 7 ft. 1 in. each way; the whole

length of the quarry being 126 ft. by 32 ft. in breadth; and so conveniently is it placed that the stones, when separated from the rock, were rolled down to the valley beneath, without the trouble of carriage. The division into squares enabled them to take off a succession of blocks of the same dimensions; and layer after layer was removed, according to the depth of the quarry, which continued to be worked downwards as long as the rock remained good. Where circular blocks were required for the drums, bases, or capitals, of columns, they had only to round off the corners; and this was evidently done in some instances at the quarry of Tehna.

On the summit of the hills, about 500 ft. to the S. of these trenches, the stone has been quarried to a great extent; and about 100 ft. from the edge of the cliffs overhanging the cultivated land are some chambers sunk in the rock, two of which are coated with red stucco. One of these is round, and measures 17 ft. in diameter. It has a doorway leading into it, from a staircase communicating with some small rooms; and on one side is a ledge or hollow, as if intended for a water-wheel. The other is square: it has a flight of 7 steps leading down into it from the top, and appears to have been a reservoir to hold water for the use of the workmen. It was doubtless filled by buckets lowered from the brow of the cliff to the water below, which accounts for it being made in this spot, close to the precipitous face of the hills, which rise abruptly to the height of 400 or 500 ft. above the plain. Indeed it is evident that the Nile formerly ran immediately below them, and even now, during the inundation, it rises to the height of 5 ft. 4 in. at their base, covering the narrow strip of alluvial soil it has deposited between them and its retiring channel.

On the S. of the reservoir is another square chamber, like all the others, cut in the rock. In the centre of it is a four-sided isolated mass having an arched door or opening on each face, which probably once supported the centre of the roof; for they were doubtless all covered over; and on the S. side of this chamber are two niches, and another on the E. Adjoining its S.W. corner is a square pit.

Southward is an altar recording the XXIInd legion, with an obliterated Latin inscription, and at the back of the hill (E. face) are other tombs.

The story of the 300 ravens that assemble over this spot every year, in the month of Rabi Awwal, and, after soaring above it with repeated cries, fly away to the desert, is evidently another version of the tale of Gebel et-Têr, already mentioned.

In two of the tombs on the S. side of the Wâdy, above the mounds of the ancient city (called *Tehni* in Old Egyptian), are hieroglyphic inscriptions of the Ptolemaic period, which are still legible. One of them has a serpent in relief twined round a staff, which the hieroglyphs entitle "Hefi, the great god."

Descending the hill to the Kôm el-Ahmar or "Red Mound," a vast rubbish heap of Roman potsherds and broken glass, the remains of an ancient city will be distinctly seen to the W., and there is a curious and very narrow staircase cut in the thickness of the rock leading down to the plain below. It is called by the Arabs "The Barber's Staircase." At the N. end of the mound is an old Coptic church, evidently partly constructed of fragments from some Greek building. Crossing to the opposite (N.) side of the Wâdy is a speos or rock-chapel, and on the summit of the cliff above it (at the edge of the cliff, but a little to the E.) is an altar with a Greek inscription in honour of Domitian (whose name has been erased), recording the quarrying of stone for "the paving" of Alexandria.

(*W.*) Inland, on the opposite bank, is **Tâha**, or *Tâha el-Amûdên*, "of the two columns," in Coptic *Touhô*, once said to have been a large place, equal in size to Minia. Its mounds still mark it as the successor of an ancient town. It is supposed to occupy the site of *Theodosiou*, and appears from some Coptic and Arabic MSS. to have been distinguished from a village of the same name beyond Eshmûnên, by the additional title of *Medîna*, signifying "city."

In the desert behind *Dawadîya* on the E. bank is an alabaster quarry.

(*E.*) At the projecting corner of the mountain behind *El-Howârte* (242 k.),

on the E. bank, are the remains of an old cemetery which Professor Sayce considers may have been the Necropolis of Minia from the XIXth Dynasty to the Christian period. On the cliffs facing the river he found the figure of Ramses III. carved in large size upon the rock, with his cartouche twice repeated upon one side and the figure of a god upon the other.

(*W.*) **Minia** (*Miniet ibn-Khasîb*); from the Coptic *Tmônê* or *Moonê*, signifying "the Abode" (the ancient Egyptian town of Menat probably stood opposite Beni Hasan, S. of Abu-Qirqâs). There is a very good view to be obtained from this spot. 153 m. from Cairo (250 k.) (Rly. Stat., P. O. & T. about 20 min. from river, 6½ hrs. from Cairo), a large and important town, population 16,000, capital of the province of the same name, and residence of the Mûdir, prettily situated on the W. bank of the river. There are *two locandas*, where, if necessary, accommodation for the night can be procured. There is a hospital with native physician, who has qualified in Europe. Minia is a thriving town, and in the chief street travellers may obtain most of the requisites of life. There are also a watchmaker and a tailor in Minia, and gardens where fresh fruit and vegetables can be obtained. A market is held every Monday. The first sugar-factory established in Egypt was built at Minia, and it still exists, greatly enlarged and improved. During the cane-harvest, and when the mills are in full activity, the town presents a busy and animated appearance. On the river-bank to the N. of the factory is a palace of the Khedive.

Leo Africanus says, "Minia, on the W. bank of the Nile, is a very neat town, built in the time of the Moslems by Khasîb, who was appointed governor under the Khalifate of Baghdad. It abounds in every kind of fruit, which, though sent to Cairo, cannot, on account of the distance, arrive fresh in that city, being 170 m. off. It boasts many handsome buildings, and the remains of ancient Egyptian monuments. The inhabitants are wealthy, and commercial speculation induces them to travel even as far as the kingdom of Sûdân."

Over the doorway of a mosque, near the river, are a few fragments of Gærco-Roman architecture. Within are several granite and marble columns, some with Corinthian capitals; and the devout believe that water flows spontaneously every Friday from one of their shafts, for the benefit of the faithful. A shêkh's tomb, overshadowed by a sycomore-tree, on the N. side of the town, near the spot where boats generally moor, has a picturesque effect, and the numerous figures on the bank and boats on the river make up a pretty and very typical picture of Nile river-bank scenery. Numerous wild-fowl and other aquatic birds frequent the sandbanks near Minia.

At Kôm el-Kufara, immediately opposite to Minia, are some old tombs of uncertain date.

(*E.*) Near **Suâdi** (253 k.) are several extensive sugar plantations. The village has probably succeeded to the site of an ancient town. It has mounds, and a few stones of old buildings; and above, at the corner of the mountain, were some tombs in the rock.

(*E.*) At **Neslet ez-Zâwîya**, a small village to the S. of Suâdi, are the beautiful little property of Abû Sultan Pasha and the vestiges of an ancient village, with a small fortress of rectangular shape on the N. side of the ancient village. To the N. and N.E. of Neslet ez-Zâwîya are extensive quarries of the Roman period, extending also between two hills, on each side of the ravine that separates them. In one are remains of mouldings painted over a niche of Christian time, the pilasters having rude capitals; in another some painted arabesques. Other tombs which existed here have been destroyed by modern quarrying.

(*E.*) The modern cemetery of Minia is at *Zâwîyet el-Mayyitîn* (258 k.), between Suâdi and Kôm el-Ahmar.

Thrice every year the inhabitants pay a visit of ceremony to the tombs, in the months of Shawwal ('Îd es-Sughiyyer), of Dhul-Higga ('Id el-Kebîr) and Regeb. The visit lasts 7 days; the 15th of the month, or the full moon, being the principal day. During this time dates are offered and palm branches presented to the dead. The mode of ferrying over the bodies of the dead, accompanied by the ululations of women, and the choice of a cemetery on the opposite side of the river, cannot fail to call to mind the customs of the ancient Egyptians; and it is remarkable that they have not selected a spot immediately in front of the town, but have preferred one near the tombs of their pagan predecessors. It was the old Egyptian custom of ferrying over the dead that gave rise to the fable of Charon and the Styx, which Diodoros very consistently traces from the funeral ceremonies of Egypt. Christians as well as Mohammedans are buried in the cemetery.

(*E.*) At *Kôm el-Ahmar*, a few minutes' walk S. of Zâwîyet el-Mayyitîn, are the mounds of an ancient town. Its name signifies the "Red Mound," which it has received from the quantity of pottery that lies scattered over it, and the burnt walls of its crude-brick houses.

The early tombs discovered by Champollion and Nestor l'Hôte, scenes from which are reproduced in the *Denkmäler* of Lepsius, have been destroyed by recent quarrying, with the exception of that of Nefer-sekheru, "the royal scribe" (*XIIIth Dyn.*), which was shamefully defaced in 1888. It is on the N.W. side of the hill. Above the entrance is a representation of the 4 cynocephalous apes adoring the sun as it rises over the *dad*. Inside and on the tomb wall Nefer-sekheru and his wife are being introduced by Horus into the presence of Osiris, who is seated; Isis and Nephthys are behind him, and the four genii of the dead on the opening lotus flower in front of him. Representations of two elaborate and beautifully executed lotus pillars are particularly to be noticed.

On the rt.-hand side of the tomb are various scenes of domestic and agricultural life; figures with offerings are depicted as hurrying along in the most life-like way: and the plan of a pylon and four lotus columns are also to be seen.

Three niches, which once contained figures, are immediately opposite the door, and the remains of two Osiride figures are still distinctly to be traced.

A seated cynocephalous ape once occupied the niche on the rt. hand, just outside the tomb. One of the tombs contained the name of Meri-Ra. A great manufactory of alabaster vases was carried on in the ancient city, and its site is strewn with the cores left by the manufacturers. Its Egyptian name seems to have been Hebnu, and it belonged to the *Mah* nome of Upper Egypt. The fragment of a column with the cartouche of Amen-hetep has been found here.

(*E.*) The rock-tombs S. of *Nezlet Nuwêr* are old, and from the form of their round lintels appear to be early. They have been occupied by the early Christians, who have painted the Egyptian *Ankh*, or sign of life, in lieu of the cross, accompanied by the words EIC ΘEOC. Others have vestiges of Coptic inscriptions.

(*W.*) At *Sharâra*, on the W. bank, are the mounds of an ancient town.

(*E.*) **Beni Hasan**, 169 m. The nearest point to Beni Hasan on the railway is the station of *Abû Qirqâs* (274 k.). By taking beds and provisions for one or two nights, the tombs might be visited from Cairo by rail, as it would be possible to sleep in the station; if not, a tent would be required.

The tombs of Beni Hasan are excavated in the rock, in the side of the hills that overhang the valley of the Nile. The bank below, a detritus of sand and gravel, has been cut through by the river, which formerly encroached on this side, but which has again retired to the westward, so that a wide piece of cultivated land now lies between the river and the

tombs. Besides the tombs at Beni Hasan, there is a small rock-cut temple called the Speos Artemidos, which, with one or two unimportant tombs, lies 3 m. S. of the other group, a small wâdy separating the two hills.

The best way in coming down the river is to stop at the village, visit the Speos first, and then ride to the tombs, the boat being sent on to the nearest point to the last-named. This will be an excursion of 6 or 7 hours.

The present *Village of Beni Hasan* stands 2 m. to the S. of the tombs, and nearly 1 m. to the S.E. of it is the *Speos Artemidos*, to which the common name of *Stabl Antar* has been applied by the modern Egyptians. It is situated about ¼ m. from the mouth of a small rocky valley or ravine. There was an ancient town near this place called in the ancient texts *Ha-Uar*, or *Ab*, the capital of the 16th nome.

To the rt., on entering the ravine, are several pits and tombs cut in the rock. Some of these last have had well-shaped doorways with the usual Egyptian cornice, and round one are still some traces of coloured hieroglyphs. Three are larger than the rest. In the first of these (going from the valley of the Nile) the paintings on wall and ceiling have been blackened with smoke, and few of them can be distinctly traced. Near its S.E. corner are some water-plants, and here and there some Greek inscriptions scratched on the stucco. Beyond this, to the E., is another excavation with a cornice over the door, bearing the names of Alexander, the son of Alexander the Great, Ptolemy Lagos being at that time governor of Egypt in his name. In the centre are the globe and asps; and on the architrave below, the king is kneeling to present the figure of Truth to Bast, the cat-headed goddess of the place. Behind him stands Hathor. On one side of the two central compartments the king is standing in the presence of Amen and Horus, on the other of Thoth and Khnemu.

The next large grotto to the E. is the **Speos Artemidos** ("*the Cave of Diana*"). Like the others, it is wholly excavated in the rock. It was begun by Hatshepsu and Thothmes III. (*XVIIIth Dyn.*), and other sculptures were added by Seti I., the father of Ramses II. (*XIXth Dyn.*); but it was never completed. It consisted of a portico with two rows of square pillars, four in each, of which only three pillars now remain; and though on one side rough and unfinished, each bears the name of those two kings, and of the goddess Bast, whose legend is followed by the figure of a cat. A door, or passage, leads thence into the *naos*, which measures 8¼ by 9 paces, and at the end wall is a niche about 6 ft. deep and raised 8 ft. from the floor, intended no doubt for the statue of the goddess, or her symbol. It is unfinished; but on one of the jambs is a figure of Bast. In the doorway or passage leading to the *naos* are two recesses, cut in the wall; and there are others in the portico.

The only finished sculptures are on the inner wall of the portico. They are of the XVIIIth and XIXth Dynasty, and therefore of a good period of Egyptian art; but they vary in style, some being in relief, others incised. On one side Thothmes III. is making offerings to Bast and Thoth; on the other, Seti is kneeling before Amen, attended by Bast; and, in a line of hieroglyphs behind him, mention is made of the sculptures added by him in honour of "his mother Bast, the beautiful lady of the Speos." In the portico, some of the original hieroglyphs have been obliterated, and others incised in their place. That this was done in the time of King Seti himself is evident from the fact of their being incised, like his name, which has been substituted for that of Thothmes. Changes have also been made in the legends over some of the twelve deities seated on the l. of the picture, which have been altered by Seti. Bast occurs again twice over the door, and once in the doorway of the *naos*. She has

always the head of a lioness, and the title, "Lady of the Excavation" or "Speos."

On the face of the rock, over the façade of the portico, are 42 lines of hieroglyphs, which were first copied in full by M. Golénischeff. The first line, which has been erased, contained the name of Hatshepsu, who further on refers to the Hyksos under the name of the Aamu or "Asiatics." The words of the text are: "I restored that which was in ruins, and I completed what was left unfinished, for there had been Aamu in the midst of Northern Egypt and in Avaris, and foreign hordes from among them had destroyed the monuments (of old)." There are several pits and smaller grottoes on this and on the opposite side of the valley. In some of them the bones of cats, and even dogs, are said to have been discovered, and in the plain S. of the entrance of the Wâdy a vast cemetery of cats was found in 1889.

On the way from the Speos to the tombs the ancient cat cemetery is passed over, and the remains of the old Beni Hasan villages are seen. They were destroyed by Ibrâhîm Pasha owing to the incorrigible rascality of the inhabitants.

The tourist's path leads up the hill to No. 39, the most southerly tomb of any importance. Those farther S., Nos. 33 to 39, should be visited first if the tourist wishes to see them; but as they have no features that are not as well exemplified in the other tombs, a visit is not necessary.

The Gebel Beni Hasan in which the tombs are excavated is of eocene nummulitic limestone. The tombs are excavated in two ranges about half-way up the hill, in thick strata of fine white limestone. In the lower range the tombs are merely mummy-pits. The tombs of the upper range may be divided into three groups: I. Those with one or more halls of a square plan, but without columns or portico. II. Those without portico, but consisting of a main chamber, with roofs supported by one or more rows of lotus-bud columns. III. Those with an open outer court, a portico, a main chamber, and a shrine.

The tombs belong to the period of the Middle Kingdom (circa 2800–2500 B.C.), that is, to the time of the Usertsens and Amen-em-hats. Under these kings the nobles were very wealthy, and hence the rich decoration of their tombs. There is very little sculpture, but the walls of many of the tombs are entirely covered with scenes painted on a thin coat of fine-grained plaster. The pigments were probably laid on with a white of egg medium.

In these, as in all the excavated temples and tombs of Egypt, we have decided proofs of their having been imitations of buildings. Thus, an architrave runs from column to column; the abacus (originally a separate member) is placed between the shaft and the architrave, neither of which would be necessary, or have been thought of, in mere excavations; and so obviously unnecessary were they, that in later times the Egyptians frequently omitted both the abacus and the architrave in their excavated monuments, as in the tombs of the kings, and several other tombs at Thebes. But this was an afterthought, and the oldest excavated monuments have the imitated features of constructive architecture. The tombs are designed on the same threefold principle as the mastabas and other tombs, there being the main chamber for the chapel, the deep shaft, and the sepulchral chamber at the bottom.

There are also nine instances of the "false door" with which the older tombs make us familiar; that is, the semblance of a doorway carved or painted on the walls—generally the W. or S.W. wall—which represents the way into the under world.

The paintings represent scenes in the life of the deceased; they are in fact a sort of pictorial biography, and the mystic signs and divinities common to a later epoch are absent here as at the Pyramids and Saqqâra. There seems to have been less thought of

rewards and punishments in the future life.

In grouping the various painted scenes upon the walls, the artists seem to have been guided by a natural principle which led them to place the Nile in the lowest register, the agricultural scenes in the middle, and desert scenes at the top. But little technical skill is shown in the drawing. The birds are always better drawn than the human figures, but the natural features of the country are represented in the most conventional way, a series of zigzag lines standing for water, and a wavy outlined pink space dotted with red and black being the desert.

Tomb 33, which has a door into No. 32 made by the Copts, is that of Baqt II. From the position of the door socket the door must have opened to the right, while those of all the other tombs opened to the left. The southernmost of the three tomb-shafts is the largest example of the square type of shafts at Beni Hasan.

This Baqt was the eldest son of another Baqt (*Tomb* 29) and his wife Tehutiqa, and probably father of Remushenta (*Tomb* 27). His titles were *Ha* prince, *Sahu* of the King of Lower Egypt, confidential friend of the King, Royal acquaintance, Great Chief of the Oryx nome, and three legal titles, "He who is in the Chamber," "He who belongs to the city of Nekhen," and "Chief of the city of Nekheb."

The frieze is of the Khcker ornament with rectangles of colour above and below. On the W. wall N. of the doorway is painted a figure of Baqt, in front of whom is an altar to which men are bringing offerings. Round the false door are incised hieroglyphs, giving the usual prayer formulæ for *per kheru* offerings.

Of the four or five rows of scenes with which the walls were painted, only the two topmost have escaped destruction at the hands of the Arabs, who have scribbled *graffiti* over the lower part. On the N. wall, row 1, is a hunting scene in the desert; row 2, men fowling with a clap net.

Tomb 32 consists of an outside portico with arched roof, and architrave supported by two octagonal columns; a chamber beyond, of which the floor level is higher than the door sill, though now no steps remain to connect the two over the sloping shaft that goes down from the door; and a shrine at the end, on the back wall of which there remain a few traces of sculpture. In the S.W. corner is a shaft about 30 ft. deep ending in a small unfinished chamber. The name of the owner of the tomb is unknown.

Tomb 29, which has Coptic openings into Nos. 28 and 30, is that of Baqt I. It was excavated too high in the stratum, and so the roof was left perforce in a rough state. Baqt was "Great Chief of the Oryx nome," and bears, besides, the usual titles. He was father to the Baqt of Tomb 33. As in Tomb 33, no representations of deities occur, but prayers are addressed to the two chief funereal gods, Osiris and Anubis. The frieze here is a kind of rope pattern. Though the W. wall is much damaged, it is possible to see, to the N. of the doorway, a figure of Baqt, in front of whom are scribes in three rows; and to the S. of the doorway a boating scene. At the E. end of the N. wall can be seen a quarrel between two crews. Under the chair of Baqt on the E. wall is a dog. The lowest row in the middle of the S. wall shows six men trying to overturn a bull, which is tossing one of them. To the rt. of this are three dwarfs. Further to the rt. are groups of wrestlers, men leading and driving goats and oxen, bulls fighting, and ploughing scenes.

Tomb 27 is a plain chamber which seems to have been carefully finished except the false door to the rt. of the entrance. It belonged to Remushenta, and it has six burial shafts. Remushenta was the father of Baqt III. (*Tomb* 15), and also of a Kheti. He bears the same titles as Baqt II. (*Tomb* 33). On the l.-hand side of the E. wall stands a figure of Remushenta in a leopard skin, and on the rt. he is again seen seated on a chair, underneath which is a dog.

In *Tomb* 24, now connected with 23, was found an undisturbed burial of the XIth or XIIth Dynasty; the mummy lying in a plain wooden coffin, inscribed roughly in blue paint; and thirteen stands for jars.

Tombs 22 and 23 are unfinished. No. 23 is that of Neter-nekht. The painted eastern wall shows that the decoration of the tomb went on side by side with its excavation. Traces of painted patterns are still left on the ceiling, but the *graffiti* show that the chamber was once used as a Coptic schoolroom. Neter-nekht was "administrator of the eastern desert," and bears the other secondary titles found usually in these tombs, but was not chief of the Oryx nome. His wife, who was a priestess of Hathor, was called Her-ab. Two men of the name of Kheti and a Khnem-hetep are also mentioned in the inscriptions. The ceiling beyond the architrave is elaborately painted. It is divided into two by a simulated wooden beam. Low down, on the N. wall among many other Coptic inscriptions, is an alphabetical table. The E. wall has been much damaged by *graffiti*. At its N. end stands Neter-nekht, with his mother Arit-hetep to the rt., and his wife Her-ab to the l. The inscriptions above give the titles of these three persons.

Tomb 21, also unfinished, belonged to Nekhta. Perhaps because it is excavated in a finer piece of rock, the work of this tomb is better than that of most of the tombs of this group. To the larger of the interior shafts has been left a low parapet in the rock. Nekhta was a "Great Chief of the Oryx nome."

In *Tomb* 18 there are five burial pits still untouched. Though it is not finished in any part, it is interesting as showing, from the varying stages of completion in which we see its ten lotus-bud columns, the manner in which the mason set about his work. The peculiar shape of the tomb is owing to the presence of an earlier tomb (No. 19) to the S.

The Tomb of Kheti (No. 17) is the second largest in this group. On the N. side of the door is a curious buttress partly destroyed, with traces of carving on its southern face. Two of the six lotus-bud columns that supported the architrave are still intact, and show remains of bands of colour, yellow, green, red, and white. Kheti was "Great Chief of the Oryx nome to its entirety," and, besides bearing all the other titles found in the foregoing tombs, he was "Captain of the soldiers in all different places." He was a son of Baqt III., and his wife Khnem-hetep, and he had a son Kheti. Among the local deities mentioned in the inscriptions is "Sekhet, mistress of hunting." On the architraves are rows of hieroglyphs. The style of painting throughout the tomb is coarse, and the figures are not well drawn, nor the hieroglyphs clearly inscribed. On the N. side of the entrance wall is a picture of Kheti harpooning fish. To the rt. of this are small scenes of pools of water with clumps of papyrus and lotus plants. There are also boating, fishing, and fowling scenes, and representations of hippopotami, wild boars, and calves.

The S. side of the entrance wall is much defaced; but to the l. of the false door may be traced pictures of women grinding corn and men preparing confectionery. The band of hieroglyphs running round the walls below the frieze gives the titles of Kheti, or the usual *seten hetep ta* formula (see Hieroglyphs, p. 90). The scenes on the N. wall show men and women working at various trades, or engaged in domestic occupations; also a procession of statues of Kheti and his wife in a *naos* drawn by seven men. In front of a standing figure of Kheti are three dogs. On the E. wall are 122 groups of wrestlers in different attitudes; below is a battle scene. Scenes of games and diversions are represented on a pilaster on the S. wall, and between this and the next pilaster is a colossal figure of Kheti attended by a parasol bearer. Before a large seated figure of Kheti on the W. half of the S. wall a scribe and a priest burn incense in a censer. To the E.

of a roughly-cut later recess, Champollion, the great Egyptologist, has inscribed his initials.

Tomb 16 is the counterpart of 14.

The main chamber of *Tomb* 15, 54 ft. 9 in. by 32 ft., and averaging 15 ft. 6 in. in height, is the largest at Beni Hasan. The two lotus-bud columns have disappeared. At the E. end of the S. wall there is a small chamber, containing a table of offerings, and a false door on the W. wall. There is a large tomb shaft just outside which was cleared of its forty tons of stones and boulders to a depth of 79¾ ft., where a doorway on the northern face was found leading into a chamber about 12 ft. by 10 ft. 6 in., and in the centre of this chamber another shaft 20 ft. deep was discovered, at the bottom of which on the S. side a doorway led into a chamber 12 ft. by 8 ft., with benches on which were probably ranged the coffins. Leading off from this is a carefully finished chamber on a lower level. The total depth of this shaft is 105 ft. 3 in., the deepest yet found and cleared in Egypt. The tomb is that of Baqt III., son of Remushenta (*Tomb* 27), and father of Kheti (*Tomb* 17). He was "Governor of the Oryx nome in its entirety," and bears the usual titles. The drawing of the human figure here is good, the wrestlers being the most naturalistically treated figures in Egypt; but that of the animals is weak. Some of the hieroglyphs—those above the large figures of Baqt—are coloured with much care and detail. The subjects of the paintings on the N. and E. walls resemble those on the N. and E. walls of *Tomb* 17. To the l. of the large figure of Baqt at the W. end of the S. wall are some scenes representing various games, thimble-rig (?), prisoner's base (?), draughts, "counting on the head and on the hands," &c. Among the Coptic *graffiti* is one which reads "pray for me," and another "The Father, the Son, the Holy Ghost, Mary and Martha."

Tomb 14 belonged to Khnem-hetep I., father of Nekhta (*Tomb* 21), who bears, besides the titles mentioned before, that of "Superintendent of the priests." His mother was called Baqt, and his wife Set-ap. On the S.W. wall of the main chamber is a now almost undecipherable historical inscription, recording a naval expedition, and mentioning Amen-em-hat I. by his prenomen Se-hetep-ab-Ra. It mentions that the king made Khnem-hetep "*Ha* prince of the town of Menat-Khufu," for certain services rendered.

The paintings are very much faded, but appear to have been of much the same style as those of Tomb 15. In the lowest row on the E. walls is an interesting group of foreigners (Libyans) being led by an Egyptian superintendent.

Tomb 13 is that of another Khnem-hetep, a "Royal Scribe" and "Regulator of the *Sa* order in the temple of Bast." He bears other religious titles, such as "Enlightener of the temple," &c., and the civil titles "Superintendent of the leading offices" and "Superintendent of the house." On the doorposts and lintel of the entrance to the small rectangular chamber are eight lines of inscription in incised hieroglyphs, giving the names and titles of Khnem-hetep. On the L.-H. post, besides the usual *seten hetep ta* formula, we read "the lover of his city, whom his city loved, untainted by robbery (line 2), knowing what is said, free of contradiction, long-suffering in the midst of nobles, knowing the result of his speech, firm of foot."

Tomb 9 has been carefully finished, but no remains of paintings can be traced.

Tomb 5 shows, in its unfinished state, the method of cutting out a tomb. The sixteen-sided columns are merely roughed out, and blocks remain all over the floor, cut but not split off from their bases. The main chamber was designed to contain three aisles with curved roofs.

Tomb 4 of Khnem-hetep IV., son of Khnem-hetep II. (*Tomb* 3), is unfinished. The owner's name is on the lintel of the doorway into the main chamber.

Tombs 3 and 2 are the most important in the northern group. No. 3 is

smaller but of better workmanship than No. 2. From the plain, up the hill, to the court there was originally a road or *dromos*, which is still distinguishable by the boulders rolled to either side. Tombs 2 and 15 were also approached in this way. The two sixteen-sided columns of the portico remain intact. The fluted shafts taper slightly to the abaci, which support the arched roof of the portico. No trace of the door remains except the pivot hole in which it swung. The columns of the nearly square main chamber have all been cut clean away; a portion of one was found in one of the shafts. The roof is arranged in three flat arches. The shrine, containing a large seated figure of Khnemhetep, is much better finished than that in Tomb 2. A portion of the face of this figure was found on the hillside, as was also the hand of Amenemhat from Tomb 2. The door of the shrine was in two leaves.

Of the four tomb-shafts the central one on the S. side of the tomb led down 30 feet to chambers of almost the same plan as those described in Tomb 15, in which sarcophagi were found. Like most of the Beni Hasan tombs, this one also had been plundered.

The dado of this tomb was painted in imitation of rose-granite, as were the doorposts and lintel of the entrance. The ceiling is decorated with red and yellow squares containing black and blue quatrefoils. The frieze is the usual Kheker ornament, and coloured rectangles. Between the paintings and the dado run two bands of colour.

The human figure is boldly drawn and well-proportioned, and the animals, fish, and birds are very cleverly depicted.

The owner of this tomb was Khnemhetep II., son of Baqt, the daughter of Khnem-hetep I. (*Tomb* 14). Khnemhetep I. had one son and one daughter; his son Nekhta (*Tomb* 21) died without a son, and therefore his daughter's son succeeded to the princely title conferred upon his grandfather by Amenem-hat I., i.e. "*Ha* prince of Menat-Khufu, and administrator of the Eastern desert." He had also ten priestly titles. He was priest of Horus and priest of Anubis.

The exterior inscriptions give a list of 23 festal days on which services of funereal offerings are to be performed, and a prayer to the visitor to make offerings.

On the dado of the chamber is incised an inscription of 222 vertical lines carelessly inscribed. It is biographical, ending with the name of the architect of the tomb, which is Baqt. The inscriptions round the shrine are similar to those round the entrance door.

Over the entrance-doorway is a picture of Khnem-hetep, attended by his household servants; and above that a procession to the tomb of the deceased carrying a statue of Khnemhetep in a *naos*. To the S. of this entrance the scenes represent carpenters, fullers, boat-builders, potters, weavers, bakers, and sculptors working at their trades. The middle row shows the children and harîm of Khnemhetep journeying to Abydos. To the N. of the entrance are scenes representing the storage of grain in granaries and scribes registering the amounts; harvesting and threshing, ploughing, voyage of the mummy to Abydos, orchard, vineyard, and garden scenes, oxen fording a stream, and a fishing scene.

On the N. wall, Khnem-hetep (E. end), attended by a son, a servant, and three dogs, receives agricultural and other produce, presented by officers and members of his household, and a party of foreigners. These latter, called Aamu, are headed by a royal scribe, who holds in his hand a papyrus roll on which is written the prenomen of Usertsen II., and following it, "the number of Aamu brought by the son of the *Ha* prince Khnemhetep, on account of the eye-paint [kohl, stibium], Aamu of Shu, number amounting to 37."

These foreigners, according to the dragoman's story, are Joseph's brethren arriving in Egypt; but as these tombs were excavated long before the

period of Joseph, the description must not be credited. The procession is, however, extremely interesting, as representing the most ancient known immigration of Asiatic tribes into Egypt. The type of face, the wearing of the beard forbidden to the Egyptians, and the clothes of the group are entirely different from the pictures of Egyptians. The name of their chief who stoops over the gazelle is Absha. The groups of birds behind the Aamu are most beautifully drawn. In the second row of pictures from the floor at the W. end are men fattening cattle and geese, drawn with some attempt at perspective.

On the E. wall, Khnem-hetep is seen fowling from a canoe, accompanied by his wife, his son, and two attendants. Among the fish in the water below are a crocodile and a hippopotamus.

Above the shrine, Khnem-hetep is accompanied by his son and Baqt, the contractor for the tomb. To the rt. of the shrine, beneath the picture of Khnem-hetep spearing fish with a trident, are men in canoes. The detail of the papyrus marsh is worthy of close inspection.

On the S. wall, Khnem-hetep is seen seated in front of an altar, above which is a list of 53 offerings. The scenes represent priests performing services, officers and servants of the household bringing offerings. No less than 88 officers and servants are mentioned in the tomb, and 6 priests. Among the servants are 2 "maid house-messengers."

The ceiling of the *shrine* is decorated like that of the main chamber. The dado has been elaborately decorated in colour, but is now much damaged. Flanking the almost entirely destroyed statue of Khnem-hetep on the L.H. side, is an incised and painted portrait of his wife Kheti. One of the women on the R.H. side is Khnem-hetep's mother. On the N. wall are 3 daughters of Khnem-hetep, and on the S. wall 5 sons and 3 officers.

Tomb 2 has an open outer court with remains of a front wall, which was probably never more than 2 or 3 feet high. The shafts of its two columns are octagonal, tapering slightly to the square abaci, which support the architrave and the arched roof. The wall separating the court from the main chamber is 4 ft. 8 in. thick. The four 16-sided, fluted columns divide the chamber into a nave and two aisles with curved ceilings. The shrine at the E. end contains a colossal seated statue of the corner of the tomb, flanked by two smaller standing ones, all hewn out of the solid rock. The openings of the two mummy shafts have slightly raised and rounded rims.

This tomb belonged to Amen-em-hat or Ameni, as his name is variously written, who was govenor of the Oryx nome, and a high official in the court of Usertsen I. He was *Erpa* prince, *Ha* prince, *Sahu* of the King of Lower Egypt, confidential friend of the King, true royal acquaintance, regulator of the two thrones, superintendent of the pools of sport, overseer of horns, hoofs, feathers, and minerals, chief captain of the host of the Oryx nome, &c. Besides the 3 usual legal titles, he bears 15 religious titles. Of the 63 officers and servants mentioned in the tomb, there are 9 food providers, 5 scribes, 7 maid house-messengers, a superintendent of canals, 4 herdsmen; and there are 9 priests.

The door-posts and lintel, which were painted to imitate granite, are incised with hieroglyphs in green, the inscription giving the titles of Amen-em-hat and also his character. In it we are told that he "pleased the heart of all people, made the timid man to prosper, forwarded travellers on the river, that he was punctual [arriving at his appointed time], free of planning evil, was not greedy, and spoke the truth."

The thickness of the walls makes a kind of entrance passage. On the sides of this is a biographical inscription, commencing with dates and going on with the usual address to visitors. "Oh ye who love life and hate death say: Thousands of bread and beer, thousands of cattle and wild

fowl, to the *Ka* of the *Erpa* prince, &c." Then follows an account of three expeditions, and then the character of Amen-em-hat set forth in the first person.

Of the paintings, those on the S. wall are much more carefully executed than the rest. The scenes on the W. wall show arts, trades, and agricultural pursuits. The N. wall is chiefly taken up with a representation of Amen-em-hat receiving cattle and agricultural produce from his officers and servants, led by a scribe, who holds in his hand a brief *résumé* of the objects, mentioning 30,000 asses (?) and 3000 oxen.

On the E. walls are represented wrestlers, soldiers attacking a fortress L.H., a battle scene R.H., Amen-em-hat's funeral barge L.H., towed by two ships in full sail, and a harîm boat, R.H.

At the E. end of the S. wall, Amen-em-hat sits in front of an altar, before which priests perform services, and to which servants bring offerings. The priests are led by his son Khnem-hetep. At the W. end of the wall sits Amen-em-hat's wife Hetept, similarly attended.

The paintings in the shrine have been very carefully done. They represent priests performing services and bringing offerings.

The figures to the R.H. of the colossal figure of Amen-em-hat is his wife Hetept, that to the L.H. his mother Henna.

(*E.*) At **Shêkh Timai** are some catacombs, including a large tomb without inscriptions, and limestone quarries, and traces of the crude-brick wall of *Gisr el-'Agûz* are seen on the low hills near the river. The story of it here is, that a queen built it to protect her son from the crocodiles—a fair specimen of Arab tradition.

There are no sculptures in the excavated tombs of Shêkh Timai, but the curious nummulitic rocks, and large rounded boulders, full of fossils, are worth the trouble of a walk to the hills if there is time to spare.

(*E.*) The river here has, except at high Nile, almost deserted its ancient course beneath the mountains, and takes a considerable bend to the W. Near the S. end of the old channel is the site of **Antinoë**, or *Antinoöpolis*, the few ruins of which still existing lie among the magnificent palm-groves of the modern village of *Shêkh 'Abâda*. It was built by Hadrian, and called after his favourite, Antinoüs; who, having accompanied him to Egypt, drowned himself in the Nile, with the idea of securing the happiness of the Emperor (which an oracle had declared could only be obtained by the sacrifice of what was most dear to him); in commemoration of which Hadrian founded this city near the spot, and instituted games and sacrifices in his honour.

Enough could be seen of its remains at the beginning of the present century to show that it was a large and important city, filled with public buildings worthy of the magnificence and taste of its founder. Amongst them were a theatre, a triumphal arch, and two streets flanked by columns, one of which ran from N. to S. towards the theatre, the other from E. to W. towards the city-gate and hippodrome. Some of the bases of the columns are still visible, as well as the site of the hippodrome. The monuments of Antinoë, many of them inscribed, were destroyed, and the stones carried to Cairo in 1827 for the house of the Defterdar Bey at Bulaq, which was afterwards burnt. What was left was burnt into lime at a later date for building the sugar-factory at Roda. On the N. side of the ruins is a half-buried temple of Ramses II., the heads of 18 columns of which are visible. We read upon them the names of Horus and Yusâs, "the mistress of On."

Antinoë was the capital of a nome, called after it the Antinoïte, to which Ptolemy says the two Oases were attached. This was one of the new provinces or departments of Egypt, added at a late period, when Egypt was under the rule of the Romans, and Heptanomis was then condemned to signify, or at least to contain, 8 nomes.

The modern name of Antinoë was

given it, according to Wansleb, from a Moslem who was converted to Christianity, and afterwards, under the name of Ammonius *el 'âbid* ("the Devout"), suffered martyrdom there. It is also called *Ansina* or *Insina*, and *Medînet Ontholae*, in Coptic *Antnôu*; and the old town of Antinoë itself succeeded to one of earlier time, the name of which is unknown. Abû'lfêda describes it under the name of Ansina, as having "extensive remains of ancient monuments, and much arable land": and he adds, "that the Nubian geographer, Edrisi, speaks of it as an ancient city remarkable for the fertility of its land, and said by common report to be the city of the magicians, who were sent for thence by Pharaoh."

(*W.*) At **Roda** (290 k.) 178 m. (Rly. Stat.), 15 min. from Post Office, opposite the remains of Antinoë, is one of the largest sugar factories on the Nile, well worthy of a visit. Close to them is a palace of the Khedive, now used as a school.

The river again makes a great bend, and reaches on the same bank *Bayyadîya* (296 k.), a village inhabited by Copts.

(*E.*) A short distance to the southward of Antinoë are some crude-brick ruins called **Medîna**, "the City"; probably from the village having succeeded to, or being peopled from, Antinoë. The modern peasants believe them to be ancient. They appear to be wholly of Christian time; and though now deserted, the houses in many parts are nearly entire. Beyond these again (294 k.) is a modern Christian village (on a *tell*), called *Ed-Dêr*, or *Dêr Abû Honnes*, "the Convent of Father John"; where stones of a temple of Ramses II. have been found; and near the summit of the hill behind it, S. of the village, and to the N. of the nearest ravine, is a very ancient church or chapel, in one of the extensive quarries with which it is honeycombed. On the walls are painted several subjects from the New Testament, as Herod (HPωTHC) ordering the slaughter of the Innocents, the Flight into Egypt, Elisabeth ("Elissa") and Zacharias, and on the side wall numerous saints, with their names written over them. In one of two adjoining chapels in the same quarry are the marriage in Cana (in which the Saviour uses a wand while turning the water into wine); the raising of Lazarus (treated in the same way as on a tomb of one of the exarchs at Ravenna); the meeting of Mary and Elisabeth; and other subjects. They are by a better hand than those of the other chapel, though of the same date. The walls and ceilings are covered with Coptic and Greek *graffiti* (and one Ethiopic), among them being an extract from a homily of St. Gregory of Nyssa. Some of the saints here represented are (like "St. Damianus") of the 6th century. From not having been altered by later occupants, these rock-churches have an interest which the underground church at Abû Honnes itself has ceased to have, though it has the reputation of dating from the time of the Empress Helena, the mother of Constantine. Besides the triple church already described there are numerous other monuments of the early Christian period in the quarries. They were first the homes of anchorites, whose inscriptions, in Greek, are cut on stones outside the cells in which they had lived. Thus we have "Anba Victor rested in the Lord God the 20th of Mesorê," "Anba Abraham rested in the Lord God the 16th of Mesorê of the 6th Indiction." The cells subsequently became shrines and places of pilgrimage, and the pilgrims wrote prayers upon the walls for the intercession of the saints. After passing a second ravine to the S. we come to another church, in which is an elaborate piece of sculpture representing a Maltese cross with flowers, eagles, and clusters of grapes. On either side is a bilingual inscription (Greek and Coptic) which is as follows:—"Papias the son of Melito, the Isaurian, deceased the 20th Pharmuthi, the 7th Indiction. He was buried in the holy place of the venerable Makarios. May the Father, the Son, and the Holy Ghost grant rest to his soul in this holy place with peace! Amen, Emmanuel!"

A little S. of the triple church are the remains of a tablet, apparently of the XVIIIth Dynasty, and S. of the tomb of Papias, on the summit of the cliff at the entrance of a quarry at the S.W. corner of the nearest ravine, is another tablet (defaced in 1889), which stated that the quarries had been opened in the first year of Amen-hetep III. for the sake of buildings at Khmunu (Eshmunên). Less than a mile farther is another convent, or Christian village, called *Dêr en-Nakhl*, "of the Palm-tree," close to which is the burial-ground, with a church.

(*E.*) *Tomb of the Colossus on a Sledge.*—This grotto is at the left hand of the ravine, behind the convent and village of Dêr en-Nakhl, near the top of the hill, and a little way to the right of a sort of road, which is seen from below running upon the upper part of the hill-side. The following are the bearings, by compass, of the principal objects from its entrance:—Antinoë 332½°; Reramûn 276° (or 6° N. of W.); Dêr en-Nakhl 288°, ¾ of a mile; and El-Bersheh (301 k.) 236°, 2 miles. In the grotto, until 1889, was one of the most interesting subjects found in any of the Egyptian tombs; it is now partly destroyed. It represented a colossus on a sledge, which a number of men are dragging with ropes, one of the few paintings that throw any light on the method employed by the Egyptians for moving weights.

The tomb was that of Thoth-hetep, the son of Kai, a feudal prince of the Hare nome, and the inscription attached to the picture states that the colossus was 13 cubits (over 20 ft.) in height, and had been cut out of the alabaster quarries of Hat-nub (E. of Tel el-Amarna). The transport was one of great difficulty, and the Egyptian inhabitants of all parts of the nome were collected for the work. One hundred and seventy-two men, in 4 rows of 43 each, pull the ropes attached to a ring in front of the sledge; and a blue liquid, perhaps grease, or water, is poured from a vase by a person standing on the pedestal of the statue, in order to facilitate its progress as it slides on the ground, which was probably covered with a bed of planks, though they are not indicated in the picture.

Behind the statue are 4 rows of men, in all 12 in number, representing either the architects and masons, or those who had an employment about the place to which the statue was to be conveyed. Below are others, carrying vases, apparently of water, and some machinery connected with the transport of the statue, followed by taskmasters with their wands of office. On the knee of the figure stands a man who claps his hands to the measured cadence of a song, to mark the time and ensure their simultaneous draught; and below him is another man who strikes in unison the *narazôn* or cymbals.

The colossus is bound to the sledge by double ropes, tightened by means of long pegs inserted between them and twisted round until they were completely braced; and, to prevent injury from the friction of the ropes, a compress of leather, lead, or other substance was introduced between them and the stone. Before the figure a priestly scribe is presenting incense in honour of the person it represents: and at the top of the picture are seven companies of men marching in an opposite direction. They are probably the reliefs for dragging the statue. Beyond are men slaying an ox and bringing the joints of meat before the door of the building to which the statue was to be conveyed; and below this the owner of the tomb is seated under a canopy. Boats, and other subjects, are figured under the compartment of the colossus; and on the opposite wall are an agricultural scene, potters, a garden with a vineyard, and women working in thread. The last subject is remarkable for a new kind of loom, and the mode of reeling off thread from balls turning in a case. On the end wall, to the left of the niche, are some fish well drawn, with the colours in a good state of preservation.

Among other subjects in this tomb is the ceremony of pouring a liquid from a vase (probably ointment) over

the deceased; sprinkling the ground before him as he walks; the bearing of offerings; fishing and fowling scenes; and on the outside a chase, and other spirited sculptures. Unfortunately a great portion of the roof and walls has fallen in, and in 1889 the paintings were shamefully mutilated. Among other scenes that were destroyed was that of a weaver with outstretched arms, standing in a rectangular compartment, which bore a close resemblance to the Crucifixion. Thoth-hetep lived under Amen-em-hat II., Usertsen II., and Usertsen III. of the XIIth Dynasty, and his second son was named Usertsen-ankh. He was "great chief" or nomarch of the Hare nome, and his tomb is numbered 2.

Immediately W. of the Colossus tomb (No. 2) is the tomb (No. 1) of Thoth-nekht, son of Set-hez-hetep, a contemporary of Usertsen I. and nomarch, which has been much injured by earthquake and quarrying. E. of No. 1 is the ruined tomb (No. 3) of "the royal scribe" Sep, the son of Uaz-kau-es, brother of Aha-nekht. Then comes the tomb (No. 4), still more ruined, of the nomarch Nehera, the son of Kema, and great-great-grandfather of Thoth-hetep, which contains a fragment of a harper's song. Beyond, to the E., is the tomb (No. 5) of the nomarch Aha-nekht, the governor of the capital city and prime minister and the son of Thoth-nekht. Tomb 6, of Thoth-nekht, son of Ankh, is almost entirely destroyed; beyond it is the tomb (No. 7) of Nehera, "the high priest of Thoth." Below No. 5 is a group of 3 small tombs, the easternmost of which (No. 8) was perfect a few years ago when the inscriptions in it were copied by Sayce, but in 1889 it were more than half destroyed. It records the names of Aha-nekht, the nomarch, and of Aha, "the steward of the royal Harîm." The two adjoining tombs (Nos. 9 and 10) are those of Khnem(?)-nekht and the nomarch Aha-nekht. E. of No. 7, round a corner of the path, is a *stela* dated in the 33rd year of Thothmes III., and destroyed in 1889. The large quarry beyond contains the name of Nektanebo II. In the same quarry are drawings of two crocodiles, one of them accompanied by the *Trochilus* bird, as described by Herodotos (II. 68). Below the tomb of the Colossus are some smaller tombs, most of which belong to the age of the VIth Dynasty, and in one is the *Ka*-name of an unknown king Neferkhau. One of them has been transformed into an early Christian Church.

The tombs have been published in facsimile in the 'Archæological Survey of Egypt,' vols. iii.–iv.

There are also some tombs along the face of the hill on the S. side of the ravine, though they are of little consequence. But some of them are of the age of the VIth Dynasty, and in one the name of Pepi has been found, though it is no longer visible. In two of them the names of Ankh and Thoth-nekht, the son of Teta, can still be read.

(*W.*) Nearly opposite Dêr en-Nakhl is **Reramûn** (298 k.), some distance inland from which is

Eshmûnên (1 m. inland from Roda), which occupies the site of *Hermopolis Magna.* The modern name is derived from the Coptic *Shmûn*, the Old Egyptian name being Khmunu, the city of the "Eight." The dual form of the Arabic name is due to the fact that the town had a *sahil* or port on the Nile. Khmunu was the capital of the Hermopolitan nome, and its presiding god was Thoth. Accordingly it derived its Greek appellation from the worship of this deity, who was supposed to answer to Hermes, or Mercury. He was the patron of letters, and the scribe of Heaven; his office was not less important in imparting intellectual gifts from the Deity to man, than in superintending the final judgment of the soul, and in recording the virtuous actions of the dead when admitted to the regions of eternal happiness. The modern town stands on the southern extremity of the mounds, which are of great extent; and objects of antiquity are occasionally found by the peasants while removing the nitre. In an old mosque

are some white marble columns and other remains of the Roman period, and on the N. side of the mounds granite columns and limestone capitals mark the site of the ancient temple. N. of these are blocks with the cartouches of Philip Arhidæos. This is all that is left of the magnificent portico (124½ ft. long and 29½ ft. wide), with columns 55 ft. high, which was destroyed by Ibrâhîm Pasha to build a saltpetre factory.

The tombs of the ancient city lie at the base of the Libyan hills to the westward, where numerous ibis-mummies have been buried, many of which are found deposited in small cases, and perfectly preserved. The cynocephalous ape, the attendant of Thoth, is also met with, embalmed and buried in the same consecrated spot. It is here that *Ibeum*, or the *Nhip* (of the Copts), probably stood; for it is evident that the position given in the Itinerary of Antoninus is incorrect; and Ibeum, the burying-place of the sacred birds of Hermopolis, could not have been 24 m. distant to the N. of that city. Not far from these tombs, about 3 m. W. of Tûna and the Bahr Yûsuf, is a curious sculptured *stela*, on the nummulite rock of Gebel Tûna, representing the king Amen-hetep IV. or Khu-en-Aten, with his queen, worshipping the Sun, which darts forth rays terminating in human hands; a subject similar to those in the grottoes of Tel el-Amarna. They are accompanied by two of their daughters, holding *sistra*, while 3 other daughters are incised on altars in front of the king and queen. Below the figures are 25 lines of hieroglyphs, much defaced. 2 m. S. (S.W. of Kôm el-Ahmar with Greek remains) is another *stela*, called El-Qa'la, with 27 lines of inscription and figures of the king and queen and their two daughters. It was much injured in 1889. Another (much injured) *stela* was discovered by Dr. Petrie more than 6 m. to the S., and S.W. of Dalgût or Dilga. Between here and Dashlût (1 hr. S.) are inscribed tombs in which scarabs of Thothmes III., bronze figures of Horus, and Greek coins have been found, as well as mummies of the ibis. S. of this again, W. of Mêir, some important sculptured and inscribed tombs were discovered by Johnson Pasha, from which Greek papyri have since been derived. They probably represent the cemetery of Qesi, the modern El-Qusiya. 2 m. S. is another tablet with statues, and 7 m. S. of that in the desert is a third *stela* without statues.

(*W.*) From *Bayyadîya* (296 k.) to the mountain is a ride of about 3½ hrs. on donkeys, at a quick walk; and Eshmûnên is a little more than half-way from Bayyadîya to the Bahr Yûsuf, which in March has very little water. There is a town not far off, called **Tûna** or *Tûna el-Gebel* ("of the Mountain"): in Coptic, *Thôni*. Another, called *Darût-Eshmûn*, or *Darût en-Nakhl* ("of the Palms"), has the usual mounds of round towns, but no remains in stone. It stands on the E. bank of the Bahr Yûsuf, and from its name and position probably occupies the site of the *Hermopolitana Phylakê* (Φυλακή), as Darût esh-Sherîf does that of the Theban castle. It is the *Terôt Shmûn* of the Copts.

Abusir, the *Pousiri* of the Coptic MSS., was on the W. of the Bahr Yûsuf, near the Libyan hills.

(*W.*) **Mellâwî** (300 k.), 184 m. (Rly. Stat.), claims the rank of a town (*bender*), and has a weekly market. The inhabitants are mainly Copts. Its mounds probably mark the site of an ancient town.

(*E.*) A little higher up the river at the projecting corner of the mountains is a place called *Shêkh Sa'îd*, behind and to the northward of which are several grottoes and modern quarries. Some have the usual agricultural and other scenes, and the various subjects common to tombs. They belong to the period of the Vth and VIth Dynasties. One of them, that of Bebi, records that the owner was a prince of the palace of Pepi; another was the tomb of a "prophet" of the kings Khufu (Kheops) and Userkaf; while a third belonged to a prince of the palace named Teta-Ankh. We find in them specimens of the false doors and architectural ornaments found at the tombs near the pyramids, and some figures in relief. Before

several of the grottoes are crude-brick walls, built when inhabited by the Christians, who converted one of them into a church, cutting a circular niche into the rock opposite the entrance. The road passed by a stone quarry at the top of the hills and then descended into a valley coming from the eastward, and opening upon the level plain. Here it joined an old road of considerable breadth, which ran in a southerly direction behind the town, whose extensive mounds lie to the S. of the modern village of *Tel el-Amarna* (310 k.).

S. of the corner of Gebel Shêkh Sa'îd, and below a tomb (without sculptures or inscriptions), are the extensive ruins of a city, which seems to have preceded that of Tel el-Amarna. Pottery of the XVIIIth Dynasty has been found on its site, as well as fragments of wine-jars inscribed with the name of Khu-en-Aten. The city lasted down to the Roman times.

On the summit of the same plateau, 12 m. E. of Darût, and 5 m. S.E. of Khu-en-Aten's tomb. is the celebrated alabaster quarry of Hat-nub; it is the same quarry to which Una was sent to fetch the altar for his sovereign's pyramid. There can be no doubt about it, as the name Hat-nub is found inscribed in 5 different places. Cartouches and short records of the following kings are also to be seen: Khufu (*IVth Dyn.*), Pepi Mer-en-Ra, and Pepi II. (*VIth Dyn.*), and mention is made of the 30th or jubilee year of Usertsen I. (*XIIth Dyn.*). A road 10 paces broad, cut in the rock, leads into the quarry, and on the rt. side are small niches, once apparently holding tablets or inscriptions. There is a much smaller quarry near that of Hat-nub, containing the cartouches of Amen-em-hat II. and Usertsen III. (*XIIth Dyn.*).

(*E.*) *Haggi Qandîl* (312 k.), 192 m. Rly. P. O. and T. Stat. at Dêr Moes on the W. bank not far from the river. This is usually the best place at which to disembark for paying a visit to the ruined **Palace**, and **Rock-cut tombs of Tel el-Amarna**, about 3¼ m. distant from the river. *Donkeys bad and people turbulent and rude.*

The extensive ruins lying in the plain behind Haggi Qandîl and the rock-cut tombs in the hills are all that is now left of the city built by Khu-n-Aten (*XVIIIth Dyn.*), and called by him *Khut-Aten*, "the horizon or resting-place of the sun's disk." Amen-hetep IV. (*Khu-n-Aten*) revolted from the superstitious and grossly physical worship of Amen-Ra at Thebes and endeavoured to bring in a purer and more spiritual form of religion. Finding this impossible in the priest-ridden capital of his kingdom, he quitted Thebes and retired to this spot on the open plain, which was in the Hermopolitan nome. Here he built his new capital, with a palace and temple dedicated to the "Aten," or sun's disk. A reform in social matters as well as in art went along with the reform in religion, and it is interesting to notice—specially on the painted pavement in the palace—how the artists of that period strove to break away from the old hieratic canon into a nearer approach to nature.

The territory placed under the protection of the Sun-god in his manifestation as the solar disk was defined by a succession of *stelæ* cut on the rocks, near el-Hawâta and el-Tell on the E. bank and near Tûna and Gilda on the W. bank.

The Ruins of the City lie about 1½ m. S. of the landing-place, and the ground plan as well as the streets and ruined houses may be traced without difficulty. The temple lay to the N. of the city and was quadrangular; adjoining it on the S.W. side was the *Royal Palace.* It had been gorgeously decorated with inlaid work as well as with painting and sculpture. Several of the rooms contained beautiful **Pavements of painted stucco work**, of which four are still in a state of fair preservation. In that of the hall of the harîm we can distinctly see where repairs have been made in ancient times.

A small house has been erected over these pavements in order to preserve them, and is called by the Arabs *el-Kenîsa*, or "the church" (*key with the gaffir, who lives at el-Tell*). The *first pavement* belonged evidently to the hall of the harîm, the roof of which was supported by twelve pillars. A band of Asiatics and the "nine bows," emblematic of the hereditary enemies of Egypt, divides it into two portions. In each of these is represented a rectangular pond, in which may be seen fish and water plants, while birds and animals disport themselves in the tangle of marsh plants growing round the sides. Bouquets of flowers and painted vases form a complete border. The second room contains also a very fine pavement, divided like that in the harîm into two sections, and also representing a pond full of marsh life. Notice the admirably drawn calf frisking about, and the wounded wild duck falling through the air. The roof of this hall was supported by sixteen columns; the bases of four of which are still *in situ*. A few architectural fragments are also preserved in the second room.

E. of the palace lay the "*House of the Royal Rolls*," otherwise the Foreign Office of the city. Here were discovered, in 1887, 300 clay tablets inscribed with the cuneiform characters of Babylonia. They proved to be despatches and letters from the kings of Babylon, Assyria, Mitanni, and Cappadocia, as well as from the Egyptian governors in Jerusalem, Canaan, the "field of Bashan," and Syria. They throw a flood of light upon the life and manners of Egypt, Western Asia, and Babylonia in the 15th cent. B.C. It is evident that at this time Canaan was governed by the Egyptians; and some of the most interesting of the letters are those sent from Ebed-tob, the vassal king of Jerusalem. Some of the correspondence is addressed to Amen-hetep III., the father of Khu-n-Aten, and must have been removed from Thebes when the capital was transferred to the northern city. Among the royal letter writers are Burnaburyas, king of Babylonia, who applies to the Pharaoh for gold, and Dusratta, of Mitanni who wishes to ally his family in marriage with the Pharaoh.

The **Northern Tombs** lie about 1½ m. from the palace, and are in plan the same as those of the XVIIIth Dynasty found at Thebes. They are numbered in black figures running from N. to S. (*key with the gaffir, who lives at el-Tell*).

No. 1 is that of **Huia**, the treasurer to the queen-mother, and overseer of the king's harîm. He is shown praying, in the entrance. The king and queen seated, with two princesses below them, are also depicted, with the Aten rays ending in hands extended towards them. They are surrounded by soldiers, servants, musicians, &c. On *R. end wall* is shown the temple of the Aten with large altar, a colonnaded court, and statues; on the right-hand side the king, escorted by his guards, conducts his mother to her palace. On *L. end wall* is a representation of the king being carried shoulder-high to the temple. The sculptor Anta is also depicted superintending the sculpture of the statue of Queen Teie. The *mummy shaft* is in the side chamber to the rt. The *Serdâb* still contains in the recess the mutilated sitting figure of the deceased.

No. 2, which is unfinished, and whose owner is not known, contains representations of royal life, the king presenting gifts from the palace balcony to a man and a woman, processions of captives, &c. This tomb was under construction during the reign of Sa-ka-Rā, the son-in-law and successor of Khu-n-Aten.

No. 3 belongs to **Aahmes**, the "royal fan-bearer," on the right hand of the king. It contains a hymn to the Sun, and the usual representations of king and courtiers.

No. 4, that of **Meri-Ra**, is the most interesting. On *entrance wall* are seen

the king and queen distributing gifts from the palace window. On the *left wall of the second chamber* Khu-n-Aten is seen in his chariot driving from his palace to the temple attended by his guards; the way is cleared for him by soldiers and standard-bearers. Behind him come the queen and princesses, also in chariots, and attended by a mixed multitude in chariots and on foot. On *right wall* Meri-Ra may be seen being invested with golden ornaments, the gifts of the king and queen who are present.

No. 5 is that of **Pentu**, containing a hymn to the Aten.

No. 6, that of **Pa-Nehesi**, "the Negro," contains representations of palace life. On the rt. is a flight of steps leading down to the mummy chamber. This tomb was converted into a church in early Christian times, and an apse-like recess can be seen on the rear wall.

The **Southern Tombs** are about 3 m. S. There are eighteen opened, but of these only a few are worth visiting. (*Gaffir of southern tombs and Khu-n-Aten's tomb lives at Haggi Qandîl.*)

Beginning at the N. end is **No. 7**, the tomb of **Ai**, who is represented as being loaded with necklaces by his royal patrons, as a reward for the rich tribute he has brought them.

No. 8 is the unfinished tomb of **Tutu**. He is probably the Dudu of the cuneiform tablets, and was the Canaanite prime minister to the king. On the *Doorposts* is the deceased praying. On the rt. of the *Doorway* is a hymn to the Sun; on the l. the king and queen offer sacrifice to the Aten. Out of the *Main Chamber*, the ceiling of which was once supported by twelve pillars in two rows, is the sarcophagus chamber.

No. 9 belongs to **Mahu**, the superintendent of the police. Notice in the *Entrance* the king with a censer, the queen and the princess Merit-Aten with sistra adoring the Aten. Below is Mahu kneeling; his prayer is inscribed on the wall in front of him. In the *Main Chamber* are representations of the deceased bringing captives, while soldiers and servants are in attendance. The king again appears.

No. 10 is the unfinished tomb of **Api**. It is noticeable for its good workmanship, and contains a hymn to the Sun-god.

No. 11 is that of **Rames**, the chamberlain of Amen-hetep III. The recess contains seated statues of deceased and his wife. There are the usual scenes from palace life.

No. 12 of **Nekht-pa-Aten**, and **No. 13** of **Hor-se-Kheper**, are both unfinished. Notice the method employed in hollowing out these rock tombs.

No. 14 belonged to a "fan bearer on the king's right hand," whose name is everywhere erased. The tomb is unfinished. Notice the black outline drawing of the subjects intended to have been worked out on the right hand entrance wall.

Tomb 23 is that of **Ani**, the royal scribe and steward. The scenes are painted on thin stucco, and are now much faded. There is a colossal statue of the deceased in the recess. The characters of the inscription are inlaid in a peculiar way.

No. 25 is the tomb intended for **Ai**, the priest and "fan bearer on the right hand of the king," and probably his son-in-law and successor. It is unfinished, owing possibly to the death of the king and the removal of the court to Thebes. The actual burial-place of Ai is in the western valley of the Tombs of the Kings (see p. 873). On the walls the king, queen, and princesses may be seen invoking the sun, while below them are Ai and his wife. There is also a representation

of the bestowing of royal gifts upon this favoured courtier in the presence of a multitude of retainers, &c.

Some of the sculptures have been left unfinished, and it will be observed that as a rule the royal names have been chiselled out. Five cartouches were in use in Khu-n-Aten's time—two containing the nomen and prenomen of the king; one that of his queen; and the two others, which are of larger size, the titles of the god.

The ravine in which the **Tomb of Khu-n-Aten** is situated lies about 9 m. in an easterly direction from the river, and is quite different from all the other tombs. It is unfortunately much mutilated but well worth a visit.

The entrance is approached by a flight of twenty steps, in the centre of which is a sloping plane for the conveyance of the coffin. From this leads a sloping corridor, at the end of which sixteen steps open on to an ante-chamber, where there is a filled in shaft. The Tomb Chamber, in which the sarcophagus was placed, adjoins. In returning the traveller will find to the left of the shorter flight of steps three rooms, two of which are decorated; they were probably the tomb of the princess Mekt Aten. The first room contains the usual scenes of the king and queen offering gifts to the Aten, accompanied by courtiers, captives, &c.; in the third room is depicted the mourning of the royal family around the mummy of the deceased princess—her nurse stands at the foot of the bier. Passing along the corridor and about half way down it on the left is a long sloping passage, but this only leads to an unfinished chamber.

(*W.*) Nearly opposite El-Hawata (315 k.) inland, is **Tanûf**, whose lofty mounds mark the site of *Tanis-Superior*, in Coptic *Thôni*. It has no ruins.

A short distance to the W. of it runs the **Bahr Yûsuf**, or *Menhi*, which conveys the water of the Nile to the interior of the western plain, passing by Bêhnesa, and thence by a lateral branch into the Fayyûm.

(*W.*) About 2 m. to the S. of Tanûf is **Darût esh-Sherîf** (Rly., P. O. & T. Stat. near the river), in Coptic *Terôt*, which probably occupies the site of the *Thebaïca Phylakê* (Φυλακή), or Theban castle; a fortified place at the frontier of the Thebaïd, where duties were levied on goods exported from that part of the country to Lower Egypt. Strabo tells us the canal to Tanis passed by that castle.

At Darût are a few mounds and some fragments of stone, but no ruins. A few miles higher up the Nile is the mouth of the Bahr Yûsuf.

(*E.*) On the eastern bank are the first *Dôm-trees*, called also Theban palms, from being confined to the Thebaïd. They are not found in Lower Egypt, except in gardens, as at Minia and a few other places. Their dry fibrous fruit, when ripe, exactly resembles our ginger-bread in flavour, and is eaten by the peasants. It contains an extremely hard nut, which has been used by the carpenters of ancient and modern Egypt for the sockets of their drills; before the fruit ripens it is a horn-like substance, which is eaten by the people of Ethiopia. The growth of the tree has this peculiarity, that the lower part of the stem is single, and invariably divides at a certain height into two branches, each of these again being bifurcated, always in two sets. The head is covered with large fan-shaped leaves, at the base of which the fruit grows.

In the Gebel el-Hawata, above the village of Ed-Dêr, are some small tombs with Greek inscriptions over the lintels. The large tomb to the N. is uninscribed. Nearly 2 m. S., where the mountain takes the name of Gebel Abû Fêda (or Fôda), is the Coptic village of Dêr el-Amarna or Dêr el-Qusayyar, a corruption of the ancient name Kesora, as we learn from an inscription in the neighbouring quarry. This quarry, S. of the Dêr, and above the ruins of an ancient city, which

may be the Pescla of the Itinerary (24 Roman m. S. of Antinoë), is approached by a winding road cut through the rock, and provided with about 80 steps as well as seats for pilgrims. In the quarry is a hieroglyphic *stela* containing the cartouches of Tiberius, and dedicated to Thoth, Horus, and Hathor. The numerous Greek *graffiti* surrounding it show that here was a shrine of Hathor, the goddess of Cusæ on the opposite bank, who was identified with the Greek Aphrodite Urania. One of them is dated in the 6th year of Caligula, another in the 4th year of Nero, and the name of Strabo also occurs. The shrine was afterwards replaced by a church long since destroyed. On the S. side of the wâdy between the quarry and the Dêr is an old tomb with a few hieroglyphs.

(*W.*) Opposite El-Qusayyar is *Nezlet Gânub* (334 k.). The river now makes a considerable bend, and approaches a fine precipitous range of cliffs, which rise up sheer from the water's edge.

(*E.*) **Gebel Abû Fêda** (or **Fôda**), 212 m., is the name of these bluffs which bound the E. bank of the river for some 10 or 12 m. Sudden gusts of wind from the mountain often render great precaution necessary in sailing beneath them, and many accidents have happened in this part of the river. The recesses in the rocks are the resort of numerous cormorants and wild duck; but, being generally very timid, they are not easily approached, and a single shot disturbs them for a great distance.

In a wâdy not far N. of the point where the cliffs turn off from the river are the mounds of an ancient town called **El-Khurayyib** ("the Ruins"), with grottoes and tombs containing dog and cat mummies. The town stood at the mouth of a ravine, which after heavy rain pours a stream of water through its centre. Many of the walls are still standing, and some of the arches within the houses are well preserved. They are, however, of a late Roman or Christian time. But the bricks are mostly ancient, and the Christians may have succeeded to the old town, vestiges of which still remain amidst the later buildings. On the S. side of the ravine is a large crude-brick enclosure, perhaps a fort; and near the river are remains of masonry, apparently part of an old quay. In some of the walls the bricks, instead of being in horizontal courses, are in curved lines, like the enclosure of the temple at Thebes, called Dêr el-Medina, or the walls of El-Kab. Many of them are of considerable height, and in some places the arched windows remain, even of the upper stories. In several of the grottoes up the ravine to the N.E. are found human bones, and the mummied bodies of dogs, jackals, cats, and apparently of the wild cat. One of them has the Egyptian cornice, and in another are some demotic inscriptions. On the N. side of the wâdy is a Coptic monastery, and ½ m. S. of it some cartouches of Seti II. were discovered, which, however, have lately been almost destroyed by the quarrymen. Still farther S. is an old burial-ground of the Roman period, the tombs being built of crude-brick and piled one upon the other. The tombs in the cliff above are without inscriptions.

(*W.*) About 1½ m. inland is **Qusîya**, the ancient *Cusæ*, *Chusæ*, or *Chusis;* in Coptic *Kôs-koō*. According to the Greeks, Aphrodite Urania was the deity of the place; and Ælian reports that a sacred cow was there worshipped, which is perfectly consistent with the character of the Egyptian Venus, of whom that animal was an emblem. His words are, "It is a small but elegant town in the Hermopolite nome, where they worship Aphrodite, called Urania (the heavenly), and also a cow." The Old Egyptian name of the city was Qesi.

The Nile in this part of Egypt once rose to the height of 21 ft., judging from the highest mark made by the water on the cliffs of Gebel Abû Fêda, which rise abruptly from the river.

(*E.*) About 3 m. above El-Khurayyib, and beyond where the river turns away from beneath the cliffs, is an

old convent called **Dêr el-Bakara**, "of the Pulley." The name is common to many of these monastic retreats, being derived from the custom of barricading the doors and raising everything they required by a "*pulley*," as at Dêr Antônios and Dêr Bôlos in the eastern desert. Near the convent are the ruins of another old town, and some quarries and tombs of the Roman period. In one of the tombs is a painting representing the corpse on a bier attended by Nephthys and Anubis, and accompanied by three Greek inscriptions recording the names, lineage, and ages of three persons. On the face of the cliff, S. of the old town is a *stela* representing a table of offerings. A portion of the Gisr el-'Agûz appears near this old town, which may possibly lay claim to the site of Hierakon, though the distances in the Itinerary do not quite agree with its position.

The Nile formerly ran beneath the cliffs for some distance farther S., but it has now left them and bends away considerably to the W.

(*W.*) Between Darût esh-Sherîf and Monfalût, on the W. bank, is the site of an old town, called in Coptic *Manlau*, whose Arabic name, according to the MSS., is *Mowda el-Ashea ;* and between this last and Mankabâd mention is made of *Mantout*, the successor of a town of the same name, in Coptic *Manthût*. Near the point where the river turns eastward is Damanhur (349 k.), in Old Egyptian Dema-n-Hor, "city of Horus."

(*W.*) **Monfalût** (358 k.), 222 m., P. O. & T. ½ hr.'s walk from river. (Rly. Stat. Pop. 13,300. In Coptic *Manbalot*), is a *bender* or market-town, and a place of some importance. It is of considerable size, with the usual bazaar, and a market, at which meat and other things can be easily obtained. It has a governor's palace, and outside the walls are several gardens.

There is reason to believe that an Old Egyptian town stood here in former times, and Leo Africanus speaks of its sculptured remains, and the ruins of a building, apparently a temple, near the river.

It is singular that no notice is taken of it by Greek and Latin writers, and we might suppose that the Arab geographer was incorrect in his statement, did not its mounds, and the mention of its name in the list of places cited in the Coptic MSS., prove it to have been one of the cities of ancient Egypt. Its modern name is evidently taken from the Coptic, which Champollion supposes to signify the "place of wild asses"; but the modern Egyptians, with their usual disposition to connect everything with persons mentioned in the Qorân, have decided it to be the "place of exile of Lot." Abû'lfêda describes Monfalût "on the bank of the Nile," but in Pococke's time it stood a mile from the river, which then ran nearer the hills of Gebel Abû Fêda. After that period the Nile gradually encroached on the western shore, and threatened to wash the town away. The river has again gone to the E., the town is left far inland, and is in no danger. For a short time during high Nile the river extends up to the town, having thrown up a deposit of hundreds of acres, which is covered for a short time when the water is at its highest, but the water soon subsides, and this river ground is cultivated.

(*E.*) On the summit of the rocks of Gebel Abû Fêda, near their southern end, are the caverns of **Ma'abda**, where are the *Crocodile Mummy Pits*. Those who wish to visit them must stop at *Sheqalqîl* (362 k.), and take from thence donkeys, guide, lights, and a ball of thread. The ride is fatiguing, first to the cliff, and then over the top of it for a long distance. The entrance to the caves is through a small natural fissure in the rock. The visitor is first lowered 12 ft. deep into a sort of chamber, and then has to force his way into a succession of other chambers, through passages just large enough to crawl through. The caverns were thoroughly explored in 1885 by Dr. E. Lansing, and found to contain nothing but the charred remains of the crocodile mummies. Some years ago the mummies were

accidentally set on fire by a party of tourists who never emerged again from the caves. The fragments of the Iliad, procured by Mr. Harris, were found in these caverns, in the hands of a human mummy.

(*W.*) **Beni 'Adî**, a village at the edge of the Libyan desert, was the head-quarters of the Nizâm, or disciplined troops of Mohammed Ali, previous to their march for the Morea. It is a point of departure for the Oasis of Dakhla.

(*E.*) In *Wâdy Bûla*, at the southern corner of Gebel Abû Fêda, on the E. bank, are some old grottoes. Here the road from Tel el-Amarna over Gebel Abû Fêda rejoins the valley of the Nile, and those travelling by land avoid a great *détour* by following this mountain-pass. The rock-tombs in the corner of the hill behind *Beni Mohammed el-Kofûr* (372 k.; 1½ hr. from the Convent of El-Gibrawi, but donkeys can best be obtained at *Benûb*, 3 hrs. from the tombs) have some interesting paintings of agricultural and other scenes of the early time of Pepi II. (Nefer-ka-Ra) of the VIth Dynasty. Among the many subjects are some curious boats; also trades and various subjects.

The principal tomb is that which was made by Zâu for his father Zâu, and in which he himself was afterwards buried. The father had been "chief prince," or nomarch of the nomes of This and Antæopolis on both sides of the Nile, and Maspero proposes to see in him the Zâu mentioned in a *stela* from Abydos, whose sister was the queen of Pepi I. The son was nomarch only of the Antæopolite nome (*Dûf*). The king Pepi II. (Nefer-ka-Ra) gave not only the linen for the mummy of the father, but also the wood for the coffin, though it came from royal estates which formed the endowment of the pyramid of the king. The adjoining tomb (to the S.E.) is that of Aba, the nomarch of the Thinite nome. As he had two sons, Khua and Zâu, he may have been the father of Zâu I. We learn from the inscriptions that the lion-goddess Maita was worshipped in the district. About one m. to the N.W. are some more tombs, which however are much injured; one of them was that of Khata, "the Governor of the South," and the owner of another was "the Governor of Ament," the 3rd nome of Lower Egypt. To the S., behind Dêr el-Gedidîya (2½ hrs. S.W. of Benûb), is a rock-tomb with sculptures and inscriptions, and in the desert below, a cemetery of the age of the XVIIIth and XIXth Dynasties was discovered in 1895. The god worshipped in the locality was Hor-pes, of the Antæopolite nome, and the temple was called Nebes.

At the *Convent* of *Dêr el-Gibrawî*, or *Maria Boktî*, in the plain below the tomb of Zâu, Mr. Harris found a Greek inscription of the time of Diocletian and Maximian, and mentioning the dedication of the camp of the 1st Prætorian cohort of Lusitanians to Zeus, Herakles, and Victory. On the desert plain between the convent and the hills (which are here called *Gebel Marag*) is an ancient square crude-brick fortress, which appears from the coins found there to have been used by the Romans, though probably of earlier time; and at the convent are some old mounds of a town called *Medînet Sinsîni*. Near Beni Mohammed el-Kofûr may be the site of *Passalon*.

About 6 m. beyond, near the edge of the cultivated land, behind *Benûb el-Hamâm* (382 k.), are vestiges of the Gisr el-'Agûz. In the tract of land on the border of the desert, near the road going towards El-Wasta, is a crude-brick ruin and the mounds of other small towns, but without any stone remains.

(*W.*) The Nile makes several large bends between Monfalût and Asyût which often cause considerable delay. After passing Hawatka (367 k.) we come to Mankabad (388 k.), the successor of an old town called in Coptic *Mankapôt*, "the place (manufactory?) of pots," probably from its manufactory of earthenware; though, from the great quantity made in every part of

Egypt, it seems unreasonable to apply this name to any particular town. Like Qina and Ballâsa at the present day, it may have been noted for a particular kind.

(*W.*) **Asyût** (401 k.), 248 m. (Rly. Stat., a very tolerable *Inn* (the *New Hotel*) E. of Rly. Stat. (12*s.* a day) and a small *locanda* W. of Stat., both kept by Greeks. 10 hrs. from Cairo. Population, 31,600), the capital of the province of the same name and residence of a Mudîr. It stands at some distance from the river, but is now connected with its port *El-Hamra* by a road and houses in the European style. The Rly. Stat. is about midway between, and close to it is a *Post* and *Telegraph Office*, and there are cabs for hire. A branch of the new Native Tribunals has been established at Asyût.

There is an excellent college and schools for both boys and girls belonging to the American Mission, which are well worth visiting if time allows.

A large canal conducts the water from the river during the inundation, and leads it into the Bahr Yûsuf, which runs parallel to the Nile, and supplies the Fayyûm with water. This channel has been greatly improved during the last few years. There is a magnificent embankment studded with trees leading from the landing-place to the town, the entrance into which, through a large courtyard, which forms part of the Government buildings, is very picturesque. Asyût is of considerable extent, with several bazaars, baths, and some handsome mosques, one of which is remarkable for its lofty minaret. It is certainly the largest and best built town of Upper Egypt; and its position, with several gardens in the vicinity, is greatly in its favour. In the town are a few good houses belonging to the *beni-beled*, or townspeople, but the generality are mere hovels. The streets are narrow and unpaved, as is the case in all the provincial towns of Egypt.

Some of the *Bazaars* are little inferior to those of the metropolis, and are well supplied; and the town is divided into quarters, each closed by a gate, as at Cairo. On Saturday a market is held, which is frequented by the people of the neighbouring villages; and in the bazaars a great supply of stuffs and various commodities is always kept for sale, brought from Cairo and other parts of Egypt, as well as from Arabia and the upper country. The red and black pottery of Asyût is celebrated, and finds a market all over Egypt; it can be purchased here much cheaper than in Cairo. The forms of some of the vases made of this ware are of very good design.

The public *Baths* in the Bazaar are worth a visit. The pillars which support the central dome are of granite, and are probably taken from some ancient building. The fountain in the centre and the pavements are of white marble. The whole edifice dates from an early period in the Arab conquest of Egypt.

Formerly the town was much frequented by caravans from the interior of Africa, especially from Darfûr, but the trade with the Sûdân has been stopped since the rebellion of the Mahdi. The consequent loss of commerce has had a considerable effect on the town. The principal native industries are the manufacture of articles in clay, indigo dyeing, opium and cotton-picking, &c.

Asyût has succeeded to the ancient *Lykopolis*, "the City of the Wolves," so called from the worship of that animal, or of the deity to whom it was sacred, the jackal-headed Anubis, here called Ap-heru, "the opener of the ways." Wolves are still occasionally seen in the neighbouring mountain. The Coptic name of the city, *Siôût*, is the same it bore in ancient times, as is shown by the hieroglyphs in the catacombs, where it is written Saut. Abû'lfêda says it should be called in Arabic Osyût; but this is from the repugnance of that language (in common with Spanish, French, and many others) to an "s" followed by another consonant, unless preceded by a vowel. In

the smaller caves and excavated recesses of the rock in various parts of this mountain the remains of wolf-mummies are frequently met with, which is perfectly consistent with the fact of the wolf having been the sacred animal of the place, and with the name given to the town by the Greeks. The coins of the Lykopolite nome have also the wolf on their reverse, with the word "Lyko."

Little now remains of the old town except extensive mounds, and a few stone substructions, which are found in digging for the foundations of houses, or in cutting trenches on its site.

Rock Tombs.—The Libyan chain advances considerably towards the E. in this part; and in the projecting corner of the mountain above Asyût are several tombs cut in the limestone rock, the burial-places of the inhabitants of Lykopolis. Though not containing a great profusion of sculpture, they are of considerable interest from their antiquity, and some have the names of very old kings. The principal tomb (No. 1) is called by the common appellation of *Stabl Antar.* Antar was an Arab chief, whose legend is popular, and whose name figures in many other places. It is of great size, and has an entrance-chamber or porch, open to the air, cut like the rest in the limestone rock. On the rt. side of the entrance is a long hieroglyphic inscription, which gives the name of Hap-zefa, son of the lady Ad-at I., a priest and grand functionary under the XIIth Dynasty. It is important, as containing notices of the intercalary days of the ancient year, while the inscription of 64 lines on the rt. of the entrance contains 10 articles, from the code of laws regarding the worship of the dead. On the l. side (E. wall) are the cartouches of Usertsen I. The ceiling of this catacomb is vaulted and ornamented with very elegant devices, which might be taken for Greek patterns if one did not know that the ceiling was older than Greek art. In an inner room are sculptures representing men bringing an ibex and various offerings; and at the end a large figure of a man, and others of women rather smaller, smelling the lotus-flower, as was usual at the festive meetings of the Egyptians. It has several chambers, which once served as dwelling-places for the peasants, who have not improved their appearance by blackening them with smoke.

The tombs are arranged in successive tiers at different elevations. They may be visited according to their position, and a road about 4 paces broad leads up the hill. They are very numerous, but many are without sculpture, and some containing burnt bones appear to have been occupied by the Romans at a late period. Near the middle of the ascent is some crude-brick building; and a square pit lined with burned brick, very unusual, except in Roman times, with a tablet or *stela* above on the rock, much defaced. Some of the small pits are very narrow, scarcely broad enough for a man, and they slope gradually, as if to allow the coffins to slide down into them. Sometimes a tomb consists of a large chamber with small niches or repositories for the dead, and in the floor are the usual mummy-pits.

The tomb (No. 3) about half-way up the hill, called "the Soldiers' Tomb," is that of Tef-ab, the son of Kheti, and in it are represented some soldiers carrying shields of enormous size, differing both in this respect and a little in their shape from the common shield, but remarkable as being similar to those mentioned by Xenophon in speaking of the Egyptian troops in the army of Crœsus. He says they amounted to 130,000 men, "carrying bucklers, which covered them from head to foot, very long spears, and swords called κοπιδες" (*khopsh*), and each phalanx was "formed of 10,000 men, 100 each way." Prof. Maspero, and Mr. F. Ll. Griffith (who in 1886–7 made accurate copies of the remaining inscriptions in the tombs of Asyût and Dêr er-Rîfa) have shown that Kheti and his son

Tef-ab lived under the Xth (Herakleopolite) Dynasty, and that Tef-ab describes a victory gained by the Pharaoh over his rebellious subjects in the S., who had collected their forces from Elephantinê to Qâu. To the rt. of the tomb is No. 4, that of Kheti II., the son of Tef-ab, who tells us that he had restored the King Meri-ka-Ra to his capital, Herakleopolis, from which he had been driven by an insurrection. The cartouches of the king are on the N. wall. Tomb No. 5 is that of another Kheti, probably Kheti I., the father of Tef-ab. Among other titles, he has that of "prophet of Anubis" and Maita. No. 2, now destroyed, was the tomb of a Hap-zefa, "prophet of Osiris," who was the son of Ai.

The tombs on this mountain, like most others in Egypt, were once the abode of the Christians, who retired thither, either from persecution, or for the sake of that solitude which suited their austere habits; and it was perhaps from one of them that John of Lykopolis gave his oracular answer to the embassy of Theodosius. The story is thus related by Gibbon: "Before he performed any decisive resolution, the pious emperor was anxious to discover the will of Heaven; and as the progress of Christianity had silenced the oracles of Delphi and Dodona, he consulted an Egyptian monk who possessed, in the opinion of the age, the gift of miracles and the knowledge of futurity. Eutropius, one of the favourite eunuchs of the palace of Constantinople, embarked for Alexandria, from whence he sailed up the Nile as far as the city of Lycopolis, or of Wolves, in the remote province of Thebaïs. In the neighbourhood of the city, and on the summit (side?) of a lofty mountain, the holy John had constructed with his own hand a humble cell, in which he had dwelt above 50 years, without opening his door, without seeing the face of a woman, and without tasting any food that had been prepared by fire or any human art. Five days of the week he spent in prayer and meditation, but on Saturdays and Sundays he regularly opened a small window, and gave audience to the crowd of suppliants who successively flowed from every part of the Christian world. The eunuch of Theodosius approached the window with respectful steps, proposed his questions concerning the event of the civil war, and soon returned with a favourable oracle, which animated the courage of the emperor by the assurance of a bloody but infallible victory." Asyût was the birthplace of Plotinus, the Neo-Platonist (A.D. 205–270).

On the N. side of the projecting corner of the mountain are some limestone-quarries, and a few uninteresting grottoes.

The *View* from these hills over the town of Asyût and the green plain in the early part of the year is very pretty, the prettiest perhaps to be seen in Egypt. The brightness of the green is perfectly dazzling, and of a tint such as probably can be seen nowhere else in the world; it stretches away too for miles on either side, "unbroken," as Dean Stanley so graphically says, "save by the mud villages which here and there lie in the midst of the verdure, like the marks of a soiled foot on a rich carpet."

Immediately below the hills on the S. side is the modern cemetery. The tombs are arranged with considerable taste, and have a neat and pleasing appearance. On going to them from the town you pass along a raised dike, with a bridge over a canal that skirts the cultivated land. The latter answers the same purpose as the Bahr Yûsuf in Central Egypt in carrying the water of the inundation to the portion of the plain most distant from the river; and in one of the ponds between the river and the town, fed by a lateral canal, the "very convenient" spring mentioned by Michaelis is to be looked for, the credit of which newly-married brides may often be greatly interested in maintaining.

On the southern corner of the mountain, immediately above the village of *Dronka*, is a large bed of alabaster lying upon the limestone rock, but not sufficiently compact to admit of its being quarried for use.

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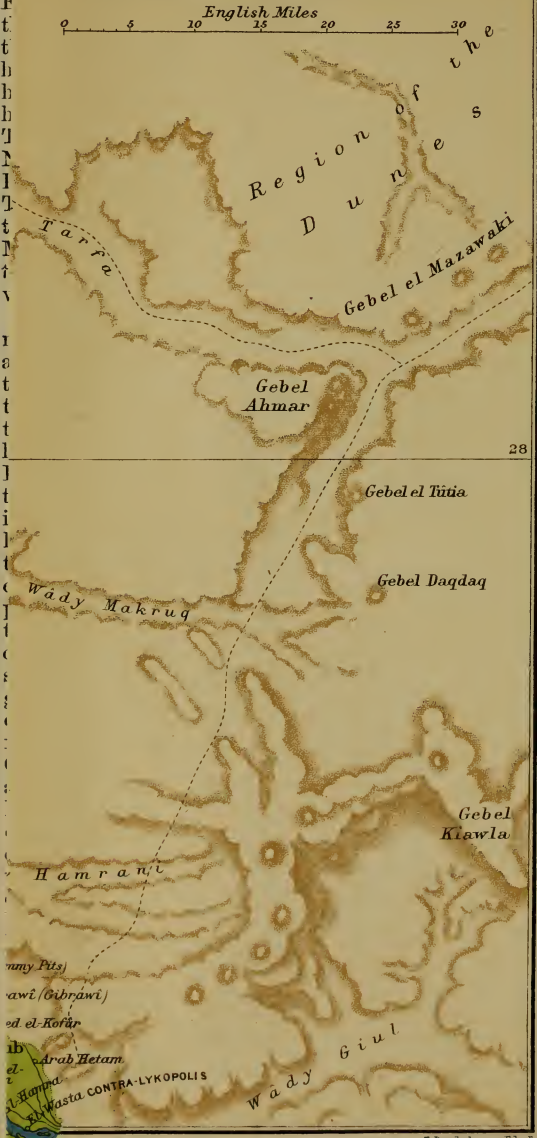
THE NILE VALLEY

SHARÔNA TO ASYÛṬ



J. Bartholomew, Edinr.

Near this is a tomb of the XIIIth Dynasty, with pictures of chariot-racing on the walls, now almost destroyed. Further to the S. (8 m. from Asyût) is the Coptic monastery of *Dêr er-Rîfa*, built over some tombs, the inscriptions in which have been copied and published by Mr. F. Ll. Griffith. Two of them are of the age of the XIIth Dynasty (the first being that of Khnem-nefer, son of Meza, which is used as a dwelling-house), while the 5 others belong to the time of the XIXth Dynasty. In one of them are the cartouches of Ramses III., and another, with columns and double-arched roof, belonged to Tutu, the son of Ra-hetep and captain of the archers. As the tombs are partly inhabited, it is difficult to see the inscriptions clearly.

Pliny seems to think that these hills formed the northern boundary of the Thebaïd, since he says, "in Libyco Lycon, ubi montes finiunt Thebaïdem." But this could not be so, as it extended much farther N. to the Thebaïca Phylakê.

(*W.*) At **Shodb** (410 k.) are the mounds and crude-brick remains of *Hypselê*, in Coptic *Shôtp*, which gave its name to one of the nomes of Egypt. The Egyptian name was Shas-hetep, the capital of the Hypselite nome. Near to Lykopolis was a fort called in Coptic *Tgeli*, and the village of *Paphor*, in the district of Shôtp, the sites of which have yet to be identified. Other villages beyond Shodb are *Mûsh* and *Barûg*.

(*E.*) **El-Wasta** (404 k.), on the E. bank, is probably the successor of *Contra-Lykopolis*, but it has no remains. At the bend of the river between Esh-Shaqab and El-Qutîya, on the E. bank, is a shêkh's tomb, and some distance from it, under the hills, is a ruin apparently of Christian time. *Qutîya*, on the W. bank, abounds in *sont* or Acacia Nilotica; and it is a good place for purchasing charcoal, with which it supplies Asyût. At *Matmar* (420 k.) are the mounds of an old town, by some supposed to be *Muthis*, a small place to the N. of Antæopolis. But the distance of Matmar from Qâu is too much, and the position of Muthis given in the Itinerary requires it to have been near Rayaina. Much *sont* also grows near Matmar, which, like that on the road to Abydos, may be the remnant of one of the old groves of Acanthus. At the N. of the projecting corner of the mountain, behind Matmar, is a road called *Darb Imau*, which crosses this part of the eastern chain of hills, and rejoins the valley of the Nile by a ravine near the grottoes of Qâu; and another, called *Naqb el-Hosên*, leads from a little above *Dêr et-Tassa*, and descends at the corner of the same mountain a short way to the W. of the same grottoes. To the E. of Matmar are quarries of the Oriental alabaster that abounds in these hills, from which columns have been cut.

(*E.*) A little beyond Matmar is **Sherq Selîn.** It has no ruins, but, from its name, it seems to lay claim to the site of *Selinon*, though the Itinerary places Selinon half-way between Antæopolis and Panopolis. Perhaps in this place we should read Passalon for Selinon. At *El-Khowâla* are some mounds, but no ruins; and in the hills to the N.E. are some limestone quarries. About a mile farther to the S.E. are some tombs, at the projecting corner of the hills, and others behind the Dêr et-Tassa. From Dêr et-Tassa northwards for 2 or 3 m. the Gebel Selîn is pierced with small tombs, none of which is inscribed. To the N. are some large Ptolemaic quarries.

(*W.*) **Abû Tîg** (425 k.), 262½ m., stands on the site of an ancient town on the W. bank; and Wansleb mentions Sidfa (or Sitfa) as the successor of another, about 5 m. to the S. of it. Abû Tîg is the *Abutis* of Latin writers, the *Apothykê* or *Tapothykê* of the Copts; which, as Champollion suggests, is very probably a Greek word signifying "granary," adopted by the Copts. Abû'lfêda says that in his time the poppy was much cultivated in the vicinity, and it still continues to be

grown there. The old mounds outside the town, locally known as *Kôm Ahla*, have been gradually removed, and no traces now remain. Near the river, on the S. side of the town, is the upper portion of an obelisk of Queen Hatshepsu, which must have been brought from Thebes. Abû Tîg, like most towns inhabited by a majority of Copts, is particularly clean and neat, and contains some good shops. From Abû Tîg the course of the river northwards formerly lay more inland to the W. This is consistent with the position of Selinon, on the opposite bank, to which a canal is said to have led from the Nile. *Nekhêla* (429 k.) is distinguished by two handsome minarets.

(*W.*) **Kûs-kam**, in Coptic *Kos-kam*, stands on the W. bank, between Abû Tîg and Qâu el-Gharbîya. It was called *Apollinis Minor Civitas*, to distinguish it from Apollinopolis Magna and Parva, now Edfû and Qûs. At Sidfa (436 k.) is a Rly. Stat.

(*E.*) Behind **El-Bedâri**, on the E. bank, are some unsculptured tombs of early time with round lintels. Here was the 12th nome of Upper Egypt, that of Neb-ent-Bak, the Greek Hierakonpolis, where Horus was worshipped under the form of a hawk. The discovery of the cemetery of the sacred hawks in the course of cutting a canal in 1893 has approximately fixed the site of the ancient city. Iseum, therefore, the "town of Isis," where the 4th squadron of British cavalry was stationed, in the Roman period must have been at Kôm el-Ahmar (431 k.), where there are a large *tell* and the remains of an Egyptian temple. Iseum lay between Hierakonpolis and Muthis. In the cliffs to the E. are numerous tombs, one only of which is inscribed. It is S. of the group behind Kôm el-Ahmar, in a line with El-Bedâri, and belonged to a "royal scribe," whose name is lost. A mile S., at the corner of the mountain, is Tel Bayyadîya, with Coptic remains, and several uninscribed tombs cut in the rock. Three miles to the S. is

(*E.*) **Rayiana** (445 k.), a pretty-looking village, with groves of palm-trees and many pigeon-towers. In the hill behind, and close to *Neslet Rayaîna*, are some very old tombs hewn in the rock, of the same age as those near the pyramids; they have the same kind of subjects, and the same round lintels; the boats have the old double mast; and the capitals, in the form of a full-blown lotus, are represented in the house as in the tomb of trades behind the Great Pyramid. In the largest tomb, which is about 40 ft. in length, are several statues in high relief, and the roof is cut to represent palm-tree beams. It belonged to a certain Afa who was the "king's friend," and lived in the district of Ka-khent. The three tombs are excavated one above the other, and the scenes depicted in them are highly interesting, and in a very good condition. Farther to the S., between these and the projecting corner of the mountain below Qâu, is a large quarry, and at its mouth is a large embankment, the bricks of which bear the name of Amen-hetep III. Round the mountain-point (*Shêkh Gaber*), which then curves inwards to the E., are some old, and some later tombs, the former of the same date as those of Asyût, the others of the age of the Romans, and perhaps painted by them, being ornamented with arabesques and devices of that time. The subjects, however, are Egyptian, and funereal. The older tombs have staircases cut in the rock on the rt. side of the entrance. S. of them is the site of an old city, perhaps Muthis. In another large quarry, some distance beyond these to the eastward, are two singular representations of the giant-god Antæos, accompanied by Nephthys, holding in his l. hand a spear and an oryx. In one of these he has rays round his head like the Sun, and before him is a priest making offerings to him. Over the other altar is a demotic inscription. These paintings are of the same late time as the Roman-Egyptian tombs just mentioned. They are in the easternmost of the quarries, and more

than ½ m. from the tombs. M. Golénischeff suggests that Antæos (from the Egyptian *ant*, "mountain") was the mountain-god of Qâu, identified by the Greeks with Dionysos. One of the *graffiti* in the quarry is a prayer on the part of Isidôros and his companions and family to "the great serpent" (δράκων). To the rt. of the inscription is a picture of a tree with Nephthys and Antæos. There are also pictures of Anubis, Selk, and Sebek.

(*E.*) **Qâu el-Kebîr** (450 k.), 277 m., in Coptic *Tkoou*, is the ancient *Antæopolis*, called Duqa and Zes in Old Egyptian. The remains of the temple of Antæos have now wholly disappeared. The last remaining column of the temple, mentioned by Dr. Richardson, was carried away by the river in 1821, which Mr. Legh says, as early as 1813, threatened "to wash the whole away." At the time he visited it the portico was still standing, and much in the same state as when seen by Norden and Pococke in 1737. Mr. Hamilton found the Greek inscription on the frieze of the portico in a very imperfect state, the stones having been broken into six separate pieces; but sufficient remained to show that "King Ptolemy, the son of Ptolemy and Cleopatra, gods Epiphanes, Eukharistes, and Queen Cleopatra, the sister of the king, gods Philomêtores, erected the (Pro)naos to Antæos and the contemplar gods;" and that "the empérors, the Cæsars Aurelii, Antonius (and Varus), repaired the roof." The portico faced the river, and contained 18 columns in 3 rows, each 37 ft. high, and 27¼ ft. in diameter.

Near Antæopolis the fabulous battle between Horus and Typhon was reputed to have taken place, which ended in the defeat of the latter, who had assumed the form of a crocodile; and here Antæos is said to have been killed by Herakles in the time of Osiris.

Inland from Qâu el-Kebîr is a large lake, where capital goose and duck shooting may be had in the early part of the year; but the birds are very difficult of approach, and if the traveller has a small English boat with him, he should have it carried to the lake.

(*W.*) **Qâu el-Gharbîya** (450 k.), on the opposite bank, has no ruins. It was the centre of an insurrection in March, 1865, which, however, was promptly quelled, the rebels being shot and hanged, and several villages destroyed.

At Têma (451 k.) is a Rly. Stat. In the cliffs at the end of the dike which runs due W. from Têma are tombs.

(*W.*) At **Mishta** (453 k.), **Shabeka**, and **Shêkh Shenedî** are the mounds of old towns; and inland, opposite Gebel Shêkh Herîdî, is

(*W.*) **Tahta** (464 k.), 286 m., a large town of 13,800 inhabitants, distinguished from afar by its extensive mounds, which probably mark the site of the ancient *Hesopis*. Remains of a temple called Hat-Thît (whence the modern name of Tahta), with the cartouches of a "Cæsar," Avilius Maqnes, have been found here. The landing-place, or *Sahil*, is at the bend of the river, opposite Shêkh Herîdî. It has several mosques and a Christian church. There are many Copts here, and the town is one of the neatest on the Nile. There are good provision and wine shops, and travellers may be able to replenish their stores at this point in the voyage. The land hereabouts produces abundant crops of corn, owing to the lowness of the level, and the consequent length of time that the water of the inundation remains upon its surface; and an important cattle-market is held outside the town.

(*E.*) Opposite the *Sahil* of Tahta, a little S. of a quarry, the cartouches of Ramses III. are cut on the face of the cliff, and the figure of the king (16 ft. high) is represented joining hands with Horus and Thoth, who offer him the gift of life. Round the corner of the mountain to the N., on the N.

face of the cliff, are several rock-tombs, one of which contains an inscription stating that it belonged to a certain Aha, and in the plain below a large cemetery was discovered in 1893.

(*E.*) **Gebel Shêkh Herîdî** is a projecting part of the eastern chain of hills, well known for the superstitious belief attached to a serpent, reputed to have lived there for ages, and to have the power of removing every kind of complaint: and many miraculous cures, that might have offended Jupiter, are attributed to this worthy successor of the emblem of Æsculapius. The serpent, which reunites if cut into pieces and punishes insults by slaying the offender with his fiery breath, is still venerated under the name of Shêkh Herîdî, and two small *qubbas* have been built in his honour in a deep hollow, which is approached by a wild and narrow gorge. The entrance to this is on the S. side of the village, and it is well worth a visit. Every year in the month Shawwâl a festival is held in honour of the serpent saint, which lasts for 8 days, and is largely attended, especially by the Nile boatmen.

(*E.*) At the S.W. end of the mountain, a little S. of the village, a steep path leads to some Ptolemaic quarries, through which is a passage leading down on the other side to the *qubbas* of "Shêkh Herîdî." On the rock are cut the words, ἐπ' ἀγαθῷ, showing that the modern *qubbas* have succeeded to an ancient shrine. Farther S. the cartouches of Apries are cut on the face of the cliff, and still farther S. is a quarry in which one of the Ptolemies is offering to Amsu, Horus, and Isis (?), and in the face of the rock to the S. of this are remains of an old tomb of the Pyramid period. Farther to the S. are other quarries; and beyond them, towards the S. end of this face of it, is another quarry, before which are some brick ruins of Christian time. In this quarry are some tablets, one of which has the name of a Ptolemy (probably Auletes), and beneath it a long demotic inscription of 11 lines. On the road which runs at the base of the mountain was a mutilated statue of a man clad in the Roman toga, now destroyed.

Passalon or *Passalos* is supposed to have stood near here. It is placed by Ptolemy in the nome of Antæopolis; and the boundary of the districts of Qâu and Ekhmîm, which is still at *Rayiana*, may mark that of the old Antæopolite and Panopolite nomes. This Rayiana is remarkable for its lofty pigeon-houses, which have the appearance, as well as the name, of "towers" (*bûrg*), a style of building commonly met with in Upper Egypt.

During the inundation the Nile rises to the narrow path at the base of the mountain, so as to render it scarcely passable for camels near the southern extremity. Round this projecting point to the eastward is a quarry with Greek drawings, two of which are scenes from the Iliad.

(*W.*) At **Benâwwit** (or Benâwa), on the opposite bank, to the W. of *Marâgha* (476 k.) are remains of a temple, with the name of Ptolemy Alexander, and a bronze figure identifying the serpent-god with Zeus Serapis has been found here, and at *Basôna*, about 1½ m. S. of Marâgha, are some limestone blocks, one with the name of a Ptolemy or a Cæsar; another of larger dimensions with the figure of a king (apparently a Ptolemy) offering to Amsu, Isis, and other deities. The chief deity here, according to an inscription found at Tahta, seems to have been Horus.

(*E.*) At **Fâu**, in Coptic *Phbôou-Tgeli*, are the mounds of an ancient town. It was distinguished from another Fâu, beyond Chênoboscion, which the Greeks called Bopos, by the adjunct Tgeli, signifying a "fort." By its position in the level plain between the mountains and the Nile it commanded the road from Antæopolis to Ekhmîm.

(*E.*) In the mountains behind *Ketkâti* are one large, and numerous

small grottoes (without inscriptions), and the bodies appear to be preserved without bitumen. There are others again behind Fâu; and at the corner of the mountain, to the N. of Ekhmîm, are many of Roman time. In one of them are two frescoes representing a man and wife, equal to the best from Pompeii. To the N. of the Roman tombs, high up on the cliff, facing W., is a large tomb with a fine front, containing the name of King Ai (*XVIIIth Dyn.*).

(*W.*) *Shendâwwîl* (484 k.) has a Rly. Stat. **Itfû**, with a high mound, lies inland. It was the ancient *Aphroditopolis*, in Coptic *Atbô* or *Thbô*, in Old Egyptian *Thebu*. About ¾ m. to the S.W. of Itfû is the Red Monastery: and 2¼ m. to the S.S.E. is the White Monastery. The best road to them is from Sûhâg, which stands near the end of the reach of the river below Ekhmîm.

(*W.*) **Sûhâg** (502 k.), 310½ m. from Cairo (Rly. Stat. and P. O. close to river. Two *locandas*—on the river-bank—Hôtel du Nil and Hôtel du Thebaïd, both dirty), the capital of the province of Girga, and a well-built and important town of 8700 inhabitants, with some good houses and mosques, a well-supplied bazaar and Greek shops. Its mounds show it to have succeeded to an old town, but there are no stone remains.

Sûhâg has given its name to a large canal called *Tûra*, *Khalig*, or *Moyat-Sûhâg*, that takes the water of the Nile into the interior during the inundation, and is similar in size and purport to the Bahr Yûsuf. It is this canal which irrigates the plain about Asyût, and the lands to the S. of Darût esh-Sherîf, assisted here and there by lateral canals from the river. Its entrance is well constructed, being lined with hewn stone. A *gisr*, or raised dike, forms the usual communication, during the high Nile, with the villages in the interior; and here and there, on the way to Itfû and the two monasteries, you pass other smaller canals, all which, as well as the Moyat-Sûhâg, are without water in summer. Several small ponds, also dry at this season, are passed on the way; and at the edge of the cultivated land the peasants sink wells for artificial irrigation: the water of the Nile filtering through the soil to any distance from the banks, and affording a constant supply at the then level of the river. In the winter, when the water still remains in the ponds, very good duck shooting may be had on the way to the monasteries. "The ornithologist should make the excursion if he is desirous of obtaining the Egyptian eagle owl (*Bubo ascalaphus*), or the brown-necked raven (*Corvus umbrinus*)."—*Shelley.*

(*W.*) The *White Monastery* or *Convent* (*Dêr el-Abiad*), 4½ m. from the river, so called from the stone of which it is built, but better known by the name of *Anba-Shenûda*, stands on the edge of the desert, and its inmates cultivate a small portion of the land about it, in the capacity of *fellâhîn*. The monastery is in fact only a Christian village, being inhabited by women as well as men, with their families. In former times the monks probably lodged in rooms over the colonnade, as the holes for rafters in the walls appear to show, but these people now live in the lower part, which once formed the aisles of the church. They have adopted the same precaution as their brethren at Bibba, in order to secure the building in turbulent times against the assaults of the Moslems; and their Christian patron, like St. George of Bibba, is converted into a Moslem shêkh, who commands the respect of the credulous under the appellation of Shêkh Abû Shenûdi. The monastery is built of hewn stones measuring about 3 ft. 3 in. by 1 ft. 3 in., many of which belonged to ancient buildings of the neighbouring town of Athribis. The summit of the walls is crowned throughout by a stone cornice, like that of Egyptian temples, though without the torus, which in Egyptian architecture separates the cornice from the architrave, or from the face of the wall. On the exterior of the S. side are square niches, once stuccoed, as was all the building; and on the N. are small

windows, built up within the old square niches, which are placed at intervals along all the walls, except on that side nearest the mountain, which has been added at a later time.

Six doors formerly led into the interior, 5 of which have been closed with masonry, leaving that alone on the S. side, which is now the only entrance. Over all the doors a projecting wall of brickwork has been built in order to strengthen them; doubtless at a time when they were threatened by an attack from the Arabs or the Mamelukes, on which occasion even the solitary door now open was closed, and protected in the same manner. Near the S. door are the fragments of red granite columns and statues. From the walls project blocks not unlike the gurgoyles or water-spouts of Egyptian temples, as at Dendera and other places, though there is no reason to suppose this was ever a temple, even of late time. It may, however, have derived the form of its exterior from those edifices, which the builders had been accustomed to see in the country, while the architectural details are Byzantine; and, judging from the number of columns and the style of the interior, it seems to have been erected at a time when Christianity was under the special protection of the imperial government. Over the door on the desert side is a cornice ornamented with Corinthian foliage, above which is a stone with square dentils, both of red granite; and over the door, at the end of the entrance passage, is another block of red granite with Doric triglyphs and guttæ.

The area within, like our churches and the old basilicas, consists of a nave and aisles, separated from each other by a row of about 14 columns, mostly of red granite, with various capitals of a late time. One of the Corinthian, and another of the Ionic order, appear to be of a better age. The total breadth of the building inside is 78 ft. At the E. end is the choir, consisting of 3 semicircular apses, and before the central one is a screen with some representations of St. George. Here are several Coptic inscriptions, in one of which may be read the words "Athanasius the Patriarch," the rest being much defaced. The half-domes of the apses are painted with frescoes; the centre one representing a large figure of the Saviour seated on his throne with the emblems of the 4 Evangelists at the side of a sort of *vesica* that surrounds him. The date of these subjects is uncertain; but they are evidently later than the building, its ornaments being covered by the stucco on which they are painted. There are several Coptic inscriptions in the church, and one in uncial Greek characters upon a column to the l. as you face the central apse. In the court in front of the church are some granite *stelæ* with illegible Ptolemaic inscriptions, and one of the stones of the staircase at the S. end of the convent has the cartouche of Darius.

The monks are very willing to show the church to visitors, and are thankful for a little donation.

On three sides of this building, and at a short distance from it, are the remains of brickwork, of which the outer wall was built; and perhaps the present building was only the church of a monastery formerly attached to it.

Tradition reports that this convent stands on the site of an Egyptian city called *Medînet Atrîb*, and the ruins in its vicinity may be the remains of an old town; but the remains of the old *Athribis* or *Crocodilopolis* stand about half an hour's ride to the southwards, where a ruined temple and extensive mounds still mark its site under the name of *Medînet Ashêsh* (better known to the natives as Shêkh Hamid). In the midst of mounds of pottery lie large blocks of limestone, 14 to 15 ft. long, by 3 and 5 ft. thick, the remains of a temple 200 ft. by 175, facing the S., and dedicated to the lion-headed goddess Sekhet. Over the door was a king offering to Sekhet, Amsu, and other deities, over whom is the name of Ptolemy the Elder, son of Auletes; and it is probable that the foundation of the building is even of a still earlier date. On a stone, at the southern extremity of the ruins, which covered the centre doorway or entrance of the portico, are names arranged on either side of a head of Hathor, surmounted by a globe containing the sacred eye, with two asps, wearing the crowns of Upper and Lower Egypt, the whole group being completed by two sitting deities. Such

are the ornamental devices of cornices and architraves on temples of the time of the empire, as at Dendera and other places. On the soffit of the same were the cartouches of Tiberius Claudius Kaisaros (Cæsar) Germanicus (?); and on the other side a Greek inscription accompanied by the cartouches of Claudius Cæsar Germanicus.

On the face of the mountain about ½ m. S. of the White Convent are some rock-tombs, having passages sloping in at an angle of 34° for lowering coffins. They have scarcely any remains of hieroglyphs, but are of early date. There are also many tombs of the Roman period, some of which have hieroglyphic inscriptions. About ½ m. beyond the ruins of Athribis are the quarries from which the stone of the temple was taken; and below are several small grottoes that have served for tombs, and were once furnished with doors, secured, as usual, by a bolt or lock. On the lintel of one of them is a Greek inscription, saying that it was "the sepulchre of Hermias, the son of Arkhibios." It has the Egyptian cornice and torus. In the interior are cells, and it contains the scattered residue of burnt bones. Through one of its side walls an entrance has been forced into the adjoining tomb. The mountain appears to have had the name in Coptic of *Ptoou-n-atrêpe*, from the neighbouring city.

The *Red Convent* (*Dêr el-Ahmar*), so-called from the brick of which it is built, but better known by the name of *Anba Bishoi*, lies 1½ m. to the N.N.W. It is rather older than the White Convent; but they are probably both of a later date than the Empress Helena. Its founder, according to Wansleb, was a penitent robber, whose club was kept by the monks as a memorial of his wicked course of life. It is built in the same style as the other convent; its long flat walls surmounted by the Egyptian cornice, which is also of stone. Its small brick windows are pointed and slightly stilted, and are in their construction very like those in the convents of Old Cairo, added by the early Christians, and in the mosque of 'Amru. The northern entrance (long since closed) is ornamented with devices and capitals of Byzantine time, elaborately sculptured. What is now the church was perhaps originally only the E. end of it, the outer part then forming the nave and aisles of this basilica-shaped building. The church consists of a transverse corridor, and a central and two side apses; and on each half-dome is painted a fresco, as at the White Convent. Like other early Christian churches, it does not stand E. and W., but 67° E. of N., and that of the White Convent 59° E. of N. by compass.

In the face of the hill, 1¼ m. S.W. ¼ m. W. from the Red Convent, is a rock-tomb, with a few vestiges of sculpture. It is called *Maghâret Kafes*. An ancient road leads towards it from near the convent.

(*E.*) **Ekhmîm** (510 k.), 315 m., stands at a short distance from the river-bank, nearly 5 m. above Sûhâg, with P. O. near the river, and Gov. dispensary; antiquity dealers (Sidrak and others). It is a large town of 18,800 inhabitants, with a bazaar, and a market-day every Wednesday. Here are made the check cotton shawls with silk fringes, so often worn by the Nile boatmen. The manufacture, which is carried on in the private houses, should be inspected.

Ekhmîm occupies the site of the Greek Khemmis, or *Panopolis*, in Coptic *Khmîm* or *Shmim*, formerly one of the most considerable cities of the Thebaïd. In the hieroglyphic texts it is called "Apu, the abode of Min," or "Amsu," who in other inscriptions is entitled the master of Apu. Apu was the chief city of the ninth nome of Ancient Egypt. There is a Franciscan convent school here and two Coptic churches. A great number of the inhabitants are Christians. It was at Ekhmîm that Nestorius, the heresiarch, after 16 years' exile, ended his days and was buried A.D. 447.

On the side of the town farthest from the river, beyond the present walls, are the remains of some of the ancient buildings. A long inscription, bearing the date of the 12th year of the Emperor Trajanus Germanicus Dacicus, points out the site of the Temple of Pan; who, as we learn from the dedication, shares with Sekhet the honours of the sanctuary. Another

very important fact is ascertained from this inscription, that the deity, who has been called Priapus and Mendes, is in reality Min or Amsu, the Pan of Egypt, his figure being represented on the same face of the stone with the dedication: which accords very well with the description of the deity of Panopolis, given by Stephanos of Byzantium. On the soffit is a circle divided into 12 compartments, probably astronomical; but these, as well as the figures on the neighbouring block, are nearly all defaced. These are, doubtless, the remains of the fine temple mentioned by Abû'lfêda, which he reckons among the most remarkable in Egypt, as well for the size of the stones used in its construction, as for the profusion of subjects sculptured upon them.

Vestiges of other ruins are met with some distance beyond, which may have belonged to the temple which Herodotos erroneously calls that of Perseus. A few are all that now remain. Among them have been found the name of Thothmes III. and the cartouches of Ramses II., as well as those of Ptolemy XIV., the brother of Cleopatra, and the Roman emperor Domitian. Like the Roman quay, these scanty remains are being fast carried away by the Nile.

According to Strabo, Panopolis was a very ancient city, and the inhabitants were famous as linen manufacturers and workers in stone; nor were they, if we may believe Herodotos, so much prejudiced against the manners of the Greeks as the rest of the Egyptians. The people of Khemmis, he says, are the only Egyptians who are not remarkable "for their abhorrence of Greek customs. Khemmis is a large city of the Thebaïd, near Neapolis, where there is a temple of Perseus, the son of Danaë. This temple is of a square form, and surrounded by palm-trees. It has stone propyla of considerable size, upon which are two large statues; and within the sacred circuit stands the sanctuary, having in it an image of Perseus." All which is a Greek myth: no statues ever stood on the pylon of an Egyptian temple, and Perseus is unknown to Egyptian mythology.

The notion of the great antiquity of Panopolis seems to have been traditionally maintained even to the time of the Moslems; and Leo Africanus considers it "the oldest city of all Egypt," having, as he supposes, "been founded by Ekhmîm, the son of Misraim, the offspring of Cush, the son of Ham." It seems to have suffered much at the period of the Arab conquest; and to such an extent was the fury of the invaders carried against this devoted city, that "nothing was left of its buildings but their foundations and ruined walls;" and all the columns and stones of any size were carried to the other side of the river, and used in the embellishment of Menshîya.

In the cemetery, near the ruins, is the *Tomb* of *Shêkh Abû 'l Kâsim*, the patron of the town. Boats, ostrich-eggs, and inscriptions are hung up within it as ex-votos to the saint; and a tree within the holy precincts is studded with nails, driven into it by persons suffering from illness, in the hopes of a cure.

Between 3 and 4 m. to the N.E. of Ekhmîm is the entrance of the valley of "El 'Ain," "the Spring" (better known as Wâdy Shêkh Shekhûn), in which are a spring of water and Coptic cells in the midst of palms and underwood. Half-way up the wâdy, the scenery of which is very picturesque, is a large stone, covered with Greek and other inscriptions, among which are the records of a sporting club and its members who hunted wild animals in the mountains. Two of the "chief huntsmen" (ἀρχικυνηγοί) were Aexikratês and Messouêris. To the S. of the mouth of the wâdy is an old road leading over the mountains. At its end a modern pass called *Naqb el-Kôli* crosses the mountains, and descends again into the valley, in the district of Sherq Weled Yâhia, nearly opposite Bardîs.

E. of Ekhmîm, beyond the village of Hawaiwish and near two deserted Coptic monasteries in the low sand-hills, is the ancient necropolis discovered in 1884; it is distant about 2 hrs. The tombs date from the VIth Dynasty to the Roman period; that of Tutu, son of Set-Asar, is in a good state of preservation. A large trade in mummies is done in Ekhmîm. The cemetery has been constantly plundered during the past few years, and

has supplied a great quantity of Coptic embroideries, papyri and many earlier objects. In the cliffs behind are rock-tombs, in which Mr. Harris found the Old Egyptian name of Ekhmîm.

The site of the cemetery may be the place called in Coptic *Thmouim-Panehêou ;* but Champollion endeavours to show from a Coptic MS. that this was an island on the western side of the Nile, opposite Ekhmîm ; and its name, "the Island of the place of Cattle," argues that it was not on the mainland, if even it could be to the E. of Panopolis. Thomu, however, is placed by the Itinerary on the E. bank, 4 m. above Panopolis, and therefore agrees with the position of these mounds.

Some other places are mentioned in the Coptic MSS. as having existed in the vicinity of Ekhmîm : but of their exact position nothing is satisfactorily known. These are *Pleuît*, *Shenalolêt*, and *Tsmine*, the first of which appears to have been an ancient town of some consequence ; the second, from its name, a village with many vineyards in its neighbourhood ; and in the last was a monastery founded by St. Pachomius. Greek ostraka (potsherds) found near Ekhmîm show that in the late Roman period a considerable manufactory of olive oil was carried on here. 3 m. S. of Ekhmîm is the Coptic convent of Dêr Mari Girgis, on the S. side of which early Christian tombs have been discovered.

(*W.*) **Menshîya** (525 k.), 325 m. (Rly. Stat., P. O. near river-bank), has extensive mounds, but the only vestiges of masonry consist in a stone quay on the E. side of the town. By the Copts it is called *Psôi*, and sometimes in Arabic MSS. *El-Monshat*, as well as Menshîya. It occupies the site of Ptolemais, the Greek capital of Upper Egypt. It was founded probably by Ptolemy I. on the site of the Egyptian town of Neshi (called also Pa-Sebek from its worship of the crocodile). Under the Ptolemies it was known as Pasi-Ptulmaios, and in Greek Ptolemais-Hermion-Pasion. It enjoyed a Greek city-constitution, and more than one decree of its *boulê* or senate has been discovered. We learn from an inscription in the quarries of the Gebel et-Tûkh that some of its public buildings had been erected by "the architect Diothemis." Leo Africanus says it was "badly built, with narrow streets, and so dusty in summer that no one could walk out on a windy day." The neighbourhood, however, was famous for abundance of corn and cattle. It was once possessed by a certain African prince from the Barbary coast, called Howâra, whose predecessors obtained the principality of that name, of which they were deprived by Suliman, the 9th Sultan of the Turks. A great many antiquities have been found of late years in the neighbourhood of Menshîya.

From Menshîya to Girga the eastern chain of hills comes down close to the river, and is known by the name of *Gebel et-Tûkh.* At its northern extremity are the ruins of an old fortified town, about a mile above *Lahâiwa.* In the plain at the foot of it late Roman tombs have been found which have yielded valuable embroideries. There are many tombs in the face of the cliff, and large quarries of the Ptolemaic and later periods, containing inscriptions in Greek, Latin, and demotic writing (some of the last dated in the 11th and 21st years of Philopator). One of these mentions Menippeidês, who opened a quarry in the reign of Domitian, when Mettius Rufus was Prefect of Egypt. There are also salutations made by Roman soldiers of the "third Iturean cohort," who kept guard over a quarry which was used as a penal settlement. The site of the guard-house is still visible, and the shore below is strewn with worked flints. Some way to the S. is a shêkh's tomb. S. of the Roman guard-house is a small quarry which was consecrated as "a sacred place," and dedicated to Serapis, who is declared to be "one" with Zeus and Heli(o)s Hermanubis. The god is called upon to curse all those who polluted the spot.

(*E.*) There is a large tomb 1½ m. S.

of the quarries, as well as several small ones, all uninscribed; ½ m. S., opposite Girga, and a little N. of the Coptic village of Negadîya, are some interesting tombs of the Old Empire, high up on the cliff, which have been much injured by Ptolemaic and recent quarrying. In the 4th tomb to the N., that of Thariri, "the prophet of Anhur and superintendent of the workmen," nude slaves are represented making bread. Descending the mountain and passing a small ravine to the S., we come to some large but uninscribed tombs, outside which Greek travellers, detained "by stress of weather," in the reigns of Augustus and Tiberius, have written their names. Further S., behind the cemetery of the convent of Dêr em-Melâk, is the tomb of a Roman soldier of the 3rd Cyrenaic legion with a Latin inscription.

(*E.*) Three m. S. is the village of *Meshêkh*, where the remains of a temple of Sekhet have been discovered, with images of the goddess and monuments of Amen-hetep II., Amen-hetep III., Ramses II., and Panezem. The stone shrine was found to be filled with bronze fish. Above the village (N.E.) is a very interesting tomb belonging to Anhur-messu, "the chief prophet of Anhur," and head of the prophets of "Ra in This," who lived under Mer-en-Ptah II. The walls are covered with hieroglyphic inscriptions which have not yet been published. Meshêkh is the *Lepidoton* of Ptolemy, so called from the worship of the fish *lepidotos*. Less than ½ m. to the S. is the tomb of Iu-ma-seb, "the scribe of the recruits."

(*W.*) **Êserat** on the W. bank is still noted, like Girga and Qasr es-Sayyâd, for its numerous turkeys.

(*W.*) **Girga** (544 k.), 336 m. (Rly. Stat., P. O. and T. near the river). Population 14,900. Two Greek *locandas*—passable for a night if necessary. Formerly the capital of the province of the same name, but now much sunk in importance. It contains a large Christian population. When visited by Pococke and Norden, it was a quarter of a mile from the river; but it is now on the bank, and part of it has already been washed away by the stream. This is one of many proofs of the great changes that have taken place in the course of the Nile within a few years, and fully accounts for certain towns, now on the river, being laid down by ancient geographers in an inland position. It is most probable that Girga occupies the site of the ancient This or Tini.

At Girga there is a Latin convent or monastery, the superior of which is a European. It is the oldest Roman Catholic establishment now in Egypt, those of Ekhmîm, Farshût, and Tahta being the next in order of antiquity. Some consider that of Neqâda the most ancient. It was not from a Latin but from a Coptic convent that Girga received its name, and Girgis, or George, as is well known, is the patron saint of the Egyptian Christians. Leo Africanus tells us that "Girga was formerly the largest and most opulent monastery of Christians, called after St. George, and inhabited by upwards of 200 monks, who possessed much land in the neighbourhood. They supplied food to all travellers; and so great was the amount of their revenues, that they annually sent a large sum to the Patriarch of Cairo, to be distributed among the poor of their own persuasion. About 100 years ago a dreadful plague afflicted Egypt, and carried off all the monks of this convent, wherefore the prince of Menshîya surrounded the building with a strong wall, and erected houses within, for the abode of various workmen and shopkeepers. In process of time, however, the Patriarch of the Jacobites (or Copts) having made a representation to the Sultan, he gave orders that another monastery should be built on the spot, where an ancient city formerly stood, and assigned to it only a sufficient revenue to enable it to maintain 30 monks."

Abydos may be visited from Girga, but it is a long weary ride of 12 m., and it is far better to go from Baliâna. The only place of importance between Girga and Abydos is **Bardîs**, well known in the time of the Mamelukes, who gave the title *El-Bardîsi* to one of the principal Beys, hence called Osman Bey el-Bardîsi. Farther to the S.W. is a town with old mounds, called *El-Bîrba* — a name taken from the Coptic *Perpe*, "the temple," and commonly applied to ancient buildings. Fragments of a temple of Ramses II. have been found here, as well as a monument of Tetaankh which is of the age of the Old Empire. M. Daressy suggests that it is the site of This.

(*W.*) **Baliâna** (560 k.), 347 m. (Rly. P. and T. O. near river. Gov. Dispensary), has succeeded to an old town whose mounds mark its site. Its Coptic name is *Tpouranê*. In the mosque is a stone with the name of Psammetikhos I. Donkeys (*bad*) can be procured here for going to Abydos, distant 8 m. to the S.W., or 2½ hours.

Excursion to Abydos.

The way lies across a very rich plain till the edge of the desert is reached, on which stands the modern village of *'Arâbat*, surnamed by the Arabs of *Madfûna* ("of the buried"), from the ancient edifices that until lately lay covered with the desert sand all around.

Abydos (in Coptic *Ebôt;* in the hieroglyphs *Abdu*—Abydos, the land or region of Osiris) was one of the largest and most important cities in Upper Egypt. Strabo indeed says that, though in his time reduced to the state of a small village, it had formerly held the first rank next to Thebes—a position which was probably assigned to it as having been the burial-place of Osiris. "There are many places," says Plutarch, "where his corpse is said to have been deposited; but Abydos and Memphis are mentioned in particular as having the true body; and for this reason the rich and powerful of the Egyptians are desirous of being buried in the former of these cities, in order to lie, as it were, in the same grave as Osiris himself."

The temple was cleared of sand by Mariette in 1863. It has been ascertained that an important sanctuary existed at Abydos under the middle empire, and from the *stela* of Amenisenb, priest and architect to Usertsen (*XIIth Dyn.*), we read of its restoration.

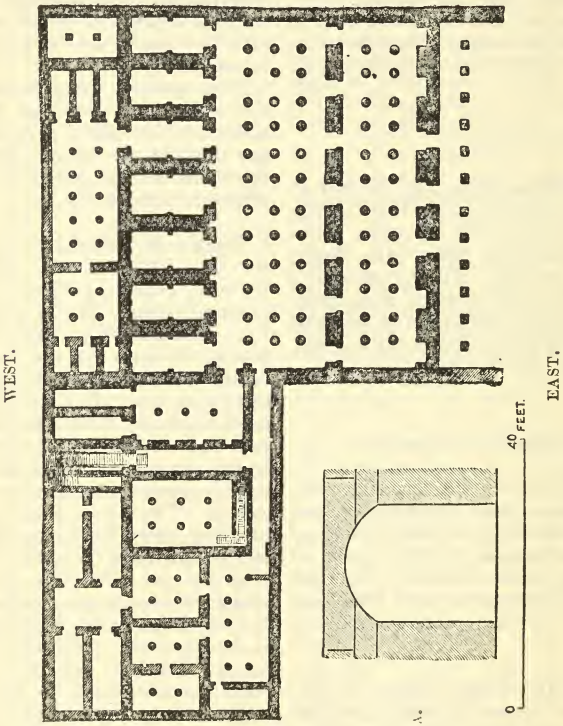
Fine grained limestone is used for the walls, and sandstone for the columns and doorposts. The foundations are only 4½ ft. deep. Beginning at the S. end of the ruins, the first large edifice reached is the

Temple of Seti I., father of Ramses II. (*XIXth Dyn.*). This is the building called by Strabo the "Memnonium" (from the Egyptian *mennu*, "a monument"), and deservedly praised by him for the magnificence of its decoration. The plan of this temple is somewhat irregular, and it is difficult to determine the meaning and object of its various parts. In the outer court are some very fine sculptures which retain much of their colour. They show Ramses receiving blessings from Thoth, Anubis, Osiris, Horus, and other divinities. The *First Hall* has two rows of columns. The sculptures are in the peculiar sunk relief which under the Ptolemies became such a poor art. Observe in the N.W. corner Ramses offering a golden statuette of himself to Osiris. The king is here represented as a very young man. On the columns are figures, supporting the royal cartouche, which have been taken by some authorities to represent the Phœnix. They occur also at Tel el-Yahûdîya, Esna, and some other places, and specimens are in the British Museum, and resemble a bat with human hands. In front of each is a star, and below is the hieroglyph *neb* (lord).

The *Second Hall* has 3 rows of columns. Here are perhaps the best sculptures. They are in low relief.

Observe at the N. end a bas-relief of Seti making an offering to Osiris of an image of Maāt, the goddess of justice. This is perhaps the finest example of the art of the XIXth Dynasty, and may be considered the *chef-d'œuvre* of Hi, who, as we know from inscriptions at Thebes, was chief sculptor to Seti I. His coadjutor, Amen-uah-su, does not seem, to judge from the painting here, to have been an equally clever artist, and it is hardly possible to regret that this figure of Seti has been wholly denuded of paint, and now appears only in the beautiful white marble from which it is cut.

NORTH.



SOUTH.

TEMPLE OF SETI I. AT ABYDOS.

From the Second Hall 7 short passages lead westward into as many *Vaulted Chambers.* The method of constructing the roofs of these chambers is very singular. They are formed of large blocks of stone, extending from one architrave to the other; not, as usual in Egyptian buildings, on their faces, but on their sides; so that, considerable thickness having been given to the roof, a vault was afterwards cut into it, without endangering its solidity. The whole was covered with hieroglyphs and sculptures beautifully coloured; and on the ceiling the cartouches of the

king remain, with stars and transverse bands containing hieroglyphs. A short passage on the W. side of the third vaulted chamber from the N. leads into a small hall supported by 10 columns. Here the colour is extremely fresh, and the sculpture delicate. Observe Horus in his shrine on the E. wall. On the rt. of this hall as you enter are some other small chambers covered with very highly-finished sculptures.

From the S. end of the Second Hall leads a narrow slightly ascending *Passage*, the ceiling and sides of which are covered with sculptures. Amid the stars and king's cartouches with which the ceiling is decorated is an inscription commemorating the dedication of the temple. On the l. or E. wall are 4 scenes. The first, second, and fourth represent offerings made to Amen, Horus, and Osiris. In the third Seti and his son Ramses are represented standing in front of a tablet, on which are engraved the names of 130 divinities, which the text calls "the great and the small cycle of the divinities of the sacred places of the north and the south." The rt. or W. wall is divided into 4 scenes like the other, and in the one immediately opposite the tablet of divinities just mentioned is the

Tablet of Abydos, in which Seti and Ramses are offering homage to 76 kings their predecessors, Seti himself being included. From the beauty of the engraving, the perfect state of preservation in which it was found, and its historical importance, this is one of the most interesting monuments in Egypt. The list of these 76 kings begins with Mena and ends with Seti I. It is arranged in three lines, but the last line consists entirely of the two names of Seti. The tablet was discovered in 1865, and is conjectured by Mariette to be the original of the fragmentary one found in the temple of Ramses II. at Abydos, and now in the British Museum. Ramses copied the list made by his father. Mariette further supposes that the kings whose names are given on these two tablets are those who had more particularly been connected with Abydos, either through having been born there, or having added to and embellished the city; just as the list of kings engraved by Thothmes III., in what is called the "Hall of Ancestors," taken from Karnak, and now at Paris, contains the names of those who had more particularly benefited Thebes.

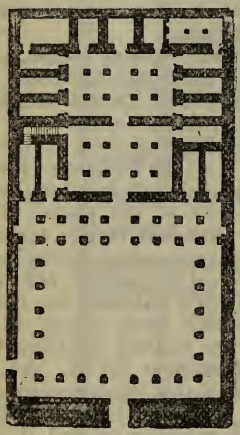
In a chamber opening to the W. from the passage containing the tablet is a picture of Seti assisting his son, Ramses, here represented as a boy, to catch a wild bull. In spite of the conventional proportions, this picture is full of spirit. Other pictures show the young Ramses sacrificing, and in one curious scene he is apparently fowling, assisted by a number of divinities.

There are various other smaller columnar halls and chambers to the S., many of them covered with highly-finished painted sculptures. The *motif* of these pictures is the same here as in all the temples of the Pharaonic period, viz. the king adoring the divinity of the place. In the vaulted chambers of this temple the paintings represent in successive order the different ceremonial observances. The king, on entering the chamber, round which were placed in their shrines the statues of different divinities, turned to the rt., and, opening each shrine in succession, offered incense to the divinity, removed the covering which enveloped it, placed his hands on it, sprinkled perfume on it, and then, re-covering it, passed on to the next shrine, and so round the chamber.

The numerous Greek, Cypriote, Karian, and Phœnician *graffiti* which cover the walls show that from the 6th cent. downwards the temple was in ruins, and that an oracle had been established, in accordance with Greek ideas, in the room immediately S. of the staircase on the W. Those who consulted the oracle slept on the steps of the staircase and received an answer to their question in dreams. The oracle was worked at first in the name of Osiris, but in the Ptolemaic

age Osiris became Serapis, and under the Romans Serapis passed into Bes.

Temple of Ramses II.—This temple lies a short way across a high mound to the N. It is dedicated, like that of his father Seti, to Osiris. The materials of which it was composed were of unusual richness, the walls of one chapel being lined with Oriental alabaster, and covered, so far as can be gathered from the few fragments that remain, with very fine sculptures richly painted. It was from a wall of this temple that the mutilated tablet of Abydos referred to above was taken. It was first discovered by Mr. Banks in 1818; and having been carried away



TEMPLE OF RAMSES II., ABYDOS.

by M. Mimaut, the French Consul-General, and sold in Paris, is now deposited in the British Museum.

This temple is scarcely inferior in extent to the first, but has suffered much more at the hands of the destroyer. A great court, surrounded by Osiride figures, opened into the inner chambers, by a magnificent doorway of red and black granite. On either doorpost are sculptured long cartouches, in which the many names and titles of Ramses II. are summed up, the whole appropriately supported below by a figure of Maāt, the goddess of justice. The entrance to the court is from the E., where a similar gateway of red granite has the same sculptures. The walls rise to a height of 8 ft. in places, and are covered with processions, among which may be found some pictures of fat cattle. The remaining sculptures, though they retain much colour, are uninteresting, being merely repetitions of the scenes in the other temple, in a style of art slightly inferior.

Continuing still in a N. direction, we reach, near the village of **El-Khurba,** a large crude-brick enclosure, inside which is a mound called the *Kôm es-Sultân.* It is not a natural tumulus, but is formed by the ruins of a temple built by the XIIth and XIIIth Dynasty kings on the site of one yet more ancient.

Necropolis of Abydos.—It is in 3 divisions: One (*S. of temples of Seti and R. II.*) contains tombs from the time of the XIXth Dynasty downwards. Another (*lying in a westerly direction from the pathway leading to the Kôm es-Sultân*) has tombs dating from Dynasties VI. to XI. The *stela* of Una was found here. The third cemetery is *W.* of the Kôm es-Sultân, and graves of the XIIth and XIIIth Dynasties have been found here, as well as some of the New Empire. Those of the XIIIth Dynasty are often small pyramids of crude brick with the centre hollowed out. Many of the tombs of the VIth Dynasty are vaulted, and present instances of the true arch.

When the Kôm es-Sultân has been traversed in a northerly direction, the first of two very singular and interesting crude-brick buildings is reached. It consists of an enormous fort, surrounded with double walls, which stand 12 ft. apart; the interior space being plastered and whitewashed. The outer face of the inner wall is furnished with massive square buttresses. The height of each wall averages 40 ft., but must originally have been much greater. The length of the whole building is 410 ft., and

the breadth about 220. This is one of the old fortresses of Egypt. Under the flooring an enormous number of ibis-mummies have been found, each interred in an earthenware jar.

Coptic Monastery of Anba Mûsas.—About ¼ m. N. is another and, from the exterior, very similar building, rising, like a Norman castle, from the sands of the desert. It contains a Coptic *dêr*, or monastery, with a church, of great antiquity and interest.

The Church, which is constructed of ancient dark-red burnt bricks, is dedicated to Anba Mûsas, who is represented in a picture within as an aged white-bearded hermit. It is still surmounted by no less than 23 domes, and consists of 3 transeptal aisles, of which that to the E. is separated from the others by carved and highly-coloured wooden screens, and divided by walls of solid masonry into different *hêkels* (chancels), in each of which is an altar. Each *hêkel* ends flat, and is pierced by niches. The arches and piers which support the whitewashed domes are constructed of dark-red and yellow bricks, which have an excellent effect. The arches are round. To the N.W. of the 3 main aisles are domed chapels, some of which are in ruins. In one of these is the tank for the water blessed at the *'Îd el-Ghitâs* on the Eve of the Feast of the Epiphany. The baptismal font of stone still exists and in one of the *hêkels* is a very ancient brass candlestick. On 2 of the altars are flat, oblong boards of wood with incised crosses and Ἰησοῦς Χριστὸς Υἱὸς Θεοῦ in monogram. There are several pictures in monochrome of no great antiquity, and a few MS. service-books on cotton paper. Hard by Anba Mûsas are the massive crude-brick walls, apparently of another *dêr*, called *Hôsh Rûmi*.

The visitor who has time should proceed beyond the *dêr* some distance along the road towards Girga, for the sake of the fine *View* of the mountains which surround this seat of the most ancient civilisation the world has seen. In the cliffs, a little S. of Abydos, and opposite *Ghabat*, is a quarry with a hieroglyphic inscription of 13 lines, dated in the 5th year of Nektanebo I.

The reservoir mentioned by Strabo, which was cased with large stones, may perhaps be traced on the E. of the ancient town; and it was to this that a canal, called *Pa-n Abdu*, in the hieroglyphic text, brought the water from the Nile, passing, as does the present canal, through the grove of Acanthus.

From Abydos, a road leads to the Great Oasis, ascending the Libyan chain of mountains nearly due W. of the town. Another road runs to the same Oasis from El-Qala', a village farther to the S. of Samhûd, which is the one taken by those who go from and to Farshût, and other places in this part of the valley; the ascent and descent being so much more easy than by the mountain road, or path, to the W. of Abydos (see Rte. 16).

(*W.*) **Samhûd**, 4 m. inland, occupies the site of an ancient town, called in Coptic *Semhôout*, or *Psenhôout*; Old Egyptian *Samhudti*. Its mounds sufficiently indicate its antiquity.

(*E.*) About the district of **Sherq el-Khayyâm** the Nile makes a considerable bend, but resumes its general course, about N. and S., near *El-Hamrân* (586 k.).

(*W.*) **Farshût**, 4 m. inland, derives its name from the Coptic *Bershôout*. It is a good-sized village, with a large sugar-factory belonging to the Khedive.

In Pococke's time Farshût was the residence of the great shêkh, who governed nearly the whole country on the W. bank; but he had already lost much of his authority, and had great difficulty in collecting his revenues. The inhabitants are descendants of the Hawwâra tribe of Arabs, who for several years enjoyed undisturbed possession of the soil, under the government of their own shêkhs. They lost their independence under their last shêkh, Hammam, who with an army, said to have consisted of 36,000 horsemen, was en-

tirely defeated by Mohammed Bey. The family still remain, but they are now like the other peasants.

The Hawwâra were always famed for their skill in breeding and managing horses: the name Hawwârî, like Fâris, signifies "a horseman," and is still applied to the native riding-masters and horsebreakers of Egypt. The Hawwâra breed of dogs was not less noted in Upper Egypt than that of the horses; some of which are still found about Erment, Bairât, and other places, mostly used for guarding sheep; and their rough, black, wire-haired coats, their fierce eye, their size, and their courage, in which they differ so widely from the cowardly fox-dog of Egypt, sufficiently distinguish them from all other breeds of the country. Nor have the people the same prejudice against dogs as in Lower Egypt; and indeed the inhabitants of Upper Egypt have generally many fewer scruples on this point than other Moslems, being mostly of the sect of Mâleki, who view the dog with more indulgent feelings.

The W. bank of the Nile in the whole of this district, which is called **Hamrân,** is remarkably rich and fertile; and the beauty of the landscape is much increased by the large groves of palm-trees and acacia which line the bank.

(*W.*) The port of Farshût is *Bagûra* (597 k.), 374½ m. Here is a large sugar-factory, well worth a visit.

On the edge of the desert, 6½ m. distant, at a place called **'Araqi**, numerous tombs of the XVIIIth and XIXth Dynasties have been found, built of crude bricks.

(*W.*) **Abû Hamâdi** (604 k.), with Rly. Stat., P. O. & T. The railway to Aswân crosses the river here, and there is a large sugar factory. The river takes a very long curve; and as it runs from Qina to Hû its course is S.W., so that the former stands about 9′ of latitude more to the N. than Hû, though higher up the stream. A similar deviation from its course does not occur again, except in the vicinity of Dirr in Nubia, and at the great bend of the river above Dongola, which was formerly called the ἄγκωνες or elbows of the Nile.

(*W.*) **Hû** (609 k.), in Coptic *Hô*, *Hou*, or *Ano*, a large village with market, occupies the site of *Diospolis Parva.* Among the usual mounds of rubbish W. of the town are the foundations of a sandstone temple. Behind the village is a Coptic *Dêr.* About a mile to the S., at the edge of the desert, are other mounds and the remains of buildings. Many tombs of the New Empire have been found here.

(*E.*) At **Qasr es-Sayyâd**, or "the Sportsman's Mansion" (614 k.), 381 m., on the opposite bank, are the mounds of the ancient *Khênoboskion*, in Coptic *Senesêt.* It was famous for its geese, which were fed there in great numbers; and it was from this circumstance that it borrowed a name which was probably a translation of the original Egyptian. The fine bold bluff which here rises abruptly from the river is called *Gebel et-Tûkh.*

(*E.*) About a mile S. of Qasr es-Sayyâd is the mouth of a canal and a syphon, from whence a dike runs (1½ m.) to the desert. Half a mile S.E. of its extremity are 2 very interesting **Old Empire tombs,** the most perfect of which was partially destroyed in 1887, in order to procure stone easily for the canal already referred to. It belonged to Zauta, a high official of Pepi II. Nefer-ka-Ra (*VIth Dyn.*), and there are 6 *proskynemata* in it to Zeus Serapis in red paint. The adjoining tomb is that of Adu, who had to do with the pyramid of Pepi I. Agricultural and other scenes are painted on the walls, and a giraffe is represented in one place (in the tomb of Adu). Among the tombs to the N. is one with a long but valueless Coptic text, and another of the Roman age with a zodiac on the roof.

The eastern chain of hills here approaches close to the river for the last time before reaching Thebes, and the

western or Libyan range, of far bolder and more striking outline, is soon seen advancing on the right.

(*E.*) **Dishna** (636 k.), 394 m., a good-sized village, with a well-supplied market on Sundays. Sand-grouse may often be found in the neighbourhood among the *halfa* grass.

The **Isle of Tabenna** was somewhere on the W. bank, between Diospolis Parva (Hû) and Tentyris. In Coptic it was called *Tabenneci* or *Tabennêsi*. Champollion supposes the name to signify "abounding in palm-trees," or "the place of flocks"; and the termination *êsi* to refer to the goddess Isis. In Arabic he says it is called Gezîret el-Gharb, "the Isle of the West," probably the modern *Gezîret Tâwwâbîya*. It was here that, about A.D. 356, St. Pachôm (Pachomius) built a monastery, occupying "the vacant island of Tabenne," as Gibbon says, with "1400 of his brethren."

(*W.*) Nearly opposite Dishna is the large triple village of Waqf (630 k.), from which it is ½ hr.'s ride to the vast necropolis of Tel es-Semâina and Kôm Mêhras, discovered in 1887. The crude-brick tombs are in the desert, and extend from the age of the XIth Dynasty to Roman times. In 1893 another cemetery was discovered to the S., in the desert behind Marashda. It contained VIth Dynasty tombs, and was probably the necropolis of Dendera.

(*E.*) **Fâu**, 3 m. inland, on the E. bank, marks the site of *Bopos*, in Coptic *Phboou* (perhaps the hieroglyphic Ateb).

About ½ m. from the river are the ruins of the

(*W.*) **Temple of Dendera** (663 k.), to the S. of the modern village of that name (659 k.). The usual practice is to moor the dahabîya to the E. bank at the nearest spot for reaching Qina (*Keneh*), a short distance farther S. and inland, then cross the river in the boat to *Taramsa* (667 k.), and ride on donkeys (½ hr.) to Dendera; but, by those who can walk, the ruins are more easily reached from a point on the W. bank N. of Qina.

The name of *Tentyris*, or *Tentyra*, in Coptic *Tentorê* or *Nikentore*, comes from the hieroglyphic Ta-n-ta-rer, "the district enclosed by ramparts," though the more usual name in Old Egyptian was An, the town of the "column." The great temple was dedicated to the goddess Hathor, whom the Greeks identified with Aphrodite, and its original foundation was ascribed to the Hor-shemsu, the mythical predecessors of Menes. The account of the building was said to have been found in the time of Pepi I., who restored the edifice, "written in ancient characters on parchment." The real founder, however, seems to have been Khufu of the IVth Dynasty, whose plan was used again by Thothmes III. Stones with the names of Amen-em-hat I., Thothmes IV., Ramses II., and Ramses III. have also been found. The present temple, however, though built on the old foundations and in accordance with the ancient design, is of late date. The crypts were constructed by Ptolemy X. (Lathyros), Ptolemy XI. (Alexander I.), and Ptolemy XIII. (Auletes). The inscriptions which run round the temple mention Ptolemy XVI. (Cæsarion) and Augustus, while on the exterior of the back wall we have Ptolemy Cæsar, the famous Cleopatra with her son Cæsarion, and the unknown Hermus. The completion of the temple took place in the reign of Tiberius, as we learn from a Greek inscription of three lines which runs round the cornice on the exterior of the building, and is as follows: "On behalf of the Emperor Tiberius Cæsar, the young Augustus, the son of the deified Augustus, and under Aulus Avilius Flaccus the Prefect and Aulus Fulvius Crispus the Sub-prefect (*Epistratêgos*), Sarapion Trykhambos being the district-governor, the inhabitants of the capital and the nome dedicated the pronaos to the great goddess Aphrodite and her fellow-gods, the 20th year of Tiberius Cæsar (the 21st day of Athyr)." The outer wall of the temple was not decorated till the 2nd year of Claudius (A.D. 42), and in the Hypostyle or *Khent* Hall Nero is represented leaving his palace

and conducted by Mentu of Thebes and Tum of Heliopolis before Hathor.

Egyptian sculpture had long been on the decline before the erection of the present temple of Dendera; and the Egyptian antiquary looks with little satisfaction on the graceless style of the figures, and the crowded profusion of ill-adjusted hieroglyphs, that cover the walls of this as of other Ptolemaïc or Roman monuments. But architecture still retained the grandeur of an earlier period; and though the capitals of the columns were frequently overcharged with ornament, the general effect of the porticoes erected under the Ptolemies and Cæsars is grand and imposing, and frequently not destitute of elegance and taste.

These remarks apply very particularly to the temple of Dendera; and from its superior state of preservation it deserves a distinguished rank among the most interesting monuments of Egypt. For though its columns, considered singly, may be said to have a heavy, perhaps a barbarous, appearance, the portico is doubtless a noble specimen of architecture; nor is the succeeding hall devoid of beauty and symmetry of proportion. The preservation of its roof also adds greatly to the beauty, as well as to the interest, of the portico; and many of those in the Egyptian temples lose their effect by being destitute of roofs. Generally speaking, Egyptian temples are more picturesque when in ruins than when entire; being, if seen from without, merely a large dead wall, scarcely relieved by a slight increase in the height of the portico. But this cannot be said of the portico itself; nor did a temple present the same monotonous appearance when the painted sculptures were in their original state; and it was the necessity of relieving the large expanse of flat wall which led to this rich mode of decoration.

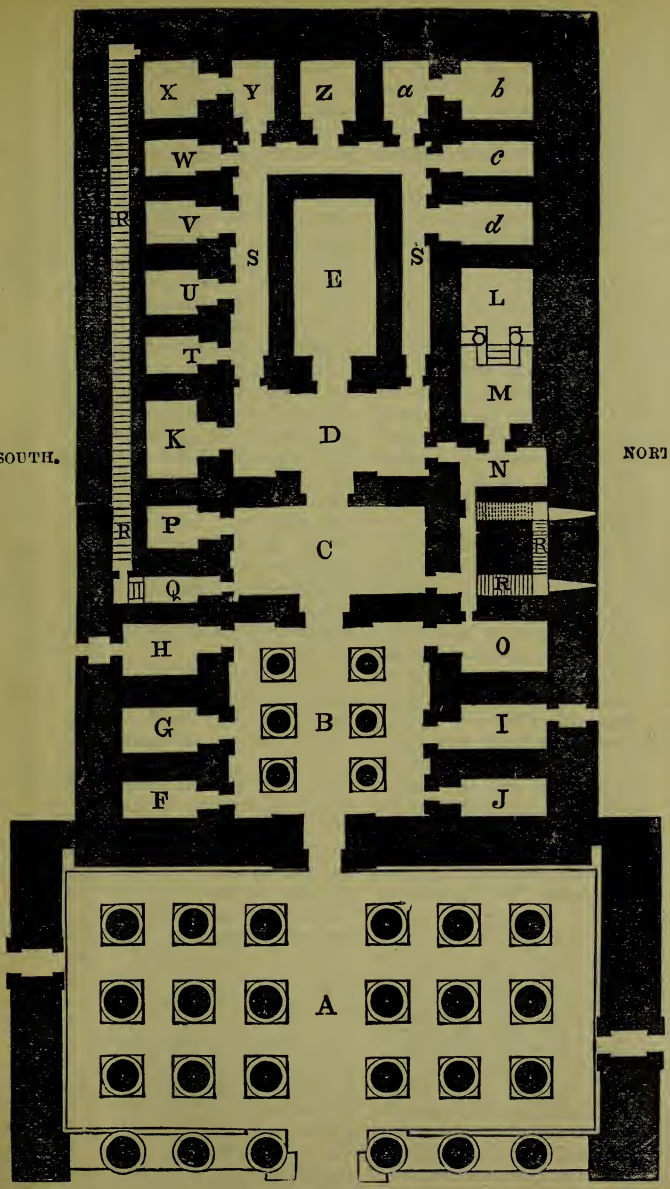
The names of the Cæsars mentioned in the texts are numerous. In the portico may be distinguished those of Tiberius, Caligula, Claudius, and Nero. On the former front of the temple, now the back of the *pronaos*, or portico, are those of Augustus and Caligula. This was, in fact, the original extent of the building, and it was previous to the addition of the portico that it was seen by Strabo. The *Portrait of Cleopatra* and that of her son Cæsarion are on the back wall of the exterior. Neither her features (which may still be traced) nor her figure correspond with her renowned beauty. But the Egyptian artist merely followed a conventional pattern, and had probably never seen the queen herself.

Description of the Temple.—Like all Egyptian temples, it stands in the centre of a large crude-brick enclosure, the height and thickness of whose walls prevented anything that took place inside from being seen or heard. From an isolated stone pylon, bearing the names of Domitian and Trajan, a dromos leads up to the entrance.

The *Portico* or pronaos (A) is a magnificent hypostyle hall supported by 24 columns. Between the first line of columns on either side of the entrance stretches a high stone screen. In each of the side-walls is a small doorway, which served for the passage of the priests and acolytes bearing offerings. The main entrance was reserved for the king. Immediately on the right after entering the hall are four pictures, representing the ceremonies observed by the king before penetrating into the interior of the temple. In the first Nero, in the guise of an Egyptian Pharaoh, is leaving his palace, sandals on foot and sceptre in hand, and preceded by five standards. The next scene shows him undergoing the ceremony of purification at the hands of Thoth and Horus. He then, in the third, receives the two crowns of Upper and Lower Egypt from the goddesses Uaz and Nekheb. Thus recognised as sovereign of the whole country, he, in the fourth picture, is seen led by Mentu of Thebes and Tum of Heliopolis into the presence of the goddess Hathor, to taste of the divine beauty and goodness. Similar scenes occupy the walls on the left of the entrance.

On the ceiling is the *Zodiac*, which led to so much learned controversy. Through the assistance of the Greek inscription, which was strangely overlooked, and the hieroglyphic names of the Cæsars on the exterior and

WEST.



SOUTH.

NORTH

EAST

TEMPLE OF DENDERA.

To face p. 754.

interior walls, which were then unknown, its date was satisfactorily ascertained; and instead of being of early Pharaonic time, or of an antediluvian age, it is now confined to a more modest and probable antiquity. The only three Zodiacs known in Egypt, at Dendera, Esna, and its former neighbour Ed-Dêr, are of Ptolemaïc or of Roman date. The astronomical subjects on the ceilings of the tombs of the kings, and other ancient Egyptian monuments, even if they may be considered zodiacal, are represented in a totally different manner; and we may be certain that the zodiac, as we know it, is not Egyptian. But it is remarkable that in those of Dendera and Esna the sign Cancer is represented by a scarabæus, not a crab; though other signs, as Sagittarius under the form of a Centaur, evidently of Greek invention, are admitted. The introduction of the Zodiac is due to the fact that the *Khent*, or Entrance Hall, is called "the Great Hall of Nut," who symbolised the sky, into which the image of Hathor was carried in a boat at the time of her festivals to meet her father the Sun-god.

The details of the cornice of the portico offer a very satisfactory specimen of the use of a triglyphic ornament. It is common in many of the oldest Pharaonic temples, though arranged in a somewhat different manner, and without so remarkable a metope as in the present instance. On the frieze, or rather architrave, is a procession to Hathor; and among the figures that compose it are two playing the harp, and another the tambourine. The Greek inscription which records the building of the portico is on the projecting fillet of the cornice, and commences with the name of the Emperor Tiberius.

To the portico succeeds a *Hall* of 6 columns (B), called the "Hall of the Appearance" (*Usekh Khâ*), with 3 rooms on either side; the centre one on the right (I), and the last on the left (H), having entrances from the outside. Then comes a chamber (C) communicating on the left with two rooms, from the first of which (Q) a staircase (R) leads to the roof, and on the right with a passage leading to 3 rooms (N, M, L), and another staircase (R). Another chamber (D) follows, with one room (K) on the left; and then comes what has been called the sanctuary (E), with a passage (S) leading round it communicating with several lateral chambers, that in the centre at the end (Z) being the one in which the emblem of the divinity was preserved.

According to Mariette, each of these halls and chambers had its peculiar destination. The hall (B) was where the processions first assembled. On its walls is a sort of calendar of the different fête-days. "The Hall of the Altar" (C) and "the Middle Hall" or "Hall of the Cycle of the Gods" (D), were annexes of B, containing altars at which prayers were said as the procession passed on. In the "Sanctuary of the Golden Hathor" (E) were kept the four sacred boats, which played the principal part in these processions. In the centre of each of these boats was a small temple, containing the emblem of the god to which it was sacred. Toward the innermost end of this chamber there is a row of sockets crossing the floor which may have supported pillars and a curtain cutting off this part of the chamber in the same manner as the veil divided the holy place in the Tabernacle. F (called the *Asit*) served as a laboratory in which were prepared the oils and essences used for perfuming the temple and statues. G (the *Sahit*) was where the fruits of the soil intended for offerings were collected and consecrated. H and I were passages through which were brought in the offerings from Upper and Lower Egypt respectively. J ("the Silver-house") was the treasure-chamber. All the scenes on its walls represent the king consecrating and offering different objects in gold and silver. In K ("the Wardrobe") were deposited all the sacred vestments. The chambers (L, M, N, O, P, and Q), and the small temple on the terrace,

were especially devoted to the celebration of the festival of the New Year, marked by the appearance of the star Sirius. A steep passage leads out of the chamber (N) to a vault which was probably a place of concealment for the treasures of the temple. On the walls of the two staircases (R) are pictured the details of the processions that took place on New Year's Day. At the head marches the king; behind him are 13 priests bearing standards surmounted with the emblems of various divinities. The procession first mounted the northern staircase, and stopped at the little hypæthral temple above mentioned, each of whose 12 columns was dedicated to one of the months of the year; it then descended by the southern staircase. The rest of the temple was more particularly devoted to divine worship. The corridor (S) is covered with the usual scenes, representing the king making offerings to various divinities and receiving some gift in return; each scene being accompanied by an explanatory text. The chamber (T), "the room of the Resurrection," was dedicated to Osiris restored to life; U, "the Birthplace," to Isis brought to bed in the form of a black and red woman; V, "the room of Sekari," to Osiris-Un-nefer vanquishing his enemies under the form of crocodiles; W to the same god under the form of Hor-sam-taui. In X and Y Hathor was especially worshipped as the divinity who received and gave fresh life to the sun each day. In Z, "the dwelling of Hathor," the same goddess was adored under her general titles, and in a niche in the wall, which the king alone might enter, was preserved her mysterious emblem, a great golden *sistrum*. Here Pepi is twice represented kneeling before Hathor with her son Ahi in his hands. The remaining chambers (*a*, *b*, and *d*) were dedicated to Sekhet, Horus-Ra, and Ahi.

In the thickness of the walls and foundations are arranged long narrow passages without openings of any kind. Admittance to them could only be obtained by moving, by some mechanical contrivance, the stone which concealed the entrance. Here were probably concealed the statues in precious metals, and the other objects of value used in the service of the temple.

Mention has already been made of the small *Temple on the Roof*. It is dedicated as a whole to Osiris of An, the local divinity of Dendera, and its six chambers are appropriated to the different forms of that divinity worshipped in each of the 42 nomes into which ancient Egypt was divided: the three chambers on the N. to the northern nomes, and the three on the S. to the southern nomes. In the second chamber on the S. side was the planisphere or zodiac, which is now in Paris.

Other Buildings:—The *Chapel of Isis* was, according to Strabo, behind the temple of Aphrodite, and this observation agrees remarkably well with the size and position of the small temple of that goddess: consisting, as it does, merely of 1 central and 2 lateral adyta, and a transverse chamber or corridor in front; and it stands immediately behind the S.W. angle of that of Hathor. It is in this temple that the cow is figured, before which the Sepoys are said to have prostrated themselves when our Indian army landed in Egypt in 1800.

To the temple of Isis belonged the other *pylon*, which lies 170 paces to the eastward, and which, as we learn from a Greek inscription (now destroyed) on either face of its cornice, was dedicated to that goddess in the thirty-first year of Cæsar (Augustus); Publius Octavius being military governor, or præfect, and Marcus Claudius Posthumus commander-in-chief. The same inscription is repeated on the E. side of the same gateway.

Ninety paces to the N. of the great temple of Hathor is another building, consisting of 2 outer passage-chambers, with 2 small rooms on either side of the outermost one, and a central and 2 lateral adyta; the whole surrounded, except the front, by a peristyle of 22 columns. The capitals ornamented, or disfigured, by the re-

presentations of a Typhonian monster, have led to the supposition that it was dedicated to the Evil Genius; but as the whole of its sculptures refer to the birth of the young child of Hathor, it is evident that it appertains to the great temple of that goddess who is here styled his mother. The monster, moreover, has nothing to do with Typhon, but is the god called in the hieroglyphs *Bes*, patron of mirth and the dance, and, as such, his image figures frequently on various articles of the toilette-table. These temples were styled by Champollion the *mammisi*, or "lying-in places," set apart for the *accouchement* of the goddess, and where the third member of the triad, worshipped in the adjoining temple, was born.

About 230 paces in front of the pylon of Hathor is an isolated *hypæthral building*, consisting of 14 columns, united by intercolumnar screens, with a doorway at either end; and a short distance to the S. are indications of an ancient reservoir. A little to the N.E. of it are other remains of masonry; but the rest of the extensive mounds of Tentyris present merely the ruins of crude-brick houses, many of which are of Arab date.

Five hundred paces S. of the pylon of Isis is another crude-brick enclosure, with an entrance of stone, similar to the other pylons, bearing the name of Antoninus Pius. Over the face of the gateway is a singular representation of the Sun, with its sacred emblem the hawk, supported by Isis and Nephthys. These two "sister goddesses" represented "the beginning and the end," and were commonly introduced on funeral monuments, Isis on one side, Nephthys on the other, of the deceased; which might lead us to suppose this enclosure to have been used for sepulchral purposes. The area within it measures about 155 paces by 265; and at the S.E. corner is a well of stagnant water.

The **Town of Tentyris** stood between this and the enclosure that surrounded the temples, extending on either side, as well as within the circuit of the latter; and on the N.W. side appear to be the remains of tombs. They were, probably, of a time when Tentyris ceased to be a populous city, and when a deserted part of it was set apart for the burial of the dead.

In the limestone mountains S.S.E. of Dendera are some old quarries, and a few rude grottoes without sculpture; and in the vicinity is a hill, about a mile to the N.W. of them, in which are sunk numerous tombs of the inhabitants of Tentyris.

S. of the quarries, the clay used by the potters of Qina is found in the hills.

Between the town and the edge of the sandy plain to the S. is a low channel, which may once have been a canal; and it is not improbable that it was to this that the Tentyrites owed their *insular* situation mentioned by Pliny. The Tentyrites were professed enemies of the crocodile; and Pliny relates some extraordinary stories of their command over that animal. The truth, indeed, of their courage in attacking so formidable an enemy, appears to have been satisfactorily ascertained; and Strabo affirms that they amused and astonished the Romans by their dexterity and boldness in dragging the crocodile from an artificial lake, made at Rome for this purpose, to the dry land, and back again into the water, with the same facility. Other writers mention the remarkable command they had over the crocodile; and Seneca accounts for it by the contempt and consciousness of superiority they felt in attacking their enemy; those who were deficient in presence of mind being frequently killed.

The crocodile is, in fact, a timid animal, flying on the approach of man, and, generally speaking, only venturing to attack its prey on a sudden; for which reason we seldom or never hear of persons having been devoured by it, unless incautiously standing on the sloping shore of the river, in shallow water, where, by the immense power of its tail, it is enabled to throw down and overcome the strongest man, who, being carried immediately to the bottom of the river, has neither the time nor the means to resist. Pliny, like other authors, has

been led into a common error, that the sight of the crocodile is defective under water, which a moment's consideration (without the necessity of *personal* experience) should have corrected; for it is at least reasonable to suppose that an animal living chiefly on fish should, in order to secure its prey, be gifted with an equal power of sight; and that of fish cannot be said to be defective. But Herodotos affirms that it is totally "blind under water." Its small eye is defended by the nictitating membrane, which passes over it when under water. It has no tongue, and moves the *lower* jaw like other animals; though, from its frequently throwing up its head, at the same time that it opens its mouth, it has obtained the credit of moving the *upper* jaw. Another error respecting it is its supposed inability to turn; but it is better not to trust to this received notion, as it can strike its head with its tail. It is, however, a heavy and unwieldy animal; it cannot run very fast, and is usually more inclined to run from than at anybody approaching it. No one, however, should go into the river from a sandbank where crocodiles abound; but there is little or no danger in bathing in deep water.

The hatred of the Tentyrites for the crocodile was the cause of serious disputes with the inhabitants of Ombos (near Dendera; see below, p. 763), where it was particularly worshipped; and the unpardonable affront of killing and eating the god-like animal was resented by the Ombites with all the rage of a sectarian feud. No religious war was ever urged with more energetic zeal; and the conflict of the Ombites and Tentyrites terminated in the disgraceful ceremony of a cannibal feast, at which (if we can believe the rather doubtful authority of Juvenal) the body of one who was killed in the affray was eaten by his triumphant adversaries.

(*W.*) **At Taramsa** (667 k.) is a ferry to

(*E.*) **Qina** (often miswritten Keneh), 414 m. The chief town of the province. (Pop. 15,400.) A large and important town situated on the banks of a canal about 2½ m. from the Nile. It stands on the site of *Kænopolis*, or *Neapolis*, "the New City," but boasts no remains of antiquity. There are baths, and a good bazaar with several Greek shops. The market is held every Thursday. Excellent dates are grown and sold at Qina. They are in drums, or small boxes, and are thus preserved in a soft state. They are put in whole like Smyrna figs; not broken up into a mass like the *Agwa* of Cairo. To one of these processes Pliny alludes, when he says, "Thebaïdis fructus ex templo in cados conditur." Qina has succeeded Koptos and Qûs as the emporium of trade with the Arabian coast, which it supplies with corn, carried by way of Qusayyar to Emba (Yambo) and Jeddah. It is noted for its manufacture of porous water-jars and bottles, the former called in Arabic *zîr*, the latter *qulla* and *dôrak*, which are in great request throughout Egypt. The clay used for making them is found to the northward of the town, in the bed of a valley, whose torrents have for ages past contributed to the accumulation, or rather deposit, of this useful earth: which, with the sifted ashes of *halfa* grass in proper proportions, is the principal composition.

At Qina is a large colony of *ghawâzî* (sing. *ghâzîya*). These dancing-girls are often erroneously called *'almas*, the *'alma* being a female professional singer, while the *ghâzîya* is a dancer, and a much more disreputable character. They are to be met with in most of the large villages and towns of Egypt. Many travellers have raved about the beauty of these *ghawâzî*, and the gracefulness of their dance; but the real truth is that nine-tenths of them are ugly and repulsive, and their dance inelegant when kept within the bounds of outward decency, and disgusting when allowed full swing.

The direct road to Qusayyar, on the Red Sea, goes from Qina. (*See* Rte. 11.)

(*W.*) The ancient village of **Pampanis**, the next mentioned by Ptolemy

after Tentyris, stood inland. Dümichen pointed out that it is the Pa-Nubt, or "Temple of Nubt," mentioned in the texts at Dendera, which on a statue of Pen-nut found at Dendera is called "Nubt of An," *i.e.* Ombos of Dendera. Prof. Petrie's excavations in 1895 have shown that the site is at a Kôm on the edge of the desert, 2½ m. W.S.W. of Zawayda (688 k.), where he discovered the remains of a temple dedicated by Thothmes III. to "Set of Nubt" or Ombos. This is the Ombos referred to by Juvenal (Sat. xv.). A few paces N. of the temple is a small ruined pyramid. The temple was founded in the time of the IVth Dynasty and partly rebuilt by Thothmes I. and Ramses II. Between the fall of the Old Empire and the XIth Dynasty the district was occupied by barbarians (probably of Libyan origin), who did not mummify the dead, and used stone implements and vases. Their pottery, which is of a peculiar character, has also been found at **Khozâm** (714 k.), N. of Karnak, where a tomb of the XIth Dynasty was found by Prof. Maspero. Betwen 4 and 5 m. S. of the Kôm, inland from the village of *Tûkh* (694 k.), are tombs of the XVIIIth Dynasty, partly excavated in the rock, partly built of crude brick in the desert.

(*W.*) **Ballâs** (682 k.) is well known for its manufacture of earthen jars, which from this town have received the name of *Ballâsi*, and are universally used in Egypt for the purpose of carrying water. When full they are of great weight; and, while admiring their graceful gait as they walk with them from the river, one is surprised to find the women able to bear them on their heads. The same kind of jars is used, like some amphoræ of the ancients, for preserving rice, butter, treacle, and oil, and for other domestic purposes: and large rafts made of *ballâsî* jars are frequently floated down the Nile, to be disposed of in the markets of the metropolis.

Near Ballâs should be the site of *Contra Koptos*, which is probably at Dêr el-Ballâs (679 k.), where there is a Kôm in which a stone with the name of Ra-Sqenen Taā II. (XVIIth Theban Dynasty) has been found.

(*E.*) **Quft** or **Qoft** (686 k.), the ancient *Koptos*, is 1 m. from the river, on the E. bank, the port being Barûd. In Coptic it was styled *Keft*, and in the hieroglyphs *Qebt*.

It is historically one of the most interesting places in Upper Egypt, for it would seem as if the whole country takes its name from it. It has been ingeniously conjectured that the revival of the monarchy under the XIth Dynasty was much furthered by the wealth derived from trade with Arabia and the Red Sea; trade which must have passed through Quft, and is specially described, in an inscription of that period, on the rocks in the valley of Hammamât, in which "the perfumed gums collected by the desert chiefs" are mentioned: and that, perhaps, in this way Upper Egypt first became known to the foreign nations of antiquity. Mentu-hetep, of the XIth Dynasty, according to the inscription in the valley of Hammamât, ordered wells to be dug on the road through the desert, between Qebt and the Red Sea. Qebt was certainly later on the headquarters of the religion of Egypt, for in the early ages of Christianity, and especially during the persecutions of Diocletian, the Christians of Qebt acquired the name now universally applied to their descendants throughout the country.

Qebt is the scene of a very curious legend (translated in 'Records of the Past,' 1st ser., iv. 129), preserved in a papyrus in the Gîza Museum. The prince Setna is represented in it as receiving from Ahura, a ghost, the account of a voyage from Memphis to Qebt, where her son, and she herself, are successively drowned and are buried. Her husband and brother, Ptah-nefer-ka, goes back with a magic book he had discovered in the "midst of the river of Koptos," and afterwards Setna comes to Qebt, and removes the bodies of Ahura and her son Merhu, in the necropolis there, to rebury them with her husband at Memphis. In the papyrus mention is made of the worship of Isis and Horus at Qebt. Mr. Harris found here an inscription of the 8th year of Trajan, containing a dedication to Isis. Elian relates a story of the respect paid by scorpions to her temple.

Some remains of its old wall are

still visible, and even the towers of the gateway, which stood on the E. side. The ruins are mostly of a late epoch: the names on the fallen fragments of masonry that lie scattered within its precincts, or on those employed in building the Christian church, being of different Cæsars. S. of the town a granite pillar and several other blocks of stone bearing the cartouche of Thothmes III., show that some monument existed at Koptos of a very remote date, to which the Roman emperors afterwards made additions; and on a stone built into a bridge on the road to the river was the name and prenomen of Antef V., of the XIth Dynasty. But owing to the depredations of the early Christians, little can be traced of its ancient buildings, their materials having been used to construct the church, part of which too only now remains. There are also the remnants of some hieroglyphic inscriptions, with the name of Ptolemy XIII. (Auletes), as well as the scanty ruins of a temple on the wall of which the inscriptions and sculptures of Tiberius have been cut over earlier Greek *graffiti*. S. of the granite column of Thothmes III. is a staircase with 14 ascending and descending passages, and the cartouches of the Roman Emperor Caligula.

The principal cause of the ruinous condition of this city may be attributed to the fury of Diocletian; and Gibbon states that it was "utterly destroyed by the arms and severe order" of that emperor. It had played a conspicuous part in the rebellion against his authority, and the severity which he exercised at the same time upon the Alexandrians fell with still greater weight on the inhabitants of Koptos. At the village of *Qalâ*, "the Citadel," N. of Quft, is a small and very perfect temple, of Roman date, bearing the cartouches of Tiberius Claudius.

Besides the ruins of temples and other buildings, the vestiges of its canals still attest the opulence of this city; which continued to be the mart of Indian commerce from the foundation of Berenikê till its destruction in the reign of Diocletian; and though, as in Strabo's time, the Myos-Hormos was found to be a more convenient port than Berenikê, and was frequented by almost all the Indian and Arabian fleets, Koptos still continued to be the seat of commerce. Myos-Hormos was afterwards succeeded by Philoteras Portus, and this again gave place, at a later period, to the modern town of Qusayyar. Koptos, too, was supplanted by Qûs, which continued to be the depôt of all merchandise from the Red Sea, during the reign of the Egyptian sultans, until in its turn it gave place to Qina.

It was to Koptos that much of the stone quarried in the porphyry and other mountains of the eastern desert was transported; for which purpose large roads were constructed, at considerable labour and expense, over sandy plains, and through the sinuosities of valleys. But that of the emerald-mines took the direction of Contra-Apollinopolis; nor does it appear that any other communication was established with these mines from Coptos than by the Berenikê road. (*See* Rte. 11.)

During the winter of 1893–94, Prof. Petrie excavated the site of this ancient city. The remains of no less than six superposed temples were discovered, ranging from the most remote period to Ptolemaïc times. On a piece of alabaster was found the name of Khufu, the builder of the Great Pyramid, and the second king of the IVth Dynasty. Several sculptures of the temple built by Antef V. of the XIth Dynasty were recovered; these are of extreme value, as hitherto no temple sculpture of this period had been known. Two very fine pieces of XIIth Dynasty work have also been rescued: one represents Usertsen I. dancing before the god Min,—this is in sunk relief; the other in low relief shows Amen-em-hat I. standing before Min. Three prehistoric (?) statues of the same god were also found; they are rude in style and of primitive workmanship.

Remains both of the XVIIIth Dynasty and Ramesside period have also been found; but perhaps the most interesting "find" of all was a Greek inscription giving the list of tolls to be paid by persons arriving at the Red Sea gate of Koptos.

(*E.*) The town of **Esh-Shûrafa,** to the N. of Koptos, is so called from having been founded and inhabited by some Sherîfs, or descendants of Mohammed; who are distinguished

THE NILE VALLEY
ASYÛT TO QINA
English Miles
0 5 10 15 20 25 30
ASYÛT LYKOPOLIS
CONTRA LYKOPOLIS
MUTHIS
HYPSELE
ABUTIS
APOLLINIS MINOR CIVITAS
ANTÆOPOLIS
HESOPIS
PASSALOS
APHRODITOPOLIS
ATHRIBIS, CROCODILOPOLIS
KHEMMIS, ANOPOLIS
PTOLEMAIS HERMIOU
LEPIDOTON
ABYDOS
NEAPOLIS
CONTRA KOPTOS
KOPTOS
PAMPANIS
DIOSPOLIS PARVA
THE GREAT OASIS
Wady Abu Dud
Wady Sterun
Wady Gassab
Wady Kena
Wady Gurgi
Wady Jerawa
Gebel Shekh Heridi
Gebel et Tûkh
Gebel et Tarif
Gebel Nejila
Gebel Serai
Gebel Umm Esh
Gebel Abu March
Gebel Mandura
Gebel el Taif
Gebel Sawan
Gebel Zegheib
Gebel el Alili
Gebel el Sakr
Gebel Dukhan
Abu el Assy
Mansura
Suega
Gor el Gaud
Geron el Ful
To Oasis of Dakhla
To El Kharga
Qûn el Kebir
Tahta
Guhéna
Itfû
Sohag
Ekhmim
Menshiya
Girga
Balliana
Farshut
Qina
Keneh
Quft or Qoft
Dendera
Abydos
Farshut
Sidfa
Abû Tig
Baraûg
Mankabad
Beni 'Adi
Abnub
Qâu el Ghariyya
Mishtûr
Maraghia
Kelkau
Fau
Basona
Sûfuq
Nida
Rawaiwish
Rawamil el Qadima
Buts
Lahfiwa
Shekh Musa
Negadiya
Meshekh
Naghamish
Ambir
Qastya
Hamrin
Ghabat
Samhud
Bahnasa
Sahal
Abu Hamada
Meqh Hamada
Hatha
Arraqi
Tel Sawaina
Tel el Amarna
Tel el Amarna
Tel el Amarna

from other Moslems by the peculiar right of wearing a green turban; a custom first introduced by one of the Baharide Mameluke sultans of Egypt, El-Ashraf Sha'bân, A.D. 1363–1377.

Abû'lfêda says that the town of Qebt was a *wakf*, "entail," of the Sherifs, though it appears rather to have belonged to the *Haramên* of Mecca and Medîna. How the inhabitants of Koptos came to be Shiites, as he says they were, he does not explain; and it would be curious to ascertain if this was really the case in former times.

(*E.*) At **Qûs** (695 k.), in Coptic *Kos-Birba*, is the site of *Apollinopolis Parva* (in hieroglyphics *Qes-qes*). In the time of Abû'lfêda, about A.D. 1344, it was the next city in size and consequence to Fostât, the capital, and the emporium of the Arabian trade; but it is now reduced to the rank of a small town, and the residence of a *nâzir*. At a *sebîl* is a monolith, now converted into a tank, with a hieroglyphic inscription on the jambs, containing the name of Ptolemy Philadelphos; and a short distance to the W. of the town, near a shêkh's tomb, are some fragments of sandstone, and a few small granite columns. Little, however, now remains of the temple, the pylon of which was still standing in 1850. It had a Greek inscription stating that Cleopatra and Ptolemy VII. (Philomêtor) had dedicated the building to Arueris (the younger Horus) and his fellow-gods.

Large sandbanks here obstruct the course of the river for some distance. In the early part of the year they are a favourite resort of all kinds of water-birds. Later on they are planted with melons.

(*W.*) **Neqâda** (699 k.), 433 m., a short distance S. of Qûs, and on the opposite banks, is noted for its Coptic and Roman Catholic convents, and, in Abû'lfêda's time, for its gardens and sugar-cane. The bend of the river here offers one of the most lovely and picturesque views on the Nile. The town itself is old, and presents a curious and pleasing appearance, owing to the lofty pigeon-towers which crown every house. This effect is of course seen in many villages on the Nile, but in none are the number of pigeon-towers greater, or their battlemented appearance more remarkable, than at Neqâda. The pigeons are kept for the sake of their dung, which is the only manure used in Egypt, but it is doubtful whether the profit thus obtained from them is not more than counterbalanced by the ravages they commit in the fields.

Between Neqâda and Qamûla (717 k.), on the edge of the desert, are 4 very old convents, which as usual are ascribed to the time of Helena. The principal of them is *Dêr el-Melâk* (of St. Michael), about 3 m. behind Neqâda. The inclosure and other walls are constructed almost entirely of crude brick, but a few courses of burnt brick appear in one or two of the apses outside. The church, which is rather a congeries of small churches than a single building, is very curious. It is very low, and all the arches are round. This church is remarkable for the perhaps unique feature of having no wooden screens in any part of it, they being all constructed of solid masonry. The screens of the three principal *hêkels* differ likewise from the ordinary plan, in having two doors with a window between them, instead of a central door between two windows or apertures. The church is surmounted by no less than 28 domes, and has besides a small chamber with a vaulted barrel roof. A chamber of larger size in the domestic buildings has a roof of similar construction. This *dêr* is now unoccupied, but service is celebrated on certain festivals by clergy from the convent at Neqâda. The other convents are those of *Es-Salîb* (of the Cross), near *Demfik*, with a very small church; of *Mari Girgis;* and of *Mari Bokti* (St. Victor), about 2½ m. beyond *El-'Araba*, the oldest of all, with a church with a semicircular apse, and some remains of frescoes on its domes.

(*E.*) At **Shenhûr** (701 k.), about two hours' ride from Qûs by the inland road to Luxor, there are extensive mounds of an ancient town, and both a small temple and the remains of a

Christian church. The temple is worth seeing from the simplicity of the arrangements, which will enable the beginner in Egyptian antiquities to understand better the plan of some of the vast and complicated edifices he is now approaching. In the sanctuary, which is quite whole, Tiberius, represented as a young man, is seen offering to Amen-Ra, Horus, and Amsu. The name of the town, *Sen-Hor*, may be found among the hieroglyphs. On the exterior wall, E. side, a small wreath is cut over the bas-reliefs. It probably marks the grave of an early Christian martyr—an affecting and interesting memorial. Only a few pillars of the church are to be seen in front of the temple. The minaret of the mosque is of an early and peculiarly picturesque type, reminding the traveller of an Irish round tower, which it exactly resembles. A somewhat similar tower is seen at Luxor. In the desert E. of Shenhûr, there is a brick enclosure within which tombs of the XIth Dynasty have been found.

(*W.*) Between Shenhûr and Thebes the river makes a considerable curve to the E.; and a little above this bend, just below Thebes, on the W. bank, is **Qamûla.** It was noted in Abû'lfêda's time for its numerous gardens and sugar-cane plantations, which are mentioned also by Norden. At the time of the rebellion of Shêkh Ahmed, the *soi-disant* vizier, in 1824, it was the residence of the well-known 'Ali Kashef Abû Tarbûsh, who defended the military post there against the insurgents with great gallantry.

(*E.*) **Medamôt** (2½ hrs. from Luxor) stands some distance inland on the E. It is supposed to mark the site of *Maximianopolis*, a Greek bishop's see under the Lower Empire; but neither the extent of its mounds, nor the remains of its temple, justify the name that some have applied to it of *Karnak esh-Sherqîya*, or "the eastern Karnak." It is generally visited from Thebes.

The ruins of *Medamôt* consist of crude-brick houses of a small town, about 464 paces square, in the centre of which is a sandstone temple; but of this little remains, except part of the portico, apparently, from the style of its architecture, of Ptolemaïc date. On the columns may be traced the cartouches of Ptolemy Euergetes II., of Lathyros, and of Auletes, as well as those of the Emperor Antoninus Pius: but a block of granite with the name of Amen-hetep II. proves the temple to be of much greater antiquity. The pylon before the portico bears the name of Tiberius, but the blocks used in its construction were taken from some older edifice, erected or repaired during the reign of Ramses II.

This pylon formed one of several doorways of a crude-brick enclosure which surrounded the temple; and a short distance before it is a raised platform, with a flight of steps on the inner side, similar to that before the temple at El-Kharga (in the Great Oasis), at Karnak, and many other places. To the southward of the portico appears to be the site of a reservoir, beyond which a gateway leads through the side of the crude-brick wall to a small ruin, bearing the name of Ptolemy Euergetes I. Besides the enclosure of the temple is a wall of similar materials that surrounded the whole town, which was of an irregular shape. These ruins, though small, are exceedingly picturesque, and the pastoral scenes very beautiful.

Even before Qamûla is reached the ruins of Karnak, the Colossi, and all the temples on the W. bank, come into sight; and in a short time the boat is moored to the E. bank, close under an ancient temple, near whose ruins cluster the hotels and mud huts of the modern village of

(*E.*) *Luxor* (729 k.), 454 m.

SECTION VIII.

LUXOR AND THEBES.

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Preliminary Information.

1. *The Town of Luxor.*—2. *Purchase of Antiquities.*—3. *Mode of seeing Thebes.*

1. The Town of Luxor.

✱ **Luxor** is a large and increasing village, and is the chief stopping-place on the Nile voyage. It is the head-quarters from which to visit the ruins of Thebes, the most important and interesting after the Pyramid field.

Luxor is 454 m. S. of Cairo, and 136 m. N. of Aswân.

Mooring-place for dahabîyas.—The usual mooring-place for dahabîyas is against the E. bank S. of the village; but it is preferable to anchor on the W. bank, as it is quieter and cleaner, and cross over to the village when occasion requires in the *filuka.*

Shooting. — Capital quail-shooting may be had on both sides of the river in the month of March, or even earlier. About 4 hrs.' ride inland on the W. bank, in the direction of Erment, is a lake, at which good duck-shooting may be had in the winter. It is necessary, however, to be provided with a tent, so as to spend the night near the lake, and be ready for shooting at daybreak. A visit to the ruins of Karnak by moonlight — a visit which none should neglect to pay if they have the opportunity—may be combined with a night's watching for hyænas, who occasionally, but very seldom, are to be seen there.

2. Purchase of Antiquities.

Antiquities and curiosities should be purchased with great caution. Genuine things are to be had: but there is a regular manufacture of antiquities, especially scarabæi and basalt images at Luxor: and some of the imitations are very clever and difficult to detect. If it can be arranged, a visit to one of the houses where these are made is interesting. The most tempting objects, as a rule, are papyrus rolls. When genuine they

should, if possible, be bought, but forgeries are very common, and it is seldom possible to tell what the roll contains. Should the roll be a valuable one, injudicious attempts at opening may seriously injure it. Many of the best papyri in existence in European museums want the first lines, owing to want of care in opening them. As a general rule, really valuable articles are not produced for the inspection of ordinary travellers.

Some dealers keep successive rooms of (1) forgeries; (2) bad, (3) good, and (4) fine articles, and permit visitors to go as far in the series as they judge profitable.

3. Mode of Seeing Thebes.

Those who are on their way up the river to the First or Second Cataract will do well, if the wind is favourable on their arrival at Luxor, to stop there no longer than may be absolutely necessary for procuring provisions, getting letters, &c., and leave all the sight-seeing till they come back on their way down. This course has the farther advantage of putting off the visit to Thebes till the days are longer than in December and January.

For those pressed for time three days may best be spent in the following manner:—

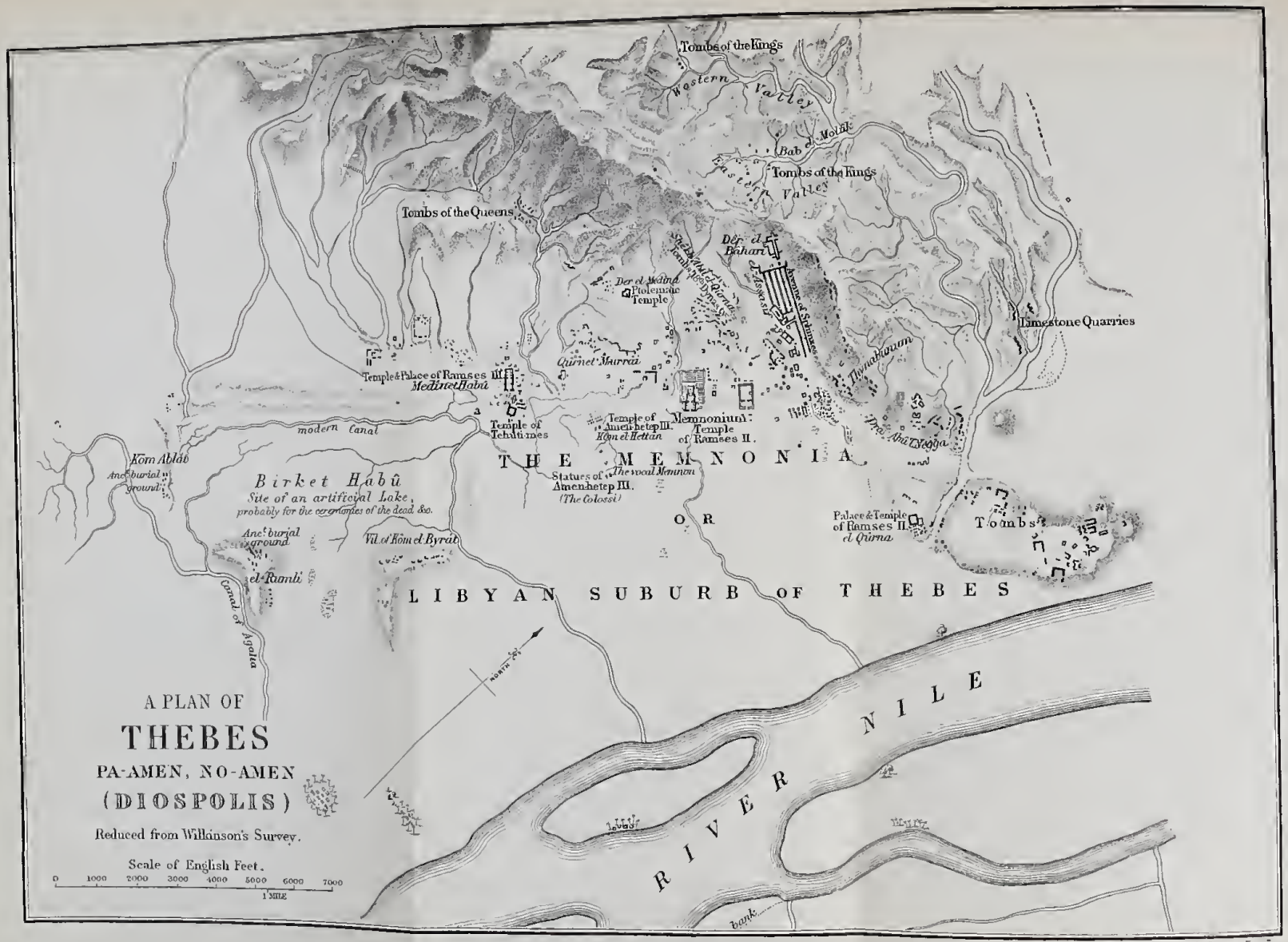
1*st Day.*—Cross early to the W. bank, visit the Colossi, the Ramesseum, Dêr el-Medîna, and Medînet Habû. If time permit one or two of the Tombs of the Shêkh 'Abd el-Qûrna, or the Tombs of the Queens, might be visited between the temples of Dêr el-Medîna and Medînet Habû, in which case it is better to visit the latter temple first.

2*nd Day.*—The Temples of Luxor Karnak, and the adjacent ruins.

3*rd Day.*—Cross early to the W bank, visit the Temple of Seti I. at Qûrna, and then ride along the valley to the Tombs of the Kings. Instead of coming back the same way climb the path to the top of the Libyan Mountain, whence there is a magnificent view over the plain of Thebes; descend to Dêr el-Bâhari, thence, if there is time, to the Tombs of the Assasîf.

In this way the traveller who merely wishes to say he has seen Thebes may get through it in three days. But all who can should spend at least a week there. Karnak alone ought to have 2 days given to it; and, as will be seen from the description of the various remains on the W. bank, there is plenty there to occupy several days.

Candles, matches, and magnesium wire should be taken for seeing the interiors of the tombs properly. Torches should never be used for this purpose, as they blacken the sculptures and utterly spoil them. Many of the private tombs are so blackened by the fires of the peasants who inhabit them, as no longer to be worth visiting; and if torches were used for lighting up the Tombs of the Kings, their smoke would soon completely disfigure them. Travellers are ready enough to reproach the ignorant natives for the injury they do to the monuments, though they themselves are often quite as deserving of reproach for their share in the destruction, for the encouragement they give to the peasants to break off some piece of sculpture, by buying it when brought, and often by employing them to obtain it.



A PLAN OF
THEBES
PA-AMEN, NO-AMEN
(DIOSPOLIS)

Reduced from Wilkinson's Survey.

Scale of English Feet.
0 1000 2000 3000 4000 5000 6000 7000
1 Mile

Stanford's Geog. Establishment London.

London: John Murray.

THEBES.

Its Ruins and Remains.

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a. General History and Topography.

Name.—The name *Thebes* probably comes from Apt, the name given by the old Egyptians to that quarter of the city in which the temple of Karnak stood. With the article, the name becomes Ta-Apt. The usual hieroglyphic name of Thebes is Uas, but each quarter had its own designation. It seems to have been commonly called Nu, "the Capital"; hence the No, or No-Amon, of the Old Testament and the Ni of the Assyrian inscriptions. *Thebes* is the *Tâpê* of the Copts, which, in the Memphitic dialect of Coptic, is pronounced Thaba, easily converted into Θηβαι, or Thebes.

In Greek times Thebes was called *Diospolis Magna*, which answers to *Hat-Amen*, "the Abode of Amen." The city stood partly on the E., partly on the W. of the Nile. The western division had the distinctive appellation of *Pathyris*, Pa-Hathor, being under the peculiar protection of Hathor, who is called "the President of the West"; for though Amen (or Amen-Ra) was the chief deity worshipped there, as well as in other quarters of Diospolis, Hathor had a peculiar claim over the Necropolis beneath the western mountain, where she was fabulously reported to receive the setting sun into her arms.

Foundation.—The period of its foundation still remains, like that of Memphis the capital of Lower Egypt, enveloped in that obscurity which is the fate of all the most ancient cities; but from the names of the oldest kings seen round Memphis, it is evident that Thebes was not so ancient as the capital of Lower Egypt; and there is even reason to suppose that Hermonthis (now Erment) was older than Thebes, of which we first hear under the later kings of the XIth Dynasty.

Site and Extent.—In the time of the Ptolemies the western division of the city, or, "the Libyan suburb," was divided into different quarters: and even the tombs were portioned off into districts, attached to the quarters of the town. Thus we find that Thynabunum, where the priests of Osiris were buried, belonged to and stood within the limits of the Memnonium. It is probable that in late times, when the city and its territory were divided into two separate nomes, the portion on the western bank being under the protection of Hathor, received the name "Pathyritic"; and Thebes being afterwards broken up into several small detached towns, which was the case even in Strabo's time, Pathyris became a distinct city.

Ancient authors do not agree as to the extent of this city, which, according to Strabo, was 80 stadia in length, while Diodoros allows the circuit to have been only 140—a disparity which may be partially reconciled by supposing that

the latter speaks of it when still an infant city. The epithet *Hekatompylos*, applied to it by Homer, has generally been thought to refer to the 100 gates of its wall of circuit ; but this difficulty is happily solved by an observation of Diodoros, that many suppose them "to have been the propylæ of the temples," and that this metaphorical expression rather implies a plurality than a definite number. Were it not so, the reader might be surprised to learn that this 100-gated city was never enclosed by a wall—a fact fully proved by the non-existence of the least vestige of it ; for, even allowing it to have been of crude brick, it would, from its great thickness, have survived the ravages of time, equally with those of similar materials of the early epoch of the third Thothmes. Or, supposing it to have been destroyed by the waters of the inundation, and buried by the alluvial deposits, in those parts which stood on the cultivated land, the rocky and uninundated acclivity of the desert would at least have retained some traces of its former existence, even were it razed to the ground.

It is not alone from the authority of ancient writers that the splendour and power of this city (which had the reputation of furnishing 20,000 armed chariots from its vicinity) are to be estimated ; but the extent of the Egyptian conquests adding continually to the riches of the metropolis, the magnificence of the edifices which adorned it, the luxury of the individuals who inhabited it, the spoil taken thence by the Persians, and the gold and silver collected after the burning of the city, amply testify to the immense wealth of Egyptian Thebes.

The large army which a force of 20,000 chariots would imply was not of course raised at Thebes alone, which Diodoros seems to admit ; but he also miscalculates the number when he computes the chariots at 20,000, and reckons only 100 stables and 200 horses in each, which, allowing 2 to each car, will only supply half the number. Moreover, he places these stables between Thebes and Memphis.

The principal part of the city, properly so called, lay on the E. bank ; that on the opposite side, which contained the quarter of the Memnonium, and the whole of its extensive Necropolis, bore the name of the Libyan suburb. It is not certain whether or not cultivated spots of land were in early times admitted amidst the houses ; but it appears from the sculptures of the tombs that the principal inhabitants had extensive gardens attached to their mansions, independent of their villas and farms outside the city ; and in the reigns of the Ptolemies several parcels of land were sold and let within the interior of the Libyan suburb.

"Alone of the cities of Egypt, the situation of Thebes is as beautiful by nature as by art. The monotony of the two mountain ranges, Libyan and Arabian, for the first time assumes a new and varied character. They each retire from the river, forming a circle round the wide green plain ; the western rising into a bolder and more massive barrier, and enclosing the plain at its northern extremity as by a natural bulwark ; the eastern, further withdrawn, but acting the same part to the view of Thebes as the Argolic mountains to the plain of Athens, or the Alban hills to Rome—a varied and bolder chain, rising and falling in almost Grecian outline, though cast in the conical form which marks the hills of Nubia farther south, and which, perhaps, suggested the Pyramids. Within the circle of these two ranges, thus peculiarly its own, stretches the green plain on each side of the river to an unusual extent ; and on each side the river, in this respect unlike Memphis, but like the great city farther E. on the Euphrates—like the cities of Northern Europe on their lesser streams—spreads the city of Thebes, with the Nile for its mighty thoroughfare. 'Art thou better than No-Amon that was situated by "the river of the Nile"—that had the waters round about it—whose rampart was "the sealike stream," and whose wall was "the sealike stream?"' Nahum iii. 8."—*A. P. Stanley.*

Decline and Fall.—The greatest step towards the decline and fall of this city was the preference given to Lower Egypt (but not to Memphis, as Diodoros supposes) ; and the removal of the seat of government to Tanis and Bubastis, and subsequently to Saïs and Alexandria, proved as disastrous to the welfare, as the Persian invasion to the splendour, of the capital of Upper Egypt. The first great blow was struck at it about B.C. 665, when the generals of the Assyrian king Assurbani-pal, after repeated revolts, razed

it to the ground, carried its inhabitants into captivity, and destroyed its temples so far as was possible, removing to Nineveh two of its obelisks as trophies (see Nahum iii. 8). Commercial wealth, on the accession of the Ptolemies, began to flow through other channels; and Ethiopia no longer contributed to the revenues of Thebes. Its subsequent destruction, after a three years' siege, by Ptolemy Lathyros, struck a death-blow to the welfare and existence of this capital, which thenceforth ceased to be called a "metropolis" or city, and is entitled simply the "villages." Some few repairs were, however, made to its dilapidated temples by Euergetes II. and some of the later Ptolemies; but it remained depopulated, and at the time of Strabo's visit it was already divided into small detached villages.

Some of the most ancient remains now existing at Thebes are unquestionably in the great temple of Karnak, the largest and most splendid ruin of which perhaps either ancient or modern times can boast, being the work of a number of successive monarchs, each anxious to surpass his predecessor by increasing the dimensions and proportions of the part he added. Older monuments, however, are to be found among the tombs on the western bank, and in 1896 Mr. Newberry discovered two tombs of the age of the VIth Dynasty, one of them belonging to a certain Aha, on the E. slope of Shêkh 'Abd el-Qûrna.

West Bank.

). THE COLOSSI—THE VOCAL MEMNON.

XVIIIth Dynasty.

These two gigantic statues, commonly called **The Colossi** (distant 25 min. ride from W. bank of Nile), both represent Amen-hetep III., and no doubt stood at the entrance of the temple of that monarch, already mentioned, and of which hardly anything remains. They were of a coarse hard gritstone mixed with chalcedonies, and were both originally monoliths. They stood on pedestals of the same material, which in their turn rested on a built sandstone foundation. The height of the statues alone is 52 ft.; but with the pedestals they are 65 ft. above the surrounding plain. The weight of the southern colossus is calculated to be 1175 tons. At the time they were erected, the ground immediately surrounding them was desert. The soil, which now rises to a height of about 7 ft. above their base, has been deposited by the Nile in the course of the successive years which have since elapsed. During the inundation they are surrounded by water.

The northernmost of the two statues is known as the **Colossus of Memnon**, or the **Vocal Statue of Memnon**; and was once the wonder of the ancients, owing to the sound which it was said to emit every morning at the rising of the sun. Like the other statue, it was a monolith; but it is conjectured to have been partially thrown down by the earthquake of B.C. 27, to which Eusebius attributes the destruction of so many of the monuments of Thebes. The repairs, effected by means of blocks of sandstone placed horizontally in five layers, and forming the body, head, and upper part of the arms, were made in the reign of Septimius Sevērus.

No record exists of the sound which made the statue so famous having been heard while it was entire. Strabo, who visited it with Ælius Gallus, the Governor of Egypt, speaks of the "upper part" having been "broken and hurled down," as he was told, "by the shock of an earthquake," and says that he heard the sound, but could "not affirm whether it proceeded from the pedestal or from the statue itself, or even from some of those who stood near its base"; and it appears, from his not mentioning the name of Memnon, that it was not yet supposed to be the statue of that doubtful personage. But it was not long before the Roman visitors ascribed it to the "Son of Tithonus," and a multitude of inscriptions, the earliest in the reign of Nero, and the most recent in the reign of Septimius Severus, testify to its miraculous powers, and the credulity of the writers.

Pliny calls it the statue of Memnon, and Juvenal thus refers to it:—

"Dimidio magicæ resonant ubi Memnone chordæ."

Various opinions exist among modern critics as to whether the sound this statue was said to emit, and which is described as resembling either the breaking of a harp-string or the ring of metal, was the result of a national phenomenon or of priestly craft. Some say that the action of the rising sun upon the cracks in the stone moist with dew caused the peculiar sound produced; while others declare that it was a trick of the priests, one of whom hid himself in the statue, and struck a metallic-sounding stone there concealed. The chief arguments in favour of this last view are, that such a stone still exists in the lap of the statue, with a recess cut in the block immediately behind it, capable of holding a person completely screened from view below, and, above all, the suspicious circumstances that the sound was heard twice or thrice by important personages, like the Emperor Hadrian. An inscription states that rejoicing (at the presence of the emperor), it "uttered a sound a third time,"—while ordinary people only heard it once, and that sometimes not until after two or three visits. The fact, however, of there being no record of the sounds having been heard when the statue was entire or after it was repaired, is very much in favour of their having been produced by the action of the hot sun on the cracks in the cold stone, similar phenomena being by no means uncommon.

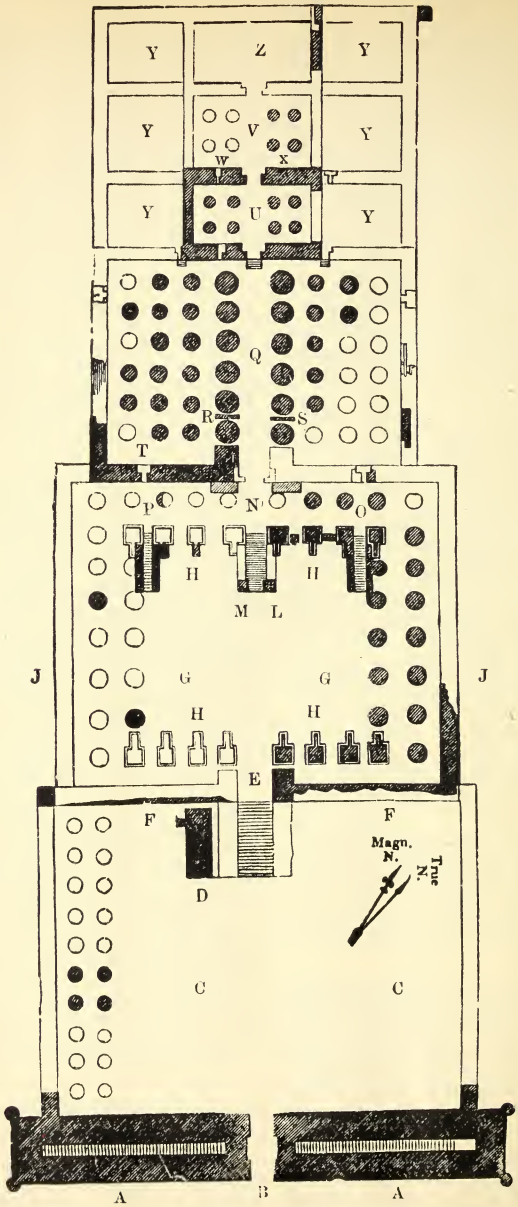
The form of these colossi resembles that mentioned by Diodoros in the tomb of Osymandyas, in which the figures of the daughter and mother of the king stood on either side of the legs of the larger central statue, the length of whose foot exceeded 7 cubits, or 3½ yards. Such indeed is the size of their feet; and on either side stand attached to the throne the wife and mother of Amen-hetep, in height about 6 yds. The traces of a smaller figure of his queen are also seen between his feet.

The proportions of the colossi are about the same as of the granite statue of Ramses II.; but they are inferior in the weight and hardness of their materials. They measure about 18 ft. 3 in. across the shoulders; 16 ft. 6 in. from the top of the shoulder to the elbow; 10 ft. 6 in. from the top of the head to the shoulder; 17 ft. 9 in. from the elbow to the finger's end; and 19 ft. 8 in. from the knee to the plant of the foot. The thrones are ornamented with figures of the god Nilus, who, holding the stalks of two plants peculiar to the river, is engaged in binding up a pedestal or table, surmounted by the name of the Egyptian monarch—a symbolic group, indicating his dominion over the upper and lower countries. A line of hieroglyphs extends perpendicularly down the back, from the shoulder to the pedestal, containing the name of the Pharaoh they represent.

The pedestal of "Memnon," called *Tama* by the Arabs, the southern colossus being *Shama*, is covered with the Greek and Latin inscriptions of the visitors who came to hear the sounds emitted by the statue, usually at sunrise. The earliest dated one is of the 11th year of Nero. Some of them are verses by the court poetess, Balbilla, celebrating Hadrian's visit in A.D. 130. There is also a poem of six elegiac verses by Asklepiodotos, and on the right leg of the colossus is a curious canto of four lines from the Iliad and Odyssey by a certain Areiês. On the left leg are two inscriptions in unknown characters, one of which ends with the Greek words, "the third hour."

300 ft. behind the Colossi are the remains of another *Colossus* of similar form and dimensions, which, fallen prostrate, is partly buried by the alluvial deposits of the Nile.

Corresponding to this are **Four Smaller Statues**, formed on one block, and representing male and female figures, probably of Amen-hetep and his queen. They are seated on a throne, now concealed beneath the soil, and two of them are quite defaced. Their total height, without the heads, which have been broken off, is 8 ft. 3 in., including the pedestal, and they were originally only about 9 ft. 10 in. high. They are therefore a strange pendant for a colossus of 60 ft., and, even making every allow-



PLAN OF THE RAMESSEUM, OR MEMNONIUM.

A A, Towers of Pylon. B, Entrance. C C, Area. D, Broken granite statue of Ramses II. E, Entrance, between F F, the Pylon. G G, 2nd Area, with H H, Osiride columns. I and J, Traces of Sculpture. K, Sculptures representing the wars of Ramses II. L and M, Sphinxes. N, O, P, Entrances into Q, The grand hall. R, S, Pedestals for statues. T, Sculptured battle scenes. U, Chamber with astronomical subject on ceiling. V, Another chamber, with W, X, Sculptured scenes. Y, Z, Other chambers.

ance for Egyptian symmetrophobia, it is difficult to account for their position. But the accumulation of the soil, their position on sandy ground, and their general direction, satisfactorily prove that they occupy their original site.

83 yds. behind these are the fragments of another **Colossus**, which, like the last, has been thrown across the *dromos* it once adorned; and if the nature of its materials did not positively increase its beauty, their novelty, at least, called on the spectator to admire a statue of an enormous mass of crystallized carbonate of lime. From this point it is readily perceived that the ground has sunk beneath the vocal statue, which may probably be partly owing to the numerous excavations that have been made at different times about its base.

This *dromos*, or paved approach to the temple, was probably part of the "*Royal Street*" mentioned in some papyri found at Thebes; which, crossing the western portion of the city from the temple there, communicated, by means of a ferry, with that of Luxor, founded by the same Amen-hetep, on the other side of the river; as the great *dromos* of sphinxes, connecting the temples of Luxor and Karnak, formed the main street in the eastern district of Thebes.

Proceeding northwards, and skirting the edge of the cultivated land, we reach in about 20 min.

c. The Ramesseum, or Memnonium.

XIXth Dynasty.

The **Ramesseum**, or mortuary Temple of Ramses II., was erroneously called by the Greeks the **Memnonium**, and the Tomb of Osymandyas. It has been supposed that the name Memnonium is a corruption of the Egyptian word *mennu*, "monument." It is certainly the Tomb of Osymandyas, described by Diodoros, Osymandyas being User-maāt-Ra, otherwise Ramses II.

Plan.—For symmetry of architecture and elegance of sculpture the Ramesseum may vie with any other Egyptian monument. No traces are visible of the *dromos* that probably existed before the pyramidal towers (A A), which form the façade of its first area (C C)—a court whose breadth of 180 ft., exceeding the length by nearly 13 yards, was reduced to a more just proportion by the introduction of a double avenue of columns on either side, extending from the towers to the N. wall. In this area, on the rt. of a flight of steps leading to the next court, was a stupendous Syenite **Statue of Ramses II.** (D), seated on a throne, in the usual attitude of Egyptian figures, the hands resting on the knees, indicative of that tranquillity which the king had returned to enjoy in Egypt after the fatigues of victory. But the hand of the destroyer has levelled this monument of Egyptian grandeur, whose colossal fragments lie scattered round the pedestal: and its shivered throne evinces the force used for its destruction. If it is a matter of surprise how the Egyptians could transport and erect a mass of such dimensions, the means employed for its ruin are scarcely less wonderful; nor should we hesitate to account for the shattered appearance of the lower part by attributing it to the explosive force of powder, had that composition been known at the supposed period of its destruction. But is this early destruction certain? The throne and legs are completely destroyed, and reduced to comparatively small fragments, while the upper part, broken at the waist, is merely thrown back upon the ground, and lies in that position which was the consequence of its fall; nor are there any marks of the wedge or other instrument which should have been employed for reducing those fragments to the state in which they now appear. The fissures seen across the head and in the pedestal are the work of a later period, when some of the pieces were cut for millstones by the Arabs. To say that this is the largest statue in Egypt will convey no idea of the

gigantic size or enormous weight of a mass which, from an approximate calculation, exceeded, when entire, nearly three times the solid contents of the great obelisk of Karnak, and weighed over 1000 tons. The car alone is 3½ ft. in length, while the circumference of the arm at the elbow is 17½ ft.

No building in Thebes corresponds exactly with the description given of the Tomb of Osymandyas by Hekatæos. Diodoros, who quotes his work, gives the dimensions of the first or outer court, 2 plethra (181 ft. 8 in. Eng.), agreeing very nearly with the breadth, but not with the length, of that now before us; but the succeeding court, of 4 plethra, neither agrees with this, nor can agree with that of any other Egyptian edifice, since the plan of an Egyptian building invariably requires a diminution, but no increase, of dimensions, from the entrance to the inner chambers; and while the body of the temple, behind the portico, retained one uniform breadth, the areas in front, and frequently the portico itself, exceeded the inner portion of it by their projecting sides. The peristyle and "columns in the form of living beings," roofed colonnade, sitting statues, and triple entrance to a chamber supported by columns, agree well with the approach to the great hall of this temple: and the largest statue in Egypt can only be in the building before us. Yet the sculptures which are described remind us rather of those of Medînet Hâbû; and it is possible that either Hekatæos or Diodoros may have united or confounded the details of the two edifices.

The second area (G G) is about 140 ft. by 170, having on the S. and N. sides a row of Osiride pillars (H H), connected with each other by two lateral corridors of circular columns. Three flights of steps lead to the northern corridor (which may be called the portico), behind the Osiride pillars, the centre flight having on each side a black granite statue of Ramses II., the base of whose throne is cut to fit the talus of the ascent.

Behind the columns of the northern corridor, and on either side of the central door of the great hall, is a limestone pedestal, which, to judge from the space left in the sculptures, must have once supported the sitting figure of a lion, or perhaps a statue of the king. Three entrances (N O P) open into the grand hall (Q), each with a sculptured doorway of black granite: and between the two first columns of the central avenue, two pedestals (R S) supported (one on either side) two other statues of the king. Twelve massive columns, 32 ft. 6 in. high, without the abacus, and 21 ft. 3 in. circumference, form a double line along the centre of this hall, and 18 of smaller dimensions (17 ft. 8 in. in circumference), to the rt. and l., complete the total of the 48, which supported the solid roof studded with stars on an azure ground. To the hall, which measures 100 ft. by 133, succeeded 3 central (U V Z) and 6 lateral chambers (Y Y Y Y Y Y), indicating by a small flight of steps the gradual ascent of the rock on which this edifice is constructed. Of 9, two only (U V) of the central apartments now remain, each supported by 8 columns, and each measuring about 30 ft. by 55; but the vestiges of their walls, and the appearance of the rock, which has been levelled to form an area around the exterior of the building, point out their original extent.

Sculptures.—The sculptures, much more interesting than the architectural details, have suffered far more from the hand of the destroyer: and of the many curious battle-scenes which adorned its walls, 4 only now remain; though the traces of another may be perceived behind the granite colossus on the N. face of the wall.

On the N. face of the eastern pyramidal tower or propylon (A) was represented the capture of 18 towns in Palestine and Syria, 14 of which now alone remain. We learn from the texts annexed to the sculptures that one of them was "Shalem," or Jerusalem, and that the campaign took place in the 8th year of Ramses. Among the other names are those of Askelon, Beth-Anath, Merom, and Damascus.

It will be noticed that in the scene

before us, an insolent soldier pulls the beard of his helpless captive, while others wantonly beat a suppliant; and the display of this principle is the more striking, as the Egyptians on other occasions have recorded their humane treatment of an enemy in distress. Beyond these is a corps of infantry in close array, flanked by a strong body of chariots; and a camp, indicated by a rampart of Egyptian shields, with a wicker gateway, guarded by four companies of sentries, who are on duty in the inner side, forms the most interesting object in the picture. Here the booty taken from the enemy is collected; oxen, chariots, waggons, horses, asses, sacks of gold, represent the confusion incident after a battle; and the richness of the spoil is expressed by the weight of a bag of gold, under which an ass is about to fall. One chief is receiving the salutation of a foot-soldier; another, seated amidst the spoil, strings his bow; and a sutler suspends a water-skin on a pole he has fixed in the ground. Below this a body of infantry marches homewards; and beyond them the king, attended by his fan-bearers, holds forth his hand to receive the homage of the priests and principal persons, who approach his throne to congratulate him on his return. His charioteer is also in attendance, and the high-spirited horses of his car are with difficulty restrained by three grooms who hold them. Two captives below this are doomed to be beaten by four Egyptian soldiers; while they in vain, with outstretched hands, implore the clemency of their heedless conqueror. We may also observe some drunken and riotous soldiers, as well as a surgeon, operating on the hoof of an ass.

The sculptures on the gateway refer to the *panegyries*, or assemblies, of the king, to whom different divinities are said to "give life and power." Over this gate passes a staircase, leading to the top of the building, whose entrance lies on the exterior of the E. side.

Upon the W. tower is represented a battle against the Kheta or Hittites, in which the king discharges his arrows on the broken lines and flying chariots of the enemy; and his figure and car are again introduced, on the upper part, over the smaller sculptures. In a small compartment beyond these, which is formed by the end of the corridor of the area, he stands armed with a battle-axe, about to slay the captives he holds beneath him, who, in the hieroglyphs above, are called "the chiefs of the foreign countries." In the next compartment, still wearing his helmet, he approaches the temple attended by his sons, whose names are enumerated, the fan-bearers being Amen-her-khopesh-f, Ramses, and Ra-her-unam-ef, followed by others to the number in all of 23, of whom the 13th is Mer-en-Ptah, his successor; and to this the hieroglyphs before him allude.

On the N. face of the S.E. wall of the *2nd Area* (G G) is another historical subject (K), representing Ramses II. pursuing the Hittites, whose numerous chariots, flying over the plain, endeavour to regain the river Orontes, and seek shelter under the fortified walls of their capital-city Kadesh, close to the Lake of Homs. And so forcibly do the details of this picture call to mind the battles of the Iliad, that some of them might serve as illustrations to that poem. In order to check the approach of the Egyptians, the enemy had crossed the river, whose stream, divided into a double fosse, surrounded the towered walls of their fortified city, and had opposed their advance by a considerable body of chariots; while a large reserve of infantry, having crossed the bridges, is posted on the other bank, to cover the retreat or second their advance; but, routed by the Egyptians, they are forced to throw themselves back upon the town, and many, in recrossing the river, are either carried away by the stream, or fall under the arrows of the invaders. Those who have succeeded in reaching the opposite bank are rescued by their friends, who, drawn up in three phalanxes (described in the hieroglyphs as 8000

strong), witness the defeat of their comrades, and the flight of the remainder of their chariots. Some carry to the rear the lifeless corpse of the King of Khilibu (Aleppo), who has been drowned in the river, and in vain endeavour to restore life, by holding his head downwards to expel the water; and others implore the clemency of the victor, and acknowledge him their conqueror and lord. Among the Hittite slain was their scribe Khilip-sil, "the writer of books."

The scene thus represented in sculpture was the subject of a long historical poem, carved on one of the exterior walls of Karnak, and on the N. face of the pylon of the temple of Luxor. It is known as the Poem of Pentaur, the court-poet of Ramses II., and has been translated by M. de Rougé; and into English by Dr. Lushington ('Records of the Past,' ii. 65). It was suggested by the personal bravery of Ramses himself, who in the battle before Kadesh found himself deserted by his own soldiers, and confronted by 2508 hostile chariots. Thanks to the gods, however, and his own prowess, the Pharaoh succeeded in escaping from the danger that threatened him, and eventually inflicted a signal defeat on the foe. It should be noticed that in one part of the sculptures (which were the work of more than one artist) the Hittites are represented with those "snow-shoes" with upturned toes which were characteristic of their northern home in Asia Minor, and which, like the Turks in later days, they must have carried with them to the warm plains of Syria.

Above the battle-scenes is a procession of priests, bearing the figures of the Theban ancestors of Ramses II. The first of these is Mena; then a king of the XIth Dynasty; and after him those of the XVIIIth Dynasty. The intermediate monarchs are omitted. The remaining subjects are similar to those in the coronation of the king at Medînet Hâbû, where the flight of the four birds into which the children of Horus have transformed themselves: the king cutting ears of corn, afterwards offered to the god of generation; the queen; the sacred bull; and the figures of his ancestors, placed before the god, are more easily traced from the greater preservation of that building.

Beyond the W. staircase of the N. corridor, the king kneels before Amen-Ra, Mut, and Khensu; Thoth notes on his palm-branch the years of the panegyries; and the gods Mentu and Atmu introduce Ramses into the presence of that triad of deities.

On the other side, forming the S. wall of the *Great Hall* (Q), is a small but interesting representation of the storming of "Dapul in the land of the Amorites," which was probably an incident of the Hittite war (T), where the use of the ladder and of the testudo throws considerable light on the mode of warfare at that early period. The town, situated on a lofty rock, is obstinately defended, and many are hurled headlong from its walls by the spears, arrows, and stones of the besieged; but the defenders, on the nearer approach of the Egyptian king, are obliged to sue for peace, and send heralds with presents to deprecate his fury; while his infantry, commanded by his sons, are putting to the sword the routed enemy they have overtaken beneath the walls, where they had in vain looked for refuge, the gates being already beset by Egyptian troops, who are led by Kha-em-uas and other sons of Ramses.

One of the architraves in the Great Hall presents a long inscription, purporting that Ramses Meri-Amen has made the sculptures (or the work) for his father Amen-Ra, king of the gods, and that he has erected the hall . . . . . of hewn stone, good and hard blocks, supported by fine columns (alluding, from their form, to those of the central colonnade) in addition to (the side) columns similar to those of the lateral colonnades. At the upper end of this hall, on the N.W. wall, the king receives the falchion and sceptres from Amen-Ra, who is attended by the goddess Mut; and in the hieroglyphs mention is made of this palace of Ramses, of

which the deity is said to be the guardian. We also learn from them that the king is to smite the heads of his foreign enemies with the former, and with the latter to defend or rule his country, Egypt. On the corresponding wall he receives the emblems of life and power from Amen-Ra, attended by Khensu, in the presence of the lion-headed goddess. Below these compartments, on either wall, is a procession of the twenty-three sons of the king; and on the W. corner are three of his daughters, but without their names.

On the ceiling of the next chamber (u) is an astronomical subject. On the upper side of it are the twelve Egyptian months, and at the end of Mesori a space seems to be left for the five days of the epact, opposite which is the rising of the Dog-star, under the figure of Isis-Sothis. In the hieroglyphs of the border of this picture, mention is made of the columns and of the building of this chamber with "hard stone," where apparently were deposited the "books of Thoth," so that it must have been a library. On the walls are sculptured sacred arks, borne in procession by the priests; and at the base of the door leading to the next apartment (v) is an inscription, purporting that the king had dedicated it to Amen, and mention seems to be made of its being beautified with gold and precious ornaments. The door itself was of two folds, turning on bronze pins, which moved in circular grooves of the same metal, since removed from the stones in which they were fixed.

On the N. wall of the next and last room that now remains (z), the king is making offerings and burning incense, on one side to Ptah and the lion-headed goddess; on the other to Ra (the sun), whose figure is gone. Large tablets before him mention the offerings he has made to different deities. It has been conjectured that Ramses II. was actually buried in this temple. The tomb in the Bab el-Molûk which bears his name seems to have been abandoned incomplete.

About 120 ft. to the E. of the outer court and the front towers of the Ramesseum is the tank cased with stone usually attached to the Egyptian temples.

Other Ruins.—The Ramesseum was built on an ancient necropolis of the XIth and XIIth Dynasties, and, as at a later period, in the time of the XXIInd Dynasty, tombs were again sunk in the ground immediately around the building, the whole place is like a gigantic rabbit-warren. The Ramesseum itself was partly built out of the ruins of other temples in the neighbourhood, including that of Dêr el-Bâhari. Prof. Petrie's excavations in 1895–6 have shown that the crude-brick arches and other remains to the N. and S. of it belong to temples of the XVIIIth and XIXth Dynasties. Immediately to the S. was a small chapel of Uaz-mes, an official of Ramses II.; S. of this was the temple of Thothmes IV.; S. of this again, and in the S.W. corner of an older cutting in the rock, was the temple of a queen whose cartouches read, Set-Ra-merit-Amen Ta-usert-setep-n-Amen, and who is probably Ta-usert, the wife of Se-Ptah and last sovereign of the XIXth Dynasty. S. of this are the foundations of another temple hitherto supposed to have been that of Amen-hetep III., whose name occurs on several of the stones belonging to it. Professor Petrie found, however, that it had really been built by Mer-en-Ptah, the son of Ramses II., out of the ruins of the temple of Amen-hetep III., which stood further to the S.E. near the Colossi. In it he discovered a large granite *stela* with an inscription on one side which, after having been erased in the time of Khu-n-Aten, had been re-engraved by Seti I., and on the other side a valuable historical inscription of Mer-en-Ptah, in which he refers to the defeat of the Libyans and to a subsequent campaign in Palestine, "the Israelites" being mentioned in connection with Canaan and Ashkelon.

On the N. side of the Ramesseum was a temple of Amen-hetep II.; immediately to the N. of this, a temple of

Se-Ptah, who is associated with his prime minister Bai; and to the N. of this again a temple of Thothmes III. Still further to the N. Dr. Spiegelberg has discovered the traces of a temple of Amen-hetep I. Under the arches of the ruined brick buildings on the N. side of the Ramesseum, several hundred fragments of wine-jars have been found, giving the year of the reign of Ramses II., in which the wine was "bottled" in each jar, as well as the name of the superintendent of the temple-cellars.

To the S.E. of the temple of Mer-en-Ptah lie *two broken statues of Amen-hetep III.* which once faced towards the palace of Ramses II. They stood in the usual attitude of Egyptian statues, the left leg placed forward and the arms fixed to the side. Their total height was about 35 ft. Near these is a colossal sandstone *stela* of Amen-hetep III. on which the king asks Amen-Ra to enter the temple he had built for him.

About 700 ft. to the S. of the temple of Mer-en-Ptah is the **Kôm el-Hêtân**, or the "Mound of Sandstone," which probably marks the site of the temple of Amen-hetep III.; and, to judge from the little that remains, it must have held a conspicuous rank among the finest monuments of Thebes. All that now exists of the interior are the bases of its columns, some broken statues, and Syenite sphinxes of the king, with several lion-headed figures of black granite. About 200 ft. from the N. corner of these ruins are granite statues of the asp-headed goddess and another deity, formed of one block, in very high relief. In front of the door are two large tablets (*stêlæ*) of gritstone, with the usual circular summits, in the form of Egyptian shields, on which are sculptured long inscriptions, and the figures of the king and queen to whom Amen-Ra and Ptah-Sekar present the emblems of life. Beyond these a long *dromos* of 1100 ft. extends to the two sitting colossi, which, seated majestically above the plain, seem to assert the grandeur of ancient Thebes.

Other colossi of nearly similar dimensions once stood between these and the tablets before mentioned; and the fragments of two of them, fallen prostrate in the *dromos*, are now alone visible above the heightened level of the alluvial soil.

d. Dêr el-Medîna.

Between the Ramesseum and the mountains, and behind the old cemetery called Qûrnet Murraî, is a small temple erected to Ptolemy Philopator I. It is called **Dêr el-Medîna**, from having been the abode of the early Christians. It measures 60 ft. by 33. Being left unfinished, it was completed by Physkon, or Euergetes II. (B.C. 146–117), who added the sculptures to the walls of the interior, and part of the architectural details of the portico; the pylon in front bearing the name of Auletes. The vestibule is ornamented with two columns supporting the roof, but it is unsculptured. The corridor is separated from this last by intercolumnar screens, uniting, on either side of its entrance, one column to a pilaster, surmounted by the head of Hathor. On the E. wall of this corridor or pronaos, Ptolemy Philometor, followed by "his brother, the god," Physkon, and the queen Cleopatra, makes offerings to Amen-Ra; but the rest of the sculptures appear to present the names of Physkon alone, who adopted, on his brother's death, the name and cartouche of Philometor, with the additional title of "god Soter."

A staircase, lighted by a window of peculiar form, once led to the roof; and the back part of the *naos* consists of three parallel chambers. The centre one, or adytum, presents the sculptures of Philopator on the back and half the side walls, which last were completed by the 2nd Euergetes; as recorded in a line of hieroglyphs at the junction of the first and subsequent compartments. Amen-Ra, with Mut and Khensu, Hathor and Maāt, share the honours of the *adytum;* but the dedication of Philopator de-

cides that the temple was consecrated to the Egyptian Aphrodite, "the president of the west." In the eastern chamber Philopator again appears in the sculptures of the end wall, where Hathor and Maāt hold the chief place: while Amen-Ra and Osiris, the principal deities in the lateral compartments, receive the offerings of Euergetes II. The name of Augustus also appears at the back of the *naos*.

In the western chamber the subjects are totally different from any found in the temples of Thebes; and appear to have a sepulchral character. Here Philopator pays his devotions to Osiris and Isis; on the E. side Physkon offers incense to the statue of Amsu, preceded by Anubis, and followed by the ark of Sekar; and on the opposite wall is the judgment scene, frequently found on the papyri of the Egyptians. Osiris, seated on his throne, awaits the arrival of those souls which are ushered into Amenti: the four genii stand before him on a lotus-blossom; and the *female* Cerberus is there, with the infant Horus seated on the crook of Osiris. Thoth, the god of letters, presents himself before the king of Hades, bearing in his hand a tablet, on which the actions of the deceased are noted down; while Horus and Haroëris are employed in weighing the good deeds of the judged against the ostrich-feather, the symbol of Justice or Truth. A cynocephalus, the attendant of Thoth, is seated on the top of the balance. At length comes the deceased, who advances between two figures of the goddess Maāt, and bears in his hand the symbol of truth, indicating his meritorious actions, and his fitness for admission to the presence of Osiris. The forty-two assessors, seated above, in two lines, complete the sculptures of the W. wall; and all these symbols seem to show that the chamber was dedicated to Osiris, in his peculiar character of judge of the dead.

Several demotic and many Coptic inscriptions have been written in the interior, and on the outside of the vestibule, whose walls, rent by the sinking of the ground and human violence, make us acquainted with a not uncommon custom of Egyptian architects,—the use of *wooden dovetailed* cramps, which connected the blocks of masonry. Wood, in a country where very little rain falls, provided the stones are closely fitted together, lasts for ages, as may be seen by these sycomore cramps; and the Egyptians calculated very accurately the proportionate durability of different substances, and the situation adapted to their respective properties. Hence, they preferred sandstone to calcareous blocks for the construction of their temples, a stone which, in the dry climate of Egypt, resists the action of the atmosphere much longer than either limestone or granite; but they used calcareous substructions *beneath* the soil, because they were known to endure where the contact with the salts would speedily decompose the harder but less durable granite.

The walls surrounding the court of this temple present a peculiar style of building, the bricks being disposed in concave and convex courses forming a waving line, which rises and falls alternately along their whole length. The same mode of building distinguishes the walls of El-Kab and other monuments of ancient Egypt.

e. Medînet Hâbû.

(20 *min. S.W. of Dêr el-Medîna.*)

The ruins at Medînet Hâbû, which have been recently cleared of rubbish and exposed to view, are undoubtedly one of the four temples mentioned by Diodoros; the other three being those of Karnak, Luxor, and the Memnonium or first Ramesseum. Strabo, whose own observation, added to the testimony of several ruins still traced on the W. bank, is far more authentic, affirms that Thebes "had *many* temples, the greater part of which Cambyses defaced."

During the Roman empire the village of Medînet Hâbû was still inhabited, and the early Christians con-

verted one of the deserted courts (D) of the great temple into a church, having its nave separated from the aisles by columns, and terminating in an apse at the E. end; the idolatrous sculptures of their Pagan ancestors being concealed by a coating of clay. The small apartments at the back part of this building were appropriated by the priests of the new religion, and houses of crude brick were erected on the ruins of the ancient village, and within the precincts of the temple. The size of the church and extent of the village prove its Christian population to have been considerable, and show that Thebes ranked among the principal dioceses of the Coptic Church. But the invasion of the Arabs put an end to its existence, and its timid inmates, on their approach, fled to the neighbourhood of Esna, from which time Medînet Hâbû ceased to hold a place among the villages of Thebes.

Another interesting **Coptic Church** was discovered by M. Maspero under a tomb in Thebes. It is a subterranean church, dating from the 5th cent., and contains a number of very interesting inscriptions. These are in the Coptic, Greek, and Syriac languages. Among them are the explanations of Cyril of Alexandria with reference to the different natures of Christ.

The Temple of Medînet Hâbû is mainly the work of Ramses III. (*XXth Dyn.*), who built it as a thank-offering to the gods for his defeat of the Libyan and northern invaders of Egypt. It enclosed a small temple of the XVIIIth Dynasty, opposite to which in later days the Ethiopian princess Ameniritis built another shrine on the S. side of the great court.

The small Temple of the XVIIIth Dynasty.—Before this temple, facing S.E., is an open court about 80 ft. by 125, whose front gate bears on either jamb the figure and name of Antoninus Pius. Besides this court, Antoninus Pius added a row of 8 columns, united (4 on either side) by intercolumnar screens, which forms its N. end; and his name again appears on the inner faces of the doorway, the remaining part being unsculptured. On the N. of the transverse area, behind this colonnade, are two pyramidal towers, apparently of Roman date, and a pylon uniting them, which last bears the names and sculptures of Ptolemy Lathyros on the S., and of Ptolemy Auletes on the N. face. To this succeeds a small hypæthral court and pyramidal towers of the Ethiopian Taharka (*XXVth Dyn.*), which, previous to the Ptolemaïc additions, completed the extent of the elegant and well-proportioned vestibules of the original temple. This court was formed by a row of 4 columns on either side, the upper part of which rose considerably above the screens that united them to each other and to the towers at its northern extremity. Here Nektanebo II. (*XXXth Dyn.*) has effaced the name of Taharka and introduced his own; and the hieroglyphs of Ptolemy Lathyros have usurped a place among the sculptures of the Ethiopian monarch.

Passing these towers you enter another court, 60 ft. long, on either side of which stood a row of 9 columns, with a lateral entrance to the right and left. The jambs of one of these gateways still remain. They are of red granite, and bear the name of Thothmes III.

The corresponding door is, like the rest of the edifice, of sandstone from the quarries of Silsilis. This court may be called the inner vestibule, and to it succeeds the original edifice, composed of an isolated sanctuary, surrounded on three sides by a corridor of pillars, and on the fourth by six smaller chambers.

The original founders of this part of the building were Amen-hetep I. and Thothmes I., and it was completed by Hatshepsu, Thothmes II., and Thothmes III. It was restored by Hor-em-heb, and again by Seti I. We find also the names of Mer-en-Ptah (2nd year), the priest-king Pa-nezem I., and Hakoris (*XXIXth*

Dyn.). Some restorations were afterwards made by Ptolemy Physkon; and, in addition to the sculptures of the two front doorways, he repaired the columns which support the roof of the peristyle. Hakoris had previously erected the wings on either side; and with the above-mentioned monarchs he completed the number of eleven who added repairs or sculptures to this building. A stone gateway was also added at the N.E. extremity of this temple by Pa-tu-Amen-apt, an official of the XXVIth Dynasty, who was buried in the large tomb in the Assasîf. The doorway is curious, from being made in the fashion of those of the early time of the Pyramid kings. About 170 ft. N. by E. from this is an underground passage, upwards of 60 ft. in length and 2 ft. 5 in. in breadth, descending to a small tank, also of hewn stone, and still containing water, about 8 ft. deep; and what is most remarkable is that the water is perfectly sweet, though in the midst of mounds abounding in nitre.

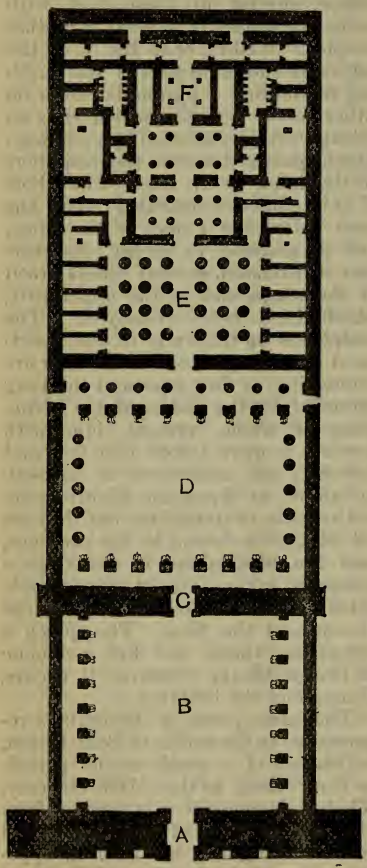
About 90 ft. from the E. side of the inner court is an open *Tank* or basin, cased with hewn stone, whose original dimensions may have been about 50 ft. square; beyond which, to the S., are the remains of a large crude-brick *Wall*, with another of stone, crowned by battlements in the form of Egyptian shields, and bearing the name of Ramses V., by whom it was probably erected. This wall turns to the N. along the E. face of the mounds, and appears to have enclosed the whole of the temenos surrounding the temples, and to have been united to the E. side of the front tower of the great temple. Close to the tank was a broken statue, bearing the cartouches of Ramses II. and Nefertari his queen; and several stones, inscribed with the name of this Ramses, have been used in the construction of the gateway of Lathyros and the adjoining towers.

Great Temple and Palace of Ramses III. (*XXth Dynasty*). — *Plan and General Features.*—The S. or front part consists of a building once isolated, but since united by a wall with the towers of the last-mentioned temple, before which two lodges form the sides of its spacious entrance. Still farther to the S. of this stood a raised platform, strengthened by other masonry, bearing the name of the founder of the edifice, similar to those met with before the *dromos* of several Egyptian temples. Within, or to the N. of the lodges, is the main part of the building, resembling a pyramidal tower on either hand, between which runs an oblong court, terminated by a gateway, which passes beneath the chambers of the inner or N. side. The whole of this edifice constituted what has been called the *Palace of the King;* and in addition to several chambers that still remain, several others stood at the wings, and in the upper part, which have been destroyed. The sculptures on the walls of the apartment over the gate on the 3rd floor are interesting, as they represent the king attended by the ladies of his harîm, some of whom present him with flowers, or wave before him fans and flabella; and a favourite is caressed, or invited to divert his leisure hours with a game of draughts; but they are all obliged to stand in his presence, and the king alone is seated in a gorgeous chair amidst his female attendants—a custom still prevalent throughout the East. The queen is not among them; and her cartouche is always blank, wherever it occurs, throughout the building.

The same game of draughts is represented in the tombs of Beni Hasan, which are of a much earlier period, as they belong to the XIIth Dynasty. That it is not chess is evident from the men being all of similar size and form, varying only in colour on opposite sides of the board. They have sometimes human heads; and some have been found of a small size, with other larger pieces, as if there was a distinction, like our kings and common men in draughts.

On the front walls the conqueror smites his suppliant captives in the presence of Amen-Ra, who, on the

N.E. side, appears under the form of Ra, the Sun, with the head of a hawk. An ornamental border, representing "the chiefs" of the vanquished nations, European, Asiatic, and African, extends along the base of the whole front; and on either side



TEMPLE OF MEDÎNET HÂBÛ, THEBES.

of the oblong court or passage of the centre Ramses offers similar prisoners to the deity of the temple, who says, "Go, my cherished and chosen, make war on foreign nations, besiege their forts, and carry off their people to live as captives." Here ornamented balustrades, supported each by four figures of African and Northern barbarians, remind us of Gothic taste; and the usual battlements of Egyptian architecture.

From the so-called Palace or Pavilion a *dromos* of 265 ft. led to the **Great Temple**, whose front is formed of two lofty pyramidal towers or propyla, with a pylon or doorway between them (A), the entrance to the first area or propylon.

In the Great Court, between the propyla and the Palace, to the rt. is the temple of the XVIIIth Dynasty, already described. To the l. is a well-preserved temple of Amenardus, or Ameneritis, the sister of Sabako and wife of Piankhi II., whose daughter Shep-en-apt married Psammetikhos I., the founder of the XXVIth Dynasty, and so gave him a legitimate right to the throne. On the walls of the temple the name of Amenardus is associated with that of her father, the Ethiopian King Kashta.

The sculptures over the *First Pylon* (A) refer to the *panegyries* of the king, whose name appears in the centre. Those on the W. tower represent the monarch about to slay two prisoners in the presence of Ptah-Sekar, others being bound below and behind the figure of the god. In the lower part is a tablet, dated in the 12th year of Ramses, and containing a conversation between Ptah and the Pharaoh; and on the E. tower the same conqueror smites similar captives before Amen-Ra.

The exterior walls of both towers are covered with cartouches containing the names of the countries and cities which Ramses III. claims to have conquered. They are of considerable historical importance, even if in some cases the claim made by the Pharaoh was not founded on fact. We gather from them that he made a campaign in the S. of Palestine and occupied among other places the districts of Hebron and Jerusalem. Many of the names are those of countries and tribes in northern Syria and Asia Minor.

We also find the name of Shenir, the Amorite name of Hermon (Deut. iii. 9), along with that of Hamath.

On the inner walls of the towers is an account of the overthrow of the Libyans and Mashauasha, or Maxyes, under their King Mashashal, the son of Kapul, and of the slaughter in one battle of 4227 Maxyan warriors.

If we pass through the door on the W. side of the court, we shall see on the external face of its S.E. wall a spirited representation of a wild bull hunt on the part of the king. The hunt takes place on the banks of a river or marsh.

Passing through the pylon, you enter the *First Court* (B), about 110 ft. by 135 ft., having on the rt. or N. side a row of seven Osiride pillars, and on the l. or S. eight circular columns, with bell-formed capitals, representing, not as is erroneously supposed, the full-blown lotus, but the papyrus plant.

We now come to two other pyramidal towers with a pylon between them (C).

On the W. tower Ramses III. leads the prisoners he has taken to Amen-Ra, who presents the falchion of vengeance, which the king holds forth his hand to receive. The prisoners in the topmost row are Shakalsha, probably Siculi or Sicilians, those in the second row being Daanau, the "Danaans" of Homer, while in the third row are the Pulsata or Philistines. On the E. tower is an inscription dated in the eighth year of Ramses III., which describes the great invasion of Egypt by the northern nations of Asia Minor and the Greek islands. In the fifteenth and following lines we read: "they came up from their coasts and islands and spread themselves all at once over the world. No people stood before their arms, from the land of the Hittites to Kati (Cilicia), Carchemish, Arvad and Alasiya (in northern Syria). They wasted these countries and pitched their camp together in the land of the Amorites. . . . Then they marched against Egypt. They had come from the lands of the Philistines, the Zakkal, the Shakalsha, the Daanau, and the Uashuash." But Ramses was ready for the attack, and in a great battle partly on land, partly on the water, he utterly annihilated the invaders.

This *Second Pylon* (C) is of red granite, the hieroglyphs on whose jambs are cut to the depth of 2 or 3 in. Those on the outer face contain offerings to different deities, among which we find a representation of the gateway itself; and at the base of the jambs are four lines, stating that "Ramses made these buildings for his father Amen-Ra, (and) erected for him (this) fine gateway of good blocks of granite stone, the door itself of wood embellished with plates of pure gold . . . for his good name (Ramses), Amen rejoicing to behold it."

The summit of this pylon is crowned by a row of sitting cynocephali (or apes), the emblems of Thoth.

We now enter the *Second Court* (D), one of the finest which adorn the various temples of Egypt. Its dimensions are about 123 ft. by 133 ft., and its height from the pavement to the cornice 39 ft. 4 in. It is surrounded by an interior peristyle, whose E. and W. sides are supported by five massive columns, the S. by a row of eight Osiride pillars, and the N. by a similar number, behind which is an elegant corridor of circular columns, whose effect is unequalled by any other in Thebes. The colours, too, add greatly to the beauty of its columns, of whose massive style some idea may be formed, from their circumference of nearly 23 ft. to a height of 24 ft., or about three diameters. This court, which was called the Festival Hall, was converted into a Christian church, and an inscription in bad Greek states that it was "decorated" for the purpose by the Arch-priest Imuthi-Plê. The architraves present the dedication of the palace of "Ramses at Thebes," which is said to have been built of hard blocks of sandstone, and the adytum to have been beautified with the precious metals. Mention is also made of a doorway of hard stone,

ornamented in a manner similar to the one before noticed.

In the E. wall of the corridor of the court is a secret passage, which leads to an opening over the side door, as if intended to enable those within to look down and annoy any assailants from without; and another passage is on the W. wall; but both appear to have been made after the building was completed.

The remainder of the temple to the W. was until lately completely buried beneath the ruins of the Coptic village. A doorway leads into a hall of columns (E) now in a state of ruin, but which must have been magnificent when first erected. The chambers on either side of it contained the treasures presented to the temple by Ramses, and give a high idea of the wealth and liberality of the king. Indeed, as we learn from the great Harris papyrus, his gifts of gold, precious stones and other valuables, to the various temples of Egypt, were on the most prodigious scale, and it is little wonder that they earned for him in later folk-lore the name of the "wealthy" Rhampsinitos. To the hall of columns succeed two smaller columnar halls leading to the sanctuary of the temple (F); on either side are an immense number of small chambers, the walls of which are adorned with the ordinary religious scenes. The colours of the paintings in some of these chambers are still very bright.

In the corner of one of them a large number of little Osiride figures, all broken, was found under the pavement; they had been placed there probably for the purpose of consecrating the place.

The head and forepart of several lions project, at intervals, from below the cornice of the exterior of the building, whose perforated mouths, communicating by a tube with the summit of the roof, served as conduits for the rain-water which occasionally fell at Thebes. Nor were the builders neglectful of any precaution that might secure the paintings of the interior from the effects of rain; and the joints of the stones which formed the ceiling being protected by a long piece of stone, let in immediately over the line of their junction, were rendered impervious to the heaviest storm. For showers fall annually in Thebes: perhaps on an average four or five in the year: and every eight or ten years heavy rains fill the torrent-beds of the mountains, which run to the banks of the Nile. It was a storm of this kind that did much damage to Belzoni's tomb.

Square apertures were also cut at intervals in the roofs, the larger ones intended for the admission of light, the smaller probably for suspending the chains that supported lamps for the illumination of the interior.

Sculptures.—The sculptures on the walls of this temple are very interesting. Some of them have been referred to in passing through it, but others merit a more detailed description. We will begin with those in the

Interior of the Second Court (D).—The upper compartments of the N., S., E., and W. sides of this court are occupied with a representation of the ceremonies of a coronation, and of the "Festival of the Staircase," or course of the Moon, in honour of Khnemu, which was celebrated on the new moon of the month Pakhons. Beginning with the E., or rather N.E. side (to the rt. on entering), Ramses is borne in his shrine, or canopy, seated on a throne ornamented by the figures of a lion, and a sphinx which is preceded by a hawk. Behind him stand two figures of Truth and Justice, with outspread wings. Nine Egyptian princes, whose names are above them, sons of the king, bear the shrine; officers wave *flabella* around the monarch; and others, of the sacerdotal order, attend on either side, carrying his arms and insignia. Four others follow: then six of the sons of the king, behind whom are two scribes and eight attendants of the military class, bearing stools and the steps of the throne. In another line are members of the sacerdotal order, four other of the king's sons, fan-bearers,

and military scribes; a guard of soldiers bringing up the rear of the procession. Before the shrine, in one line, march six officers, bearing sceptres and other insignia; in another, a scribe reads aloud the contents of a scroll he holds unfolded in his hands, preceded by two of the king's sons and two distinguished persons of the military and priestly orders. The rear of both these lines is closed by a priest, who, turning round towards the shrine, burns incense before the monarch; and a band of music, composed of the trumpet, drum, double pipe, and *crotala*, or clappers, with choristers, forms the van of the procession. The king, alighted from his throne, officiates as priest before the statue of Amen-Amsu, or Amen-Ra Generator; and, still wearing his helmet, he presents libations and incense before the altar, which is loaded with flowers and other suitable offerings. The statue of the god, attended by officers bearing *flabella*, is carried on a palanquin, covered with rich drapery, by twenty-two priests; and behind it follow others, bringing the table and the altar of the deity. Before the statue is the sacred bull, followed by the king on foot, wearing the cap of the "lower country." Apart from the procession itself stands the queen as a spectator of the ceremony; and before her a scribe reads a scroll he has unfolded. A priest turns round to offer incense to the white bull, and another, clapping his hands, brings up the rear of a long procession of hieraphori, carrying standards, images, and other sacred emblems; and the foremost bear the statues of the king's ancestors. This part of the picture refers to the *Coronation* of the king, who, in the hieroglyphs, is said to have "put on the crown of the upper and lower countries"; which the four children of Horus in the form of geese, flying to the four sides of the world, are to announce to the gods of the S., N., E., and W.

In the next compartment the president of the assembly reads a long invocation, the contents of which are contained in the hieroglyphic inscription above; and the six ears of corn, which the king, once more wearing his helmet, has cut with a golden sickle, are held out by a priest towards the deity. This has reference to the fact that the harvest was gathered in during the month Pakhons. The white bull, and the images of the king's ancestors, are deposited in his temple, in the presence of Amen-Amsu, the queen still witnessing the ceremony, which is concluded by an offering of incense and libation made by Ramses to the statue of the god.

In the lower compartments on this side is a procession of the arks of Amen-Ra, Mut, and Khensu, which the king, whose ark is also carried before him, comes to meet. In another part the gods Set and Hathor pour alternate emblems of life and power (or purity) over the king; and on the S. wall he is introduced by several divinities into the presence of the patron deities of the temple.

In the upper part of the W. wall Ramses makes offerings to Ptah-Sekar and to Khnemu; in another compartment he burns incense to the ark of Sekar: and near this is a tablet relating to the offerings made to the same deity. The ark is then borne by 16 priests, with an arch-priest and another of the sacerdotal order in attendance. The king then joins in another procession formed by eight of his sons and four chiefs, behind whom two priests turn round to offer incense to the monarch. The hawk, the emblem of the king, or of Horus, precedes them, and 18 priests carry the sacred emblem of the god Nefer-Atmu, which usually accompanies the ark of Sekar.

On the S. wall marches a long procession, composed of hieraphori, bearing different standards, thrones, arks, and insignia, with musicians, who precede the king and his attendants. The figure of the deity is not introduced, perhaps intimating that this forms part of the religious pomp of the corresponding wall, and, from the circumstance of the king here wearing the *pshent*, we may gather

that it is again a scene from his coronation.

On the N. wall the king presents offerings to different gods, and below is an ornamental kind of border, composed of a procession of the king's sons and daughters. Four of the former, his immediate successors, bear the sacred uræus, the emblem of majesty, and have their names enclosed in cartouches.

The lower compartments of the N., S., E., and W. sides of this court are filled with *Historical* or *Battle Scenes.* They commence on the S.W. wall (to the l. on entering).

Here Ramses, standing in his car, which his horses at full speed carry into the midst of the Libyans, discharges his arrows on their flying infantry. The Egyptian chariots join in the pursuit, and a body of their allies assist in slaughtering those who oppose them, or bind them as captives. The right hands of the slain are then cut off as trophies of victory.

The sculptures on the lower part of the W. wall are a continuation of the scene. The Egyptian princes and generals conduct "captive chiefs" into the presence of the king. He is seated at the back of his car, and the spirited horses are held by his attendants on foot. Besides other trophies, large heaps of hands are placed before him, which an officer counts one by one as the other notes down their number on a scroll, each heap containing 3000, and the total indicating the returns of the enemy's slain. The number of captives, reckoned 1000 in each line, is also mentioned in the hieroglyphs above, where the name of the *Libu* (Libyans) points out the nation against whom this war was carried on. A long hieroglyphic inscription is placed over the king, and a still longer tablet of 75 lines, occupying a great part of this wall, refers to the exploits of the Egyptian conqueror, and bears the date of his fifth year.

The continuation of this historical subject is on the S. wall. The king, returning victorious to Egypt, proceeds slowly in his car, conducting in triumph the prisoners he has made, who walk beside and before it, three others being bound to the axle. Two of his sons attend as fan-bearers, and the several regiments of Egyptian infantry, with a corps of their allies, under the command of three other of these princes, marching in regular step and in the close array of disciplined troops, accompany their king. He arrives at Thebes, and presents his captives to Amen-Ra and Mut, the deities of the city, who compliment him, as usual, on the victory he has gained, and the overthrow of the enemy he has "trampled beneath his feet."

Exterior of the Building.—But if the sculptures of the area arrest the attention of the antiquary, or excite the admiration of the traveller, those of the exterior of the building are no less wonderful, and the N. and E. walls are covered with a profusion of the most varied and interesting subjects, which may also be divided into ceremonial and historical.

The *Ceremonial Scenes* are on the W. wall, which is entirely covered with a list of the Festivals celebrated between the 26th of Pakhons, the day of Ramses' accession, and the 19th of Tybi, and on the upper part of the N. wall where the king is making suitable offerings to the gods.

The *Historical* or *Battle Scenes* are on the N. and E. walls.

Beginning at the E. end of the W. wall, there is a succession of ten pictures, arranged in compartments, illustrating the history of a war waged by Ramses III. against the Libyans or *Libu*, and the Zakkal, who are associated with the Philistines. 1*st Picture:* A trumpeter assembles the troops, who salute the king as he passes in his car. Ramses advances at a slow pace in his chariot, attended by fan-bearers, and preceded by his troops; and a lion running at the side of the horses reminds us of the account given of Osymandyas, who was said to have been accompanied in war by that animal. Other instances of it are met with in Nubia, among

the sculptures of the second Ramses. *2nd Picture:* The enemy are the Tamahu, or Libyans, who await the Egyptian invaders in the open field; the king presses forward in his car, and bends his bow against the enemy. Several regiments of Egyptian archers in close array advance on different points, and harass them with showers of arrows. The chariots rush to the charge, and a body of allies maintains the combat, hand to hand, with the enemy, who are at length routed, and fly before their victorious aggressors. *3rd Picture:* Some thousands of Libyans and Maxyes are left dead on the field, whose tongues and hands, being cut off, are brought by the Egyptian soldiers as proof of their success. 3535 hands and tongues form part of the registered returns: and two other heaps, and a third of tongues, containing each a somewhat larger number, are "brought" under the superintendence of the chief officers, like David's trophies, "to the king." (Cf. 1 Sam. xviii. 27, and 2 Kings x. 8.) *4th Picture:* The monarch then alights from his chariot and distributes rewards to his troops, and harangues the generals, while his military secretaries draw up an account of the number of spears, bows, swords, and other arms taken from the enemy, which are laid before them; and mention seems to be made in the hieroglyphs of the horses that have been captured. *5th Picture:* Ramses then proceeds in his car to Zahi (the coast of Palestine), having his bow and sword in one hand and his whip in the other. The van of his army is composed of a body of chariots; the infantry, in close order, preceding the royal car, constitute the centre, and other similar corps form the wings and rear. The hieroglyphic text contains little but praises addressed to the king and thanks to the gods. *6th Picture:* The troops are again summoned by sound of trumpet to the attack of another enemy, the Zakkal, and the Egyptian monarch gives orders for charging the hostile army drawn up in the open plain. The troops of the enemy, after a short conflict, are routed, and retreat in great disorder. The women endeavour to escape with their children on the first approach of the Egyptians, and retire in wagons drawn by oxen. The flying chariots denote the greatness of the general panic. *7th Picture:* The conquering Egyptians advance into the interior of the country. Here, while passing a large morass, the king is attacked by several lions, one of which, transfixed with darts and arrows, he lays breathless beneath his horse's feet; another attempts to fly towards the jungle, but receiving a last and fatal wound, writhes in the agony of approaching death. A third springs up from behind his car, and the hero prepares to receive and check his fury with his spear. It was, perhaps, in this country that Amen-hetep III. killed the 110 lions, which, according to the inscription on a scarabæus in the Gîza Museum, he boasts of having slain in the first ten years of his reign. Below this group is represented the march of the Egyptian army, with their allies, the *Shardana*, or Sardinians, the *Shasu*, or Arabs, and the Kahak, armed with clubs, whose form and character are very imperfectly preserved.

8th Picture: Here we have the only representation existing in Egypt of a naval engagement. The Egyptians attack the hostile ships of the great northern confederacy with a fleet of galleys, which in their shape differ essentially from those used on the Nile. The general form of the vessels of both combatants is very similar: a raised gunwale, protecting the rowers from the missiles of the foe, extends from the bow to the stern, and a lofty poop and forecastle contain each a body of archers; but the head of a lion, which ornaments the prows of the Egyptian galleys, serves to distinguish them from those of the enemy. The former bear down upon their opponents, and succeed in boarding them and taking several prisoners. One of the hostile galleys is upset, and the slingers in the shrouds, with the archers and spearmen on the prows,

spread dismay among the few who resist. The king, trampling on the prostrate bodies of the enemy, and aided by a corps of bowmen, discharges from the shore a continued shower of arrows; and his attendants stand at a short distance with his chariots and horses, awaiting his return. The scene of this engagement is doubtful, but it took place at the mouth of one of the branches of the Nile. *9th Picture:* The conquering army leads in triumph the prisoners captured in the naval fight, and the amputated hands of the slain are laid in heaps before the military chiefs. Though this custom savours of barbarism, the humanity of the Egyptians is very apparent in the above conflict, where the soldiers on the shore and in the ships do their utmost to rescue their enemies from a watery grave. The king distributes rewards to his victorious troops, and then commences the march back to Egypt. On the way he stops at a fortress, called in the hieroglyphs, the *Migdol* of Ramses-haq-On. *10th Picture:* Triumphal return of the king to Thebes conducting his Libyan and Zakkal prisoners in triumph, and making offerings to the Theban triad, Amen-Ra, Mut, and Khensu. The text contains his address to the divinities, and their response, and also an address of the prisoners to the king imploring his clemency, in order that they may live and celebrate his courage and virtues.

On the remaining part of the E. wall, to the S. of the second propylon, another war is represented. In the first picture the king, alighted from his chariot, armed with his spear and shield, and trampling on the prostrate bodies of the slain, besieges the fort of an Asiatic enemy, whom he forces to sue for peace. In the next, he attacks a larger town surrounded by water. The Egyptians fell the trees in the woody country which surrounds it, probably to form *testudos* and ladders for the assault. Some are already applied by their comrades to the walls, and, while they reach their summit, the gates are broken open, and the enemy are driven from the ramparts, or precipated over the parapet, by the victorious assailants, who announce by sound of trumpet the capture of the place.

In the third compartment, on the N. face of the first propylon, Ramses attacks two large towns, the upper one of which is taken with little resistance, the Egyptian troops having entered it and gained possession of the citadel. In the lower one, the terrified inhabitants are engaged in rescuing their children from the approaching danger, by hurrying them into the ramparts of the outer wall. The last picture occupies the upper or N. end of the E. side, where the king presents his prisoners to the gods of the temple.

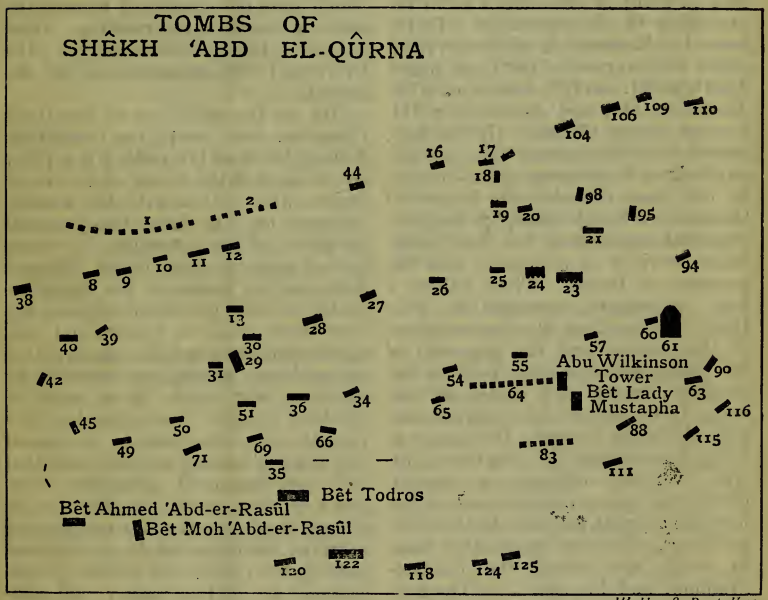
Other Ruins.—650 ft. S.W. of the pavilion of Medînet Hâbû is a **small Ptolemaïc Temple**, called the *Qasr el-'Agûz*, built of sandstone, and dedicated to Thoth. In the adytum are some curious hieroglyphic subjects, which have thrown great light upon the names and succession of the Ptolemies who preceded Physkon, or Euergetes II. This monarch is here represented making offerings to four of his predecessors, Soter, Philadelphos, Philopator, and Epiphanes, each name being accompanied by that of their respective queens. The building, whose total length does not exceed 48 ft., consists of a transverse outer court, and three smaller successive chambers, communicating with each other.

Near it, to the W., was an artificial basin, now forming a pond of irregular shape during the inundation, and surrounded on three sides by mimosas; beyond which, to the N.W. and W., are the traces of some ruins, the remains of Egyptian and Coptic tombs, and the limited enclosure of a modern church. Here in 1889 M. Grébaut discovered the foundations of a palace of Amen-hetep III., with frescoed floors like those at Tel el-Amarna.

A low plain, supposed, though with little probability, to have been a lake, extends from the S.W. of the Ptolemaïc temple to the distance of 7300 ft., by a breadth of 3000 ft., whose limits

on three sides are marked by high mounds, on one of which stands the modern village of **Kôm el-Byrat**, the two southernmost presenting the vestiges of tombs, and the relics of human skeletons. The plain is called **Birket Hâbû**, "the lake of Hâbû."

3000 ft. S.W. of the western angle of the plain is a **small temple of Roman date**, bearing the names of Hadrian and of Antoninus Pius, who completed it, and added the pylon in front. The pylon also bears the names of Vespasian, Domitian, and Otho. Its total length is 45 ft., and breadth 53: with an isolated sanctuary in the centre, two small chambers on the N.E., and three on the S.W. side; the first of which contains a staircase leading to the roof. In front stand two pylons, the outermost one being distant from the door of the temple about 200 ft. It was dedicated to Isis of Erment.



Walker & Boutall sc.

f. Tombs of S. 'Abd el-Qûrna.

These Tombs lie about 20 minutes ride N.E. of Dêr el-Medîna and are hollowed out of the hill called Shêkh 'Abd el-Qûrna, immediately behind the Ramesseum. The principle of these tombs is the same as of those at Beni Hasan,—a chamber hollowed out in the rock to serve as a mortuary chapel, and a well leading from it to the vault in which reposed the mummied body. From a distance the great square doors of these tombs, extending in symmetrical order along the side of the hill, have all the appearance of the batteries of a fortress.

Many of them are covered with most interesting sculptures, to give a detailed account of which, however, would take up too much space here.

It will be sufficient to mention and describe some of the more important. Like the Tombs of the Kings, they were numbered by Sir G. Wilkinson, and though since renumbered, his numbers still remain, and are known to the guides, who will conduct the visitor to those best worth seeing, and in the best state of repair. Nos. 16 and 35 are considered the most interesting.

No. 16 is a **very interesting tomb**, as well in point of chronology as in the execution of its paintings. It belonged to **Hor-em-heb**, who was a royal scribe and overseer of the horse under Thothmes II. and III., Amen-hetep II., Thothmes IV., and Amen-hetep III. In the *Outer Chamber* Hor-em-heb, seated with his mother Isis, caresses on his knee the princess Amen-em-apt. In the *Inner Chamber*, the inmate of the tomb, a "royal scribe," or basilicogrammat, undergoes his final judgment previous to admission into the presence of Osiris. Then follows a long procession, arranged in four lines, representing the lamentations of the women, and the approach of the coffin, containing the body of the deceased, drawn on a sledge by four oxen. In the second line men advance with different insignia belonging to King Amen-hetep III.; in the third, with various offerings, a chariot, chairs, and other objects; and in the last line a priest, followed by the chief mourners, officiates before the boats in which are seated the basilicogrammat and his sister. "The rudders," as Herodotos states, "are passed through the keel"; or rather attached to the top of the sternpost, or to the taffrail, in the larger boats of burthen, while those of smaller size have one on either side. They consist, like the other, of a species of large paddle, with a rope fastened to the upper end, by which their sway on the centre of motion is regulated to and fro. One square sail, lowered at pleasure over the cabin, with a yard at the top and bottom, is suspended at its centre to the summit of a short mast, which stands in the middle, and is braced by stays fastened to the fore and after part of the boat.

On the opposite wall is a fowling and fishing scene; and the dried fish suspended in the boat remind us of the observations of Herodotos and Diodoros, who mention it as constituting a very considerable article of food among this people; for, with the exception of the priesthood, they were at all times permitted to eat those fish which were not comprised among the sacred animals of the country. Here is also the performance of the liturgies to the mummies of the deceased.

Nor do the paintings of the *Outer Chamber* less merit our attention. Among the most interesting is a party entertained at the house of the royal scribe, who, seated with his mother, caresses on his knee the youthful daughter of his sovereign, to whom he had probably been tutor. Women dance to the sound of the Egyptian guitar in their presence, or place before them vases of flowers and precious ointment; and the guests, seated on handsome chairs, are attended by servants, who offer them wine in "golden goblets," each having previously been welcomed by the usual ceremony of having his head anointed with sweet-scented ointment. This was a common custom; and in another of these tombs a servant is represented bringing the ointment in a vase, and putting it on the heads of the guests, as well as of the master and mistress of the house. A lotus-flower was also presented to them on their arrival.

In the lower part of the picture, a minstrel, seated cross-legged according to the custom of the East, plays on a harp of seven strings, accompanied by a guitar, and the chorus of a vocal performer, the words of whose song appear to be contained in eight lines of hieroglyphs, which relate to Amen, and to the owner of the tomb, beginning, "Incense, drink-offering, and sacrifices of oxen," and conclud-

ing with an address to the royal scribe. Beyond these an ox is slaughtered, and two men, having cut off the head, remove the skin from the legs and body. Servants carry away the joints as they are separated, the head and fore-leg with the shoulder being the first, the other legs and the parts of the body following in proper succession. A mendicant receives a head from the charity of one of the servants, who also offers him a bottle of water. This gift of the head shows how great a mistake Herodotos has made on the subject, when he says, "no Egyptian will taste the head of any species of animal." There were no Greeks in Egypt at the time this was painted; and the colour of the man (for the Egyptians were careful in distinguishing that of foreigners) is the same as usually given to the inhabitants of the valley of the Nile. Indeed, the head is always met with, even in an Egyptian kitchen. On the opposite wall are some buffoons who dance to the sound of a drum, and other subjects.

In **No. 17**, belonging to the steward and fan-bearer **Thenuna**, is a very rich assortment of vases, necklaces, and other ornamental objects, on the innermost corner to the rt. (entering); and some scribes on the opposite wall take account of the cattle and possessions of the deceased. A forced passage leads to the adjoining **Tomb of Amen-hetep**, second priest-prophet of Amen, where, at one end of the front chamber, are several interesting subjects, as chariot-makers, sculptors, cabinet-makers, and various trades; and at the other, two pyramidal towers, with the tapering staffs to which streamers were usually attached, and with two sitting statues in front. On the opposite side a guest arrives in his chariot at the house of his friend, attended by six running-footmen, who carry his sandals, tablet, and stool. "He is very late," and those who have already come to the entertainment are seated in the room, listening to a band of music, composed of the harp, guitar, double-pipe, lyre, and tambourine, accompanied by female choristers.

Behind the Christian ruins, close to **No. 23**, are the remains of a curious Greek inscription, being the copy of a letter from the celebrated "*Athanasius*, Archbishop of Alexandria, to the orthodox" monks at Thebes.

No. 51, belonging to **Amen-neza**, overseer of the granary, presents some curious subjects, among which are offerings of gold rings, eggs, apes, leopards, ivory, ebony, skins, and a giraffe, with several other interesting frescoes, unfortunately much destroyed. Over the eggs is the word *sûhi*, in the hieroglyphs, signifying "*eggs*." The names of the Pharaohs here are Thothmes I. and III. In the inner room is a chase, and the chariot of the hunter, partially preserved.

In **No. 33**, which belongs to **Sen-nefer**, overseer of the garden of Amen at Karnak, the chief object worthy of notice is the figure of a queen, wife of Thothmes III. and mother of Amen-hetep II., holding her young son in her lap, who tramples beneath his feet nine captives of nations he afterwards subdued. Before the canopy under which they are seated, are a fan-bearer, some female attendants, and a minstrel who recites to the sound of a guitar the praises of the young king. On the corresponding wall is a collection of furniture and ornamental objects, with the figures of Amen-hetep II., his mother, and Thothmes I. On the opposite wall an offering of ducks and other subjects are deserving of notice. This tomb is just above that of another **Sen-nefer** recently cleared by the Museum. The next tomb to the S. is that of **Mesi**, high priest of Amen.

No. 34 contains the name of the same Amen-hetep and of Thothmes I., his immediate predecessor. In it is a

curious design of a garden and vineyard, with other subjects.

The **next Tomb** to this, on the **S.**, though much ruined, offers some excellent drawing, particularly in some dancing figures to the left (entering), whose graceful attitudes remind us rather of the Greek than the Egyptian school; and indeed, were we not assured by the name of Amen-hetep II. of the remote period at which they were executed, we might suppose them the production of a Greek pencil. (*See* Wilkinson's 'Ancient Egyptians,' vol. i. p. 501, woodcut 261.) On the right-hand wall are some very elegant vases, of what has been called the Greek style, but common in the oldest tombs in Thebes. They are ornamented as usual with arabesques and other devices. Indeed, all these forms of vases, the so-called Tuscan border, and many of the painted ornaments which exist on Greek remains, are found on Egyptian monuments of the earliest epoch, long before the exodus of the Israelites; plainly removing all doubts as to their original invention. Above these are curriers, chariot-makers, and other artisans. Others are employed in weighing gold and silver rings, the property of the deceased.

The Egyptian weights were an entire calf, the head of an ox (the half weight), and small oval balls (the quarter weights); and they had a very ingenious mode of preventing the scale from sinking, when the object they weighed was taken out, by means of a ring upon the beam.

The semicircular knife used for cutting leather is precisely similar to that employed in Europe at the present day for the same purpose, of which there are several instances in other parts of Thebes; and another point is here satisfactorily established, that the Egyptian chariots were of wood, and not of *bronze*, as some have imagined.

The owner of this catacomb was a high-priest, but his name is erased.

No. 35—the Tomb of Rekh-mâ-Ra. Rekh-mâ-Ra was a Governor of Thebes who died in the reign of Amen-hetep II. The paintings and inscriptions in his tomb have been published and translated by M. Virey in the 'Memoires de la Mission archéologique Française au Caire,' v. 1.

In the *Outer Chamber* on the *left hand* (entering) is a grand procession of Ethiopian and Asiatic chiefs, bearing tribute to the Egyptian monarch, Thothmes III. (*See* Wilkinson's 'Ancient Egyptians,' vol. i. pl. ii.) They are arranged in five lines. The first or uppermost consists of negroes, and others of a red colour from the country of Punt, who bring ivory, apes, leopards' skins, and dried fruits.

In the second line are a people of a light red hue, with long black hair descending in ringlets over their shoulders, but without beards: their dress also consists of a short apron thrown round the lower part of the body, meeting and folding over in front, and they wear sandals richly worked. Their presents are vases of elegant form, ornamented with flowers, necklaces, and other costly gifts, which, according to the hieroglyphs, they bring as offerings from "the chiefs of the Keft (in northern Syria) and the Isles of the Mediterranean."

In the third line are Ethiopians, who are styled "nations of the South, the Petti of Taqens and Khent-hen-nefer" (Nubia, S. of the First Cataract). The leaders are dressed in the Egyptian costume, the others have a girdle of skin, with the hair, as usual, outwards. They bring gold rings, and bags of precious stones (?) or rather gold-dust, hides, apes, leopards, ebony, ivory, ostrich-eggs and plumes, a giraffe, hounds with handsome collars, and a drove of long-horned oxen.

The fourth line is composed of men of an olive colour, clad in long white garments, with a blue border, tied at the neck, and ornamented with a cross or other devices. On their head is either a close cap, or their natural hair, short, and of a red colour, and

they have a small beard. Among other offerings are vases, similar to those of the Keft, a chariot and horses, a bear, elephant, and ivory. They are the Rutennu or Lotan, the inhabitants of Syria.

In the fifth line Egyptians lead the van, and are followed by women of Ethiopia (Kush), "the Gentiles of the South," carrying their children in panniers suspended from their heads. Behind these are the wives of the Rutennu, who are dressed in long robes, divided into three sets of ample *flounces*.

The offerings being placed in the presence of the monarch, who is seated on his throne at the upper part of the picture, an inventory is taken of them by the Egyptian scribes. Those opposite the upper line consist of baskets of dried fruits, gold rings, and two obelisks.

On the second line are ingots and rings of silver, gold and silver vases of very elegant form, and several heads of animals of the same metals.

On the third are ostrich-eggs and feathers, ebony, precious stones and rings of gold, an ape, several silver cups, ivory, leopard-skins, ingots and rings of gold, sealed bags of precious stones or gold-dust, and other objects; and on the fourth line are gold and silver rings, vases of the same metal and of porcelain, with rare woods and various other rich presents.

The *Inner Chamber* contains subjects of the most interesting and diversified kind. Among them, on the *left wall* (entering), are cabinet-makers, carpenters, rope-makers, and sculptors, some of whom are engaged in levelling and squaring a stone, and others in finishing a sphinx, with two colossal statues of the king. The whole process of *Brick-making* is also introduced. The bricks were made with a simple mould; the stamp (for they bore the name of a king, or of some high-priest) was not on the pallet, but was apparently impressed on the upper surface previous to their drying. The makers are not, however, Jews, as some have supposed; but inhabitants of the countries mentioned in the sculptures. It is sufficiently interesting to find a subject illustrating so completely the description of the Jews and their taskmasters given in the Bible, without striving to give it an importance to which it has no claim. (*See* Wilkinson's 'Ancient Egyptians,' vol. i. p. 344, woodcut 112.)

Others are employed in heating a liquid over a charcoal fire, to which are applied, on either side, a pair of bellows. These are worked by the feet, the operator standing and pressing them alternately, while he pulls up each exhausted skin by a string he holds in his hand. In one instance the man has left the bellows, but they are raised, as if full of air, which would imply a knowledge of the valve. Another singular fact is learnt from these paintings — an acquaintance with the use of glue— which is heated on the fire, and spread with a thick brush on a level piece of board. One of the workmen then applies two pieces of different-coloured wood to each other, and this circumstance seems to decide that glue is here intended to be represented rather than a varnish or colour of any kind.

On the *right wall* (entering) the attitude of a maid-servant pouring out some wine for a lady, one of the guests, and returning an empty cup to a black slave who stands behind her, is admirably portrayed; nor does it offer the stiff position of an Egyptian figure. And the manner in which the slave is drawn, holding a plate with her arm and hand reversed, is very characteristic of a custom peculiar to the blacks. The guests are entertained by music, and the women here sit apart from the men.

Among other subjects on this wall worthy of notice may be mentioned a garden where the owner of the tomb is introduced in his boat, towed by his servants on a lake surrounded by Theban palms and date-trees. Numerous liturgies (or *parentalia*) are performed to the mummy of the deceased.

At the upper end of the tomb various offerings are registered, with

their names and number, in separate columns.

The form of this inner chamber is singular, the roof ascending at a considerable angle towards the end wall; from below which the spectator, in looking towards the door, may observe a striking effect of false perspective. In the upper part is a niche, or recess, at a considerable height above the pavement.

In the **Tomb of Nefer-hetep**, a royal scribe, who lived under Hor-em-heb (*XVIIIth Dyn.*), immediately below the isolated hill to the W. of the entrance of the Assasîf, are some *very curious sculptures.* In the *Outer Chamber* is the most complete procession of boats of any met with in the catacombs of Thebes. Two of them contain the female relatives of the deceased, his sister being chief mourner. One has on board the mummy, deposited in a shrine, to which a priest offers incense; in the other several women seated, or standing on the roof of the cabin, beat their heads in token of grief. In a third boat are the men, who make a similar lamentation, with two of the aged matrons of the family; and three others contain the flowers and offerings furnished by the priests for the occasion, several of whom are also in attendance. (*See* Wilkinson's 'Ancient Egyptians,' vol. iii. pl. lxvi.)

The Egyptians could not even here resist their turn for caricature. A small boat, owing to the retrograde movement of a larger one that had grounded and was pushed off the bank, is struck by the rudder, and a large table, loaded with cakes and various things, is overturned on the boatmen as they row.

The procession arrives at the opposite bank, and follows the officiating priest along the sandy plain. The "sister" of the deceased, embracing the mummy, addresses her lost relative: flowers, cakes, incense, and various offerings are presented before the tomb; the ululation of the men and women continues without; and several females, carrying their children in shawls suspended from their shoulders, join in the lamentation.

On the corresponding wall, men and women, with the body exposed above the waist, throw dust on their heads, or cover their faces with mud,—a custom recorded by Herodotos and Diodoros, and still retained in the funeral cermonies of the Egyptian peasants to the present day. The former states that "the females of the family cover their heads and faces with mud, and wander through the city beating themselves, wearing a girdle, and having their bosoms bare, accompanied by all their intimate friends; the men also make similar lamentations in a separate company."

Besides other interesting groups on this wall are the figures of the mother, wife, and daughter of the deceased, following a funeral sledge drawn by oxen, where the character of the three ages is admirably portrayed.

In the *Inner Chamber* are an Egyptian house and garden, the cattle, and a variety of other subjects, among which may be traced the occupations of the weaver, and of the gardener drawing water with the pole and bucket, the *shadûf* of the present day.

Behind the figures of Nefer-hetep and his sister in the Second Chamber is the "Song of the Harper," embodying a strangely modern view of death. (*See* 'Records of the Past,' vol. vi. p. 72.)

Statues in high relief are seated at the upper end of this part of the tomb, and on the square pillars in its centre are the names of Amen-hetep I. and Queen Aahmes Nefertari.

g. Tombs of Qûrnet Murrâi.

S.W. of the cemetery just described, and 25 minutes ride from the Temple of Dêr el-Medîna, are some more tombs, similar in their character to those on the hill of Shêkh 'Abd el-Qûrna, and known by the name above. Among them are one or two interesting ones, especially the **Tomb of Hui**, a great functionary of the XVIIIth Dynasty. It is covered

with paintings, which, unfortunately, as in the case of so many of the tombs, are fast disappearing. In one of the pictures the king is represented on his throne, within a richly-ornamented canopy, attended by a fan-bearer, who also holds his sceptre. A procession advances in four lines into his presence. The lower division consists of Egyptians of the sacerdotal and military classes, some ladies of consequence, and young people bringing bouquets and boughs of trees. They have just entered the gates of the royal court, and are preceded by a scribe, and others of the priestly order, who do obeisance before the deputy of his majesty, as he stands to receive them. This officer was the owner of the tomb, and is styled "Royal Son," and "Prince of Kush," or Ethiopia, a title, like that of "Prince of Wales," which in the age of the XVIIIth and XIXth Dynasties was given to one of the sons of the king. In the second line black "chiefs of Kush" bring presents of gold rings, copper, skins, fans, or umbrellas of feather-work, and an ox, bearing on its horns an artificial garden and a lake of fish. Having placed their offerings, they prostrate themselves before the Egyptian monarch Tut-ankh-Amen. A continuation of these presents follows in the third line, where, besides rings of gold, and bags of precious stones or gold-dust, are the giraffe, panthers' skins, and long-horned cattle, whose heads and horns are strangely ornamented with the heads and hands of negroes.

In the upper line, the queen of the same people arrives in a chariot drawn by oxen, and overshadowed by an *umbrella*, accompanied by her attendants, some of whom bear presents of gold. (*See* Wilkinson's 'Ancient Egyptians,' vol. i. p. 235.) She alights, preceded and followed by the principal persons of her suite, and advances to the presence of the king. This may refer to a marriage that was contracted between the Egyptian monarch and a princess of Ethiopia, or merely to the annual tribute paid by that people. Among the different presents are a chariot, shields covered with bulls' hides bound with metal borders and studded with pins, chairs, couches, headstools, and other objects. The dresses of the negroes differ in the upper line from those below, the latter having partly the costume of the Egyptians, with the plaited hair of their national head-dress; but those who follow the car of the princess are clad in skins, whose projecting tail, while it heightens the caricature the artist doubtless intended to indulge in, proves them to be persons of an inferior station, who were probably brought as slaves to the Egyptian monarch. Behind these are women of the same nation, bearing their children in a kind of basket suspended to their back. On the rear wall Hui is represented before the king, as well as another "Prince of Kush," Amen-hetep, who is offering the monarch pieces of lapis-lazuli on a dish. A band of Syrians, partly yellow, partly light-red in colour, and wearing long robes, is introduced by Hui, bringing tribute, which consists of gold and silver vases, lapis-lazuli, and other precious stones, or lion and two horses.

In another Tomb, unfortunately much ruined, is a spirited chase, in which various animals of the desert are admirably depicted. The fox, hare, gazelle, ibex, eriel (antelope oryx), ostrich, and wild ox fly before the hounds; and the porcupine and hyæna retire to the higher part of the mountains. The female hyæna alone remains, and rises to defend her young; but most of the dogs are represented in pursuit of the gazelles, or in the act of seizing those they have overtaken in the plain. (*See* Wilkinson's 'Ancient Egyptians,' vol. ii. p. 92.) The hunter follows, and discharges his arrows among them as they fly. These arrows were very light, being made of reed, feathered, and tipped with stone. They have been found in the tombs, together with those having metal points; both being used, as the sculptures show,

at the same periods; the latter for war, the former for the chase.

At the entrance of a valley to the S.W. of Qûrnet Murraî are several **Tombs** of the early date of Amen-hetep I. (*XVIIIth Dyn.*), which claim the attention of the chronologist, rather than the admiration of the traveller who seeks elegant designs or interesting sculptures; and a series of pits and crude-brick chambers occupy the space between these and a brick enclosure to the E. Among the most remarkable of these tombs is one containing the members of Amen-hetep's family, and some of his predecessors; and another, whose crude-brick roof and niche, bearing the name of the same Pharaoh, proves the existence of the arch at that period; a *crude-brick pyramid* of an early epoch; and a tomb, under the western rock, which offers to the curiosity of chronologists the names of three successive kings, and their predecessor Amen-hetep I. seated with Nefertari. Other vaulted tombs have been found of kings of the XVIIIth and XIXth Dynasties.

The deity who presided over this valley, and the mountain behind it, was Hathor, "the guardian of the west"; and many of the tombs have a statue of the cow, which was sacred to her, whose head and breast project in high relief from their innermost wall.

h. Tombs of the Queens.

About ¼ m. to the N.W. of Medînet Hâbû and about ½ hr.'s walk from Qûrnet Murraî to the W., is the **Valley of the Tombs of the Queens.** But they have few attractions for those who are not interested in hieroglyphs; and who will be probably satisfied with the Tombs of the Kings, of 'Abd el-Qûrna, and of the Assasîf. Among the most distinguished names in the sepulchres of the queens are those of Set Ra (perhaps Ta-usert); of Thiti, an unknown queen; of Bint-Anath, the favourite daughter of Ramses II.; and of Isis, the consort of Ramses IV. In another appears the name of the third Ramses, but that of his queen is not met with either on its walls or on its broken sarcophagus. All these tombs have suffered from the effects of fire; and little can be satisfactorily traced of their sculptures, except in that of Queen Thiti.

It is not improbable, from the hieroglyphs on the jamb of the inner door of this tomb, that these are the burying-places of the Pallacides, or Pellices Jovis, mentioned by Strabo and Diodoros; and the distance of 10 stadia from these "first" or western-most tombs to the sepulchre of Osymandyas agrees with that from the supposed Memnonium to this valley. The mummies of their original possessors must have suffered in the general conflagration which reduced to ashes the contents of most of the tombs in this and the adjacent valley of Der el-Medîna; and the bodies of inferior persons and of Greeks, less carefully embalmed, have occupied at a subsequent period the vacant burial-places of their royal predecessors.

About ¼ hr.'s walk further to the S.W. is the **Gabbânet el-Qurûd**, or "**Apes' Burial-ground,**" so called from the ape-mummies found in the ravines of the torrents in its vicinity.

Among other unusual figures carefully interred here are small idols in form of human mummies, with the emblem of the god of generation. Their total length does not exceed 2 ft., and an exterior coat of coarse composition which forms the body, surmounted by a human head with the crown of the "upper country" made of wax, conceals their singular but simple contents of barley.

East Bank.

i. Luxor.

Luxor, in Arabic *El-Aqsûr* or *El-Qusûr*, "the Castles," which occupies part of the site of ancient Diospolis, still holds the rank of a market-town. It is also known to the natives as *Beled Abu'l Haggag*, from the Shêkh whose tomb occupies the northern part

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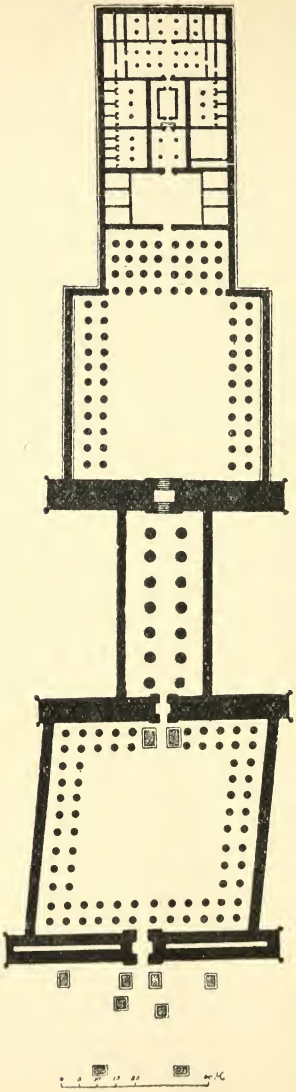


PLAN OF THE TEMPLE OF LUXOR.

To face page 830.

of the temple. The Old Egyptian name was Apt-Res, "Apt of the South."

Temple of Luxor.—The original sanctuary and the adjoining chambers, with the addition of the large colonnade and the pylon before it, were built by Amen-hetep III. in honour of Amen. Ramses II. afterwards added the great court, the pyramidal towers, and the obelisks and statues. The whole plan of the temple is very irregular, from its having been built on the bank of the river, and following the direction of the quay. The excavations made by M. Maspero have exposed the temple to view: it had previously been so covered up with rubbish and modern buildings that it was difficult to trace the plan. It would appear that when first constructed, it was not separated from the Nile as it is at present, but rose direct from the water's edge. After M. Maspero's departure from Egypt, the excavations were continued by his successor, M. Grébaut.

The parts built by Ramses II., though last in the order of antiquity, necessarily form the present commencement of the Temple, which, like many others belonging to different epochs, is not two separate edifices, but one and the same building. A *dromos*, flanked by ram-headed sphinxes, connecting it with Karnak, extended in front of the two beautiful *Obelisks* of red granite (only one of which now remains *in situ*, the other having been removed to the Place de la Concorde at Paris in 1836), whose four sides are covered with a profusion of hieroglyphs, no less admirable for the style of their execution than for the depth to which they are cut, which in many instances exceeds 2 in. The remaining obelisk is 84 ft. in height, but of this a considerable part is hidden in the rubbish. The obelisk in Paris is 77 ft. in height.

Behind the remaining obelisk are two sitting *Statues of Ramses II.*, one on either side of the pylon or gateway. On the pedestals are the figures and names of the people whom Ramses II. claims to have conquered. Among them may be noticed the name of Muab or Moab. Besides the two sitting statues there were four other standing ones: of these only one is left. On the front of the towers are pictures of the war with the Hittites: on the E. tower is a representation of the battle before Kadesh, mentioned in the description of the Ramesseum, while on the W. tower is the Pharaoh's camp, surrounded by a wall, represented by Egyptian shields, with a guard posted at the gate. Within are chariots, horses, and the spoil taken from the enemy, as well as the holy place that held the Egyptian ark in a tent; instances of which are found on other monuments, as at Abû Simbel. There is also the king's chariot, shaded by a large umbrella or parasol.

At the doorway itself is the name of Sabaco, and on the abacus of the columns beyond, that of Ptolemy Philopator, both added at a later epoch.

The *Hall* within, whose dimensions are 185 ft. by 167, is surrounded by a peristyle, consisting of two rows of 36 columns, partially concealed by the mosque or tomb of the Shêkh Abu'l Haggag. The line of direction no longer continues the same behind this court, the Ramessean front having been turned to the eastward; which was done in order to facilitate its connection with the great temple of Karnak, as well as to avoid the vicinity of the river.

The external walls of the Hall were adorned with historical scenes and accounts of Egyptian victories. Among those that remain we read of the capture of a fortress in "the land of Kati near Naharaim," or Mesopotamia, of the city of Tunip (now Tennib) "in Naharaim," of a campaign against the Hittites, and of victories in the land of Satuna, near the Gulf of Antioch. On the interior walls of the Hall we have a list of the 21 places, including the Sinaitic Peninsula and Cyprus, from which Ramses received metals and various kinds of stone; an account of his building at Luxor; a picture of the great pylon with its obelisks,

statues, and flagstaffs at the moment of inauguration, a ceremony in which his 17 sons took part; and a catalogue of his daughters. In the N.W. corner of the Hall are three chambers dedicated to Mut, Amen, and Khensu, and constructed of older materials. In front of the S. gateway are two colossal black granite statues of the king, seated, with his wife Nefertari at the side. On the pedestals is a list of subject nations, among which Mesopotamia (*Naharaim* and *Mitana*), Assyria, and the Hittites are reckoned. Eleven other standing statues of red granite and of smaller size are placed between the columns of the S. half of the Hall. At their sides are the "royal" wives and daughters of Ramses. His son Mer-en-Ptah has engraved his name on most of them. The S. gateway of the Hall was built by Amen-hetep III., and formed the N. pylon of his temple.

Passing through it, we arrive at the great *Colonnade*, where the names of this Pharaoh and of Tut-ankh-Amen are sculptured. The latter, however, has been effaced, as is generally the case wherever it is met with, and those of Hor-em-heb and of Seti I. are introduced in its stead. Between the gateway and the colossi Philip Arhidœos, the brother of Alexander the Great, built a door. On the walls of the Colonnade is a series of scenes representing the celebration of the festival of Amen. The length of the Colonnade to the next court is about 170 ft.

To this succeeds a Hall of 155 ft. by 167, surrounded by a peristyle of two rows of 34 columns, terminating in a covered portico of 32 columns, 57 ft. by 111. Here was found an altar, with a Latin inscription, dedicated to the Emperor Constantine; and on the exterior S. wall, near the E. corner, the Ethiopian Sabataka (*XXVth Dyn.*) has left his name. The sculptures on the exterior walls are due to Ramses III.

The portico, at the entrance of which are two sphinxes with the name of Sebek-hetep II. (*XIIIth Dyn.*), leads into a chamber once supported on 8 columns, but in early Christian times converted into a Coptic church. On each of the two sides (E. and W.) are three small chambers dedicated to Mut and Khensu, and in the westernmost of them was a staircase leading to the roof. The entrance to the large chamber was repaired by Ai (*XVIIIth Dyn.*).

The chamber measures 34 ft. 6 in. by 57 ft. 1 in., with a semicircular niche. The walls are covered with *Frescoes* of late Roman time, which are now nearly destroyed. At the S. end are painted three figures larger than life wearing the toga and sandals. The centre one (Christ) holds a staff or sceptre in the right hand and a globe in the left; and near him was some object, now defaced. The other two figures have each a scroll in one hand. On the walls to the right and left are the traces of figures, which are interesting from their costume; and on the side-wall to the E. are several soldiers with their horses, drawn with great spirit. The colours are much damaged by exposure, and the frescoes can hardly be distinguished. They probably date after the age of Constantine. The costumes are remarkable; and some of the men wear embroidered upper garments, tight hose, and laced boots, or shoes tied over the instep. The false wainscot, or dado, below, is richly coloured in imitation of porphyry and other stones incrusted in patterns, and is better preserved than the frescoes of the upper part, where the old gods of Egypt in bas-relief have outlived the paintings that once concealed them. There appear to be traces of a small cross painted at one side of the tribune, and the figures have a nimbus round their heads.

We next pass into a chamber supported on 4 columns, on the walls of which Amen-hetep is represented making offerings to the gods. This leads into another chamber, the centre of which was once occupied by the columns of Amen-hetep III. These were removed in the time of Alexander the Great and replaced by walls enclosing a sanctuary. Alexander de-

clares that he had "constructed anew for his father Amen-Ra the Great Mansion, of sandstone, with acacia gates overlaid with gold . . . according to all that had been in the time of Amen-hetep." E. and W. of this and the preceding chambers are two other chambers on each side. Those on the W. side are destroyed: the northernmost of the two on the E. side contains sculptures and texts describing the *accouchement* of Queen Mut-em-ua and the miraculous birth of her son, Amen-hetep, whose father was the god Amen himself. Dr. Naville's excavations have shown that the texts have been borrowed from the temple of Queen Hatshepsu at Dêr el-Bâhari, where they are applied to the birth of the queen. Amen is stated to have "incarnated himself" in order that he might be the husband of the queen, who was thus permitted to "behold him in his divine form." And the god is made to say at the end of the inscription: "Amen-hetep is the name of the son who is in thy womb. He shall grow up according to the words that proceed out of thy mouth. He shall exercise sovereignty and righteousness in this land unto its very end. My soul is in him, (and) he shall wear the two-fold crown of royalty, ruling the two worlds like the sun for ever." Down the middle of each of these side-chambers ran three lotiform columns. From the sanctuary of Alexander we pass into a rectangular room supported on two rows of 6 columns, and from this into the sanctuary of Amen-hetep, with its 4 columns and flanked by two small chambers, each resting on two columns. In the sanctuary there are traces of the *naos* which formed part of the building.

On the W. side of the temple is a stone *Quay* of the early Roman age. Opposite the N.W corner of the temple it takes a more easterly direction, and points out the original course of the river, which continued across the plain now lying between it and the ruins of Karnak, and which may be traced by a depression in the level of the ground it gradually deserted. The southern extremity of the quay is of brick (probably a Roman addition), and indicates in like manner the former direction of the stream. When the temple was first built, the river seems to have flowed close under its walls.

j. Karnak.

The modern road to Karnak follows very closely the ancient paved road which led from the N. pylon of the temple of Luxor to the pylon of the temple of Khensu at Karnak. M. Grébaut's excavations have revealed a portion of the road near the Luxor market and the new Roman Catholic church, the Coptic cemetery, in which are some English graves, being W. of it. The ancient road was about a mile in length and bordered the whole way with sphinxes, some of which still exist. They have the head of a ram (for which Nektanebo II. substituted the human head) on a lion's body, and between their fore-feet is a statue of Amen-hetep III., who no doubt made this road at the same time that he built the principal part of the Temple of Luxor. Beyond the village of *Kafr*, the avenue turns slightly to the l., and from this point is bordered with sphinxes with rams' heads and called the *Avenue of Krio-sphinxes*. At the end of this avenue is the majestic

Pylon of Ptolemy Euergetes I. (B.C. 247–222), who is represented upon it as, in company with Queen Berenikê, making an offering to their predecessors and parents, Philadelphos and Arsinoë. In one of the compartments, within the doorway, the king is represented in a Greek costume; instances of which are rare, even on Ptolemaïc monuments. From this pylon another avenue of sphinxes leads to the *Temple of Ramses III.* (*XXth Dyn.*), founded by that king, and continued by some of his successors, the hall of 8 columns having been built by Ramses XII. The temple is dedicated to Khensu, one of the great Theban triad. To the l. or W. of this temple is the small *Temple of Euergetes II.*

(B.C. 146–117), a little chapel dedicated by that king to Hathor.

The Great Temple.—We next reach the Great Temple, of which the principal entrance is about five minutes to the N. of the Temple of Ramses III. This entrance lies on the N.W. side, facing the river, and about ½ a mile distant from it.

The temple of Karnak (which signifies a "window" in Arabic) was called *Khu-mennu*, "the glorious building," in Old Egyptian, the district in which it stood being Apt, or Apt of Amen, while the temple of Mut was in Ashel. In the Greek age the land to the N. seems to have been called Pikeraïon.

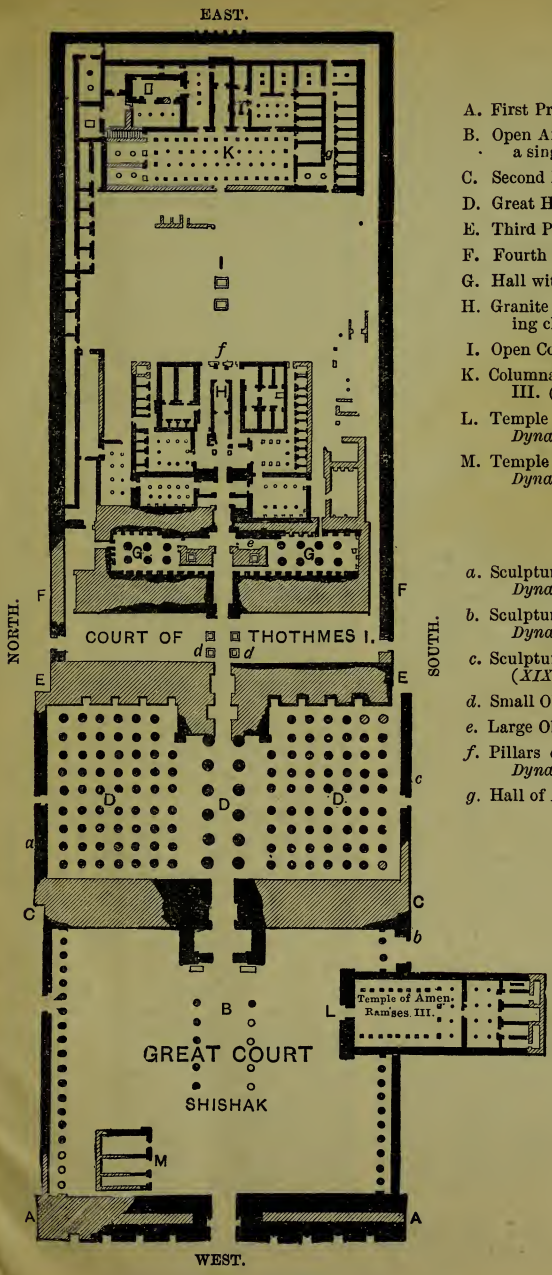
Plan of the Temple.—Proceeding from the river eastward we see the *First Propylon* (A), before which stood two granite statues, now mutilated and buried in the soil. One of the propylon towers retains a great part of its original height, but has lost its summit and cornice. In the upper part their solid walls have been perforated through their whole breadth, for the purpose of fastening the timbers that secured the flagstaffs usually placed in front of these propyla; but no sculptures have ever been added to either face, nor was the surface levelled to receive them. The total breadth of this enormous propylon is about 370 ft., and its depth 50 ft.; the height of the standing tower is 142½ ft. A narrow staircase leads up to the top, whence is obtained an excellent bird's-eye view of the ruins.

The pylon was approached from the Nile by an avenue of ram-headed sphinxes about 200 ft. in length, constructed by Ramses II., but usurped by Seti II., who also erected two small obelisks at their W. extremity. Here there is a stone quay which once projected into the river. On its W. face a number of interesting inscriptions were discovered in 1896, dated for the most part in the reigns of the monarchs of the XXIInd, XXVth and XXVIth Dynasties, and recording the height of the Nile in the year they were written. S. of the avenue and at the S.W. corner of the pylon, a small temple of the Psammuthis (*XXIXth Dyn.*) was discovered in 1883.

Passing through the gateway of the propylon, you arrive at a large open area, the *First Court* (B), 275 ft. by 338, with a covered corridor on either side, and a double line of columns down the centre, of which only one remains standing. It has upon it the names of Taharka, Psammetikhos I. and Ptolemy Philopator. The corridors are 50 ft. high: that on the N. presents an even front of 18 columns, that on the S. is broken by a small *Temple of Ramses III.* (L), the entrance to which abuts on the great area. This court was added by Shishak I. (*XXIInd Dyn.*). M. Maspero considers that he intended to roof over the columns but never completed the work.

Between the temple of Ramses III. and the second pylon in the S.E. angle of the court is a space, which has been called the *Portico of the Bubastides*, from the sculptures on the walls containing the names of the kings of the XXIInd Dynasty. Among them we find the names of Shishak I., Osorkon I., and Takeleth I., and a long inscription dating from the 12th year of Takeleth II. Round the corner (*b*), on the external wall of the temple, is the list of the places in Palestine conquered by Shishak I. In the N.W. corner of this court are the remains of a small *Temple of Seti II.* (M). Behind this is a line of ram-headed sphinxes, and at the foot, the nearest column to the E., is the angle of a wall on which is a list of the places in Palestine captured by Thothmes III. A flight of seven steps, on either side of which was a granite statue of Ramses II., only one of which now remains, much mutilated, led up to the entrance, through the *Second Propylon* (C), built by Ramses I., of

The **Great Hall** (D), the largest and most magnificent of the old Egyptian monuments. The lintel stones of its doorway were 40 ft. 10 in. in length.



A. First Propylon.

B. Open Area, with corridors, and a single column erect.

C. Second Propylon.

D. Great Hall.

E. Third Propylon.

F. Fourth Propylon.

G. Hall with Osiride figures.

H. Granite Sanctuary and adjoining chambers.

I. Open Court.

K. Columnar Edifice of Thothmes III. (*XVIIIth Dynasty*).

L. Temple of Ramses III. (*XXth Dynasty*).

M. Temple of Seti II. (*XIXth Dynasty*).

a. Sculptures of Seti I. (*XIXth Dynasty*).

b. Sculptures of Shishak (*XXIind Dynasty*).

c. Sculptures of Ramses II. (*XIXth Dynasty*).

d. Small Obelisks.

e. Large Obelisks.

f. Pillars of Usertsen I. (*XIIth Dynasty*).

g. Hall of Ancestors.

PLAN OF GREAT TEMPLE OF KARNAK.

It measures 170 ft. by 329, and is supported by a central avenue of 12 massive columns, more than 80 ft. in height and 11 ft. 6 in. in diameter; besides 122 of smaller or (rather) less gigantic dimensions, being 28 ft. in circumference, distributed in nine lines of seven each wanting four: 134 columns in all. Originally the hall was roofed over, and the light only penetrated into it through the sort of clerestory, remains of which may still be seen on the S. side. The oldest king's name found in this hall is that of Seti I., but the plan was due to Ramses I. The work was completed by Ramses II. The excavations and repairs of 1896 have largely increased the height of the columns and walls and made the appearance of the Hall more colossal even than before. Attached to the W. doorway are two large towers, closing the inner extremity of the hall, and inside it a second doorway was built during the joint reign of Ptolemy Philometor and Ptolemy Physkon (B.C. 170–165). From the windows with stone bars, by means of which the Great Hall was lighted, comes the Arabic name of *Karnak.*

At the E. end of the Great Hall is a *Third Propylon* (E), much ruined, on which is an inscription of Amen-hetep III., and which served as the entrance to the temple up to the reign of Ramses I. Through it we pass into a narrow uncovered court, extending along the whole width of the building in which stood *Two Obelisks* of red granite (*d*), 76 ft. in height. One is thrown down and broken, the other still stands. They bear on one side the name of Thothmes I. of the XVIIIth Dynasty, and added at either side of the original inscription is another by Ramses II. of the XIXth.

To this court succeeds a *Fourth Propylon* (F) of smaller size, built by Thothmes I., passing through the vestibule of which—about 40 ft. long—we reach the *Hall of Osiride Figures* (G), surrounded by a peristyle of the pillars so called. In it are *Two Obelisks* of red granite (*e*) like the others, but of larger dimensions, the one now standing being 97 ft. 6 in. high. This is the second tallest obelisk in the world, being only surpassed in height by that of St. John Lateran at Rome. The latter obelisk was erected by Thothmes III. at Heliopolis. It is 105 ft. 7 in. high. This part of the building bears the name of Thothmes I.; the obelisk, that of his daughter Hatshepsu. From an inscription on the base of the obelisk (N. side), we learn that only seven months were employed in its erection, including the time spent in transporting it from the quarries of Aswân. The work was begun on the 18th day of Mekhir in the 15th year of the queen's reign, and was finished on the last day of Mesori in the 16th year, and it included crowning the obelisk with a cap of gilded metal and gilding the stone itself. From the hall of Thothmes I. we pass through the portal of a small dilapidated pylon into a small area, at either end of which a door led into two chambers, each with two rows of columns, and communicating with the passages. This area was also the work of Thothmes I., and contained two rows of 10 columns, but two ugly chapels were built in the middle of it by Thothmes III., who also engraved on the W. face of the pylon to the E. (which forms the E. limit of the area) a list of the peoples he had conquered in the Sûdân and Asia. The names of the southern natives are on the S. side of the gateway; those of places in Palestine and Syria on the N. side ('Records of the Past,' New Series, v.). Among them are Megiddo, Damascus, Hamath, Hazor, Joppa, Gath, Carmel, and other places familiar to us from the Old Testament. Over the names are portraits of the Amorite inhabitants of Palestine, alternately painted yellow and light-red. The pylon on which the names occur leads into a small vestibule in front of the granite gateway of the towers which form the façade of the court before the

Sanctuary (H). This is of red granite, divided into two apartments,

and surrounded by numerous chambers of small dimensions, varying from 29 ft. by 16, to 16 ft. by 8. The actual sanctuary itself is one mass of ruins, but some of the chambers are still standing, and are covered with the sculptures of Thothmes III. The date of the original sanctuary is much earlier, though the blocks now *in situ* bear the name of Philip Arhidæos (*XXXIInd Dyn.*), who restored it; for in the large *Open Court* (I) immediately behind are some polygonal columns (*f*), with the cartouche of Usertsen I. (*XIIth Dyn.*), in the midst of fallen architraves of the same era; showing that the original construction of the sanctuary dates from that era. It was, however, entirely rebuilt by Thothmes III., but later kings, Seti II., Shishak I., Sabako, and Taharka have left their names in some of the chambers, and Philip Arhidæos restored the whole. The walls of the corridor on the N. and N.W. sides of the Sanctuary were inscribed by Thothmes III. with the annals of his reign, in imitation of the practice of the Assyrian monarchs. Part of the inscription has been removed to Paris. A translation of it, so far as it has been preserved, is given by Brugsch in his 'Egypt under the Pharaohs,' p. 154, and an abstract, from a corrected copy of the text, will be found in Sayce's 'Patriarchal Palestine,' pp. 96–105. The annals begin in the 22nd year of the Pharaoh's reign (B.C. 1481), and continue to his 42nd year, though the sculptor has by mistake written 32, for 42, and describe his conquest of Palestine and northern Syria. E. of the Sanctuary is an open space in which are two pedestals of red granite. They are the bases of sixteen-sided columns erected by Usertsen I.

At the end of this open court is the *Columnar Edifice of Thothmes III.* (K). Its exterior wall is entirely destroyed except on the N. side. Parallel to the four outer walls is a row of square pillars, going all round, within the edifice, 32 in number: and in the centre are 20 columns, disposed in two lines, parallel to the back and front row of pillars. But the position of the latter does not accord with the columns of the centre; and an unusual caprice has changed the established order of the architectural details, the capitals and cornices being reversed, without adding to the beauty or increasing the strength of the building. The latter, however, had the effect of admitting more light to the interior. Observe on some of the columns traces of the walls of a Christian church, built here after the abolition of paganism. Several columns still bear pictures of saints, among which a figure resembling the conventional representations of St. Peter may be made out. Adjoining the S.W. angle of its front is a small room, commonly called the *Hall of Ancestors* (*g*), from its having contained on its walls a bas-relief representing King Thothmes III. making offerings to 56 of his predecessors. This valuable monument is now at Paris. A series of small halls and rooms occupies the extremity of the temple, in one of which Set of Nubti (opposite Coptos) and Horus are teaching Thothmes III. the use of the bow and spear.

The central chamber is the sanctuary in which are the vestiges of a colossal hawk, seated on a raised pedestal; the sculptures within and without containing the name of Alexander II., by whose order it was repaired and sculptured.

On the N. side are the foundations of a room, on the walls of which are depicted the foreign animals and plants transported by Thothmes III. in his zoological and botanical gardens in Thebes. Most of them were brought from Syria in the 25th year of his reign.

The total dimensions of this part of the temple, behind the inner propylon of the grand hall, are 600 ft., by about half that in breadth, making the total length, from the front propylon to the extremity of the wall of circuit, inclusive, 1180 ft.

Comparative antiquity of the buildings of the Great Temple.—No part

probably, remains of the earliest foundation of the temple; but the name of Usertsen I. suffices to support its claim to great antiquity; and if no monument remains at Thebes of the earliest dynasties, this may be explained by the fact of its not having been founded when the kings of the Pyramid period ruled at Memphis. The original sanctuary, which was probably of sandstone, doubtless existed in the reign of that monarch, and stood on the site of the present one, an opinion confirmed by our finding the oldest remains in that direction, as well as by the proportions of the courts and propyla, whose dimensions were necessarily made to accord with those of the previous parts, to which they were united. All is here on a limited scale, and the polygonal columns of Usertsen evince the chaste style of architecture in vogue at that early era. It was added to by Amen-em-hat II. and III. (*XIIth Dyn.*), but remained little changed until the XVIIIth Dynasty.

Then Thothmes I. built the court of Osiride columns, and put up the two obelisks in the open space outside it. The great obelisks inside the Osiride court were erected to his memory by his daughter Hatshepsu, whose name also appears on the walls of some of the chambers near the sanctuary. Thothmes I. also erected the three great pylons in front of the sanctuary, and rebuilt part of the latter. Some years later, King Thothmes III. made considerable additions to the buildings and sculptures, and erected the great columnar edifice at the extreme east of the enclosure of the Great Temple. He also built the two pylons facing towards the South.

The sanctuary, rebuilt by Philip Arhidæos, was also erected by the same Pharaoh, who seems to have been the first to build it of red granite, and a block of that stone which now forms part of the ceiling, and bears the name of Thothmes III., belonged most probably to the sanctuary he rebuilt.

At the close of his reign the temple only extended to the smaller obelisks; before which were added, by Amenhetep III., the towers of the propylon, whose recesses for the flagstaffs, proving them to have been originally the front towers of the temple, are still visible on the W. face.

The Great Hall was added by Seti I., the 2nd king of the XIXth Dynasty; and besides the innumerable bas-reliefs that adorn its walls, historical scenes, in the most finished and elegant style of Egyptian sculpture, were designed on the exterior of the N. side.

In the reign of Seti's son, Ramses II., great additions were made. He completed the sculptures on the S. side of the Great Hall, and on the exterior of the wall of circuit. He also built the area in front, with massive propyla, preceded by granite colossi and an avenue of sphinxes. It may be worth noting in connection with this part of the building that on a statue in the Munich Museum is an inscription giving an account of the career of the person represented, one Bek-en-Khensu, "skilled in art, and the first prophet of Amen," in which the following passage occurs:—"I performed the best I could for the people of Amen, as architect of my lord. I executed the pylon 'of Ramses II., the friend of Amen, who listens to those who pray to him' (thus is he named), at the first gate of the Temple of Amen. I placed obelisks at the same made of granite. Their height reached to the vault of heaven. A propylon is before the same in sight of the city of Thebes, and ponds and gardens, with flourishing trees. I made two great double doors of gold. Their height reaches to heaven. I caused to be made a double pair of great masts. I set them up in the splendid court in sight of his temple."

The principal edifices united to the main temple by the successors of Ramses II. are the three chambers below the front propylon, and the small but complete temple (L) on the W. side of the large area; the latter by Ramses III.; the former by Seti II. Several sculptures were added, during

the XXIInd Dynasty, at the western corner of the same area. The columns in this court, one alone of which is now standing, bear the names of Taharka (*XXVth Dyn.*), Psammetikhos I. (*XXVIth Dyn.*), and Ptolemy Philopator (*XXXIIIrd Dyn.*); and the gateway between them and the grand hall having been altered by Ptolemy Physkon, additional sculptures, bearing his name, were inserted amidst those of Ramses II. On the l., as you enter, he wears a Greek helmet.

It will be seen from the above account that the earliest name found on any of the buildings of the Great Temple is that of Usertsen I., while the latest is that of Alexander II., whose name appears in one of the small chambers belonging to the columnar edifice of Thothmes III.

Historical Sculptures.—The principal historical sculptures are on the exterior of the Great Hall, which were commenced by Seti I., and finished by his son Ramses II.

Exterior of Great Hall—North Wall.—These relate to the campaigns of Seti I., in Syria.

Beginning at the N.W. end (*a*): the upper compartment represents the king attacking a fortress near Kadesh "in the land of the Amorites." It is surrounded by a wood, and lies in the immediate vicinity of the mountains, whither the flying enemy drive off their herds on the approach of the Egyptian army. The city is taken, and its Hittite defenders thrown from the walls.

In the first compartment of the second line, the king engages the enemy's infantry in the open field, and, having wounded their chief with a lance, entangles him with his bowstring and slays him with his sword. The drawing in these figures is remarkably spirited; and, allowance being made for the conventional style of the Egyptians, it must be admitted that the principal groups in all these subjects are admirably designed. In the second compartment (following the same line) the Egyptian hero, having alighted from his car, fights hand-in-hand with the chiefs of the hostile army; one has already fallen beneath his spear, and, trampling on the prostrate foe, he seizes his companion, who is also destined to fall by his powerful hand. Returning in triumph, he leads before his car the fettered captives, who are called Rutennu (Syrians) and Tahennu (Libyans), whom he offers, with the spoil of the cities he has taken, to Amen-Ra, Mut, and Khensu. This consists of vases, silver, gold, and other precious things, and whatever the monarch has been enabled to collect from the plunder of the conquered country.

The lowest line commences with an encounter between the Egyptians and the chariots and infantry of the Rutennu. Their chief is wounded by the arrows of the Egyptian monarch, who closely pursues him, and disables one of his horses with a spear. He then attempts to quit his car, as his companion falls by his side covered with wounds. The rout of the hostile army is complete, and they fly in the utmost consternation. One is on horseback. The victorious return of King Seti is the next subject; and, alighting from his chariot, he enters the temple of Amen-Ra, to present his captives and booty to the protecting deities of Thebes. He then slays with a club the prisoners of the two conquered nations, in the presence of Amen-Ra, the names of their towns and districts being attached to other figures on the lower part of the wall.

The order of the other historical subject commences at the N.E. angle. In the upper line Seti is alighting from his chariot among the forests of Lemenen or Lebanon in the land of the Rutennu, who are compelled to cut down their cedars for the Egyptian conqueror. In the lower line Seti drives his chariot over the slain, the names of his horses being written beside him. On the l. is the fortress "of the Canaanite" (Pa-Kanâna), identified by Col. Conder with Khurbet Kan'an, near Hebron. It is situated on a rock, and surrounded

by water, except on the side where the steepness of the cliff makes it inaccessible. The bodies of its Shasu or Bedâwin defenders lie below it. Their arms are a spear and a battle-axe, and they are clad in a coat of mail, with a short and close dress.

We now turn the angle of the wall and proceed westwards. In the upper line the capture of Ni on the Upper Euphrates is depicted, and its Rutennu or Syrian inhabitants hide themselves behind trees or are dragged behind the chariot of the victorious Pharaoh, who presents the spoil he has gained to the deities of Thebes. In the lower line are the chiefs of Khar or southern Palestine, on whom Seti turns his back. Then he drives past various stations on the road between Egypt and Palestine, some of which had been built by himself, and discharges arrows against the Shasu or Bedâwin (the Amalekites of the Old Testament). Next comes a picture of his return home. Behind his chariot is the "Migdol of King Seti," which guarded the approach to Egypt, and between the legs of his horses a fortress, called the Castle of Lions.

In front is a canal full of crocodiles, which formed the boundary of Egypt, and on the W. side of which the Egyptian priests and nobles are waiting to welcome the conqueror. The canal was that which united the Nile with the Red Sea, and was afterwards re-opened by Darius. It followed the course of the present Freshwater Canal, and the crocodiles in it remind us of the name of Lake Timsah, "the Crocodile" Lake. Next, Seti is represented at Thebes, where he offers to Amen the captive princes of Syria and vases of gold and silver. On the gateway which opens into the Great Hall, Seti calls himself the conqueror of the Mentiu, or Arabs of Sinai and Arabia Petræa, the Fenkhu or Phœnicians, the Sittiu or Bedâwin, and the natives of the Mediterranean coast of Asia Minor.

South Wall.—As has been already noticed, if we pass out of the *Portico of the Bubastides*, and turn to the E., we find the external wall of the temple covered with geographical cartouches (*b*). They commemorate a victorious campaign undertaken by Shashanq I. (*XXII. Dyn.*), the Shishak of the Bible, against Palestine. To the rt. Shishak is represented with upraised arm in the act of striking a group of captives at his feet. To the l., the god Amen of Thebes, and the goddess of Thebes, holding a quiver, a box, and a mace, present themselves before him. Behind them are 133 persons whose heads alone are visible, their bodies being hidden by a sort of battlemented shield, on which is figured the plan of a fortified town. These 133 heads and shields, as we learn from the hieroglyphs, represent the towns taken by Shishak in his campaign. The name of *Judah Melek* on the 29th shield led Champollion to suppose that the head surmounting it was that of the *King of Judah*, Rehoboam, vanquished by Shishak. But Dr. Brugsch has shown that Judah Melek can only be considered, like the others, as the name of some place in Palestine, and is probably to be read *Yud ham-Melek*, "Jehud (Josh. xix. 45) of the king." The list not only includes towns in Judah and places in the desert S. of it, like Arad and Jerahme(-el), but also Megiddo, Taanach, Shunem, and other cities of the northern kingdom, indicating that Shishak's campaign was as much directed against Jeroboam as against Rehoboam. It is interesting to notice that the figures surmounting the cartouches are of the Amorite, and not of the Jewish type, as it shows that the bulk of the people of Canaan still belonged to the old race.

Continuing eastwards along this same S. wall, we reach a wall jutting out from it at right angles, on the W. face of which is a *stela*, containing the treaty of peace concluded between Ramses II. and Kheta-sil, king of the Hittites, in the 21st year of the reign of the former prince. The inscription is the more interesting as containing the text of the first extradition treaty on record (*see*

Brugsch's 'History of Egypt,' New Edition, p. 281). The concluding portion of the inscription which is not given by Dr. Brugsch has been published in the 'Recueil de Travaux relatifs à la Philologie et à l'Archéologie Égyptiennes et Assyriennes,' xiii. 3, 4 (1890), by M. Bouriant, who cleared away the rubbish that covered it. Fragments of another copy of the treaty are to be found at the Ramesseum. The incidents are probably those which preceded this peace and are sculptured on the main wall to the W. of this side wall (*c*). To the E. of it, on the main wall, is a long column of hieroglyphs containing the famous poem of Pentaur, recounting the great feats of arms accomplished by Ramses II. This poem is repeated on the walls of the temples of Abydos, Luxor, and Abû Simbel, as well as here, and a copy of it is preserved in a papyrus in the British Museum. The first to present a translation of it to the world was M. de Rougé. An English translation of it will be found in Brugsch's 'History of Egypt,' New Edition, p. 270, and in 'Records of the Past,' ii. 65. There are a variety of other warlike scenes, all more or less like those already described.

Other Buildings and Remains.—*North Side.*—The first ruins met with to the N. of the Great Hall are those of a little temple with the names of Amasis and Psammetikhos III., as well as of the queens Ankhnes and Nitokris of the XXVIth Dynasty. Surrounding the temple are the remains of a village of the Greek and Roman age, in which an immense number of Greek and demotic ostraka have been found, beginning with the reign of Ptolemy Physkon, and coming down to that of Aurelian (A.D. 270). About 150 yds. eastward of this are the remains of the small **Temple of Ptah and Hathor**, in which are found the names of Thothmes III., Hor-em-heb, Ramses III., Sabaco, Taharka, and several of the Ptolemies. This temple was built against the great exterior wall of crude brick which surrounded the principal monuments at Karnak, and the remains of which can still be seen on the E., W., and S. sides.

On the other side of this enclosure is the **Temple of Amen-hetep III.**, dedicated to Mentu. It was once adorned with elegant sculptures and two granite obelisks, but is now a confused heap of ruins, whose plan is with difficulty traced beneath its fallen walls. The entrance to it is on the N., and was approached by an avenue of sphinxes, of which some are still in their places. They lead up to a well-proportioned pylon, bearing the names and sculptures of Ptolemy Philadelphos with Berenikê, and of Philopator, which is called *Bâb el-'Abîd*, "the Gate of the Negroes," by the natives who believe that it opens into a magic treasure-chamber guarded by a gigantic negro. It is the only portion of this building which has remained uninjured; and, though we may with reason attribute much of the ruinous condition of Thebes to the Assyrians, the names on this pylon, and many Ptolemaïc additions to the temple of Amen, fully prove that its capture by Lathyros was far more detrimental to this city than any previous one.

To the W. of the temple is a small Ptolemaic temple, of which little is left, and against the encircling wall of brick are six chambers, the first of which contains the name of Nektanebo I., the second those of Osorkon II., Takeleth II., and Nepheritis (*XXIXth Dyn.*), and the fifth those of Amenardus and Sabako.

East Side.—A little beyond the columnar edifice of Thothmes III. are the ruins of a small temple, beyond which a magnificent *Pylon* leads through the wall of enclosure. The sculptures of it have never been completed. In the doorway is the name of Nektanebo II., and on the upper part of the S.E. side those of Ptolemy Philadelphos, and of Arsinoë, his sister and second wife. In the area within this gateway are a few other remains of the time of Seti I., Ramses II., Taharka, Ptolemy Physkon, Auletes, and Tiberius. All the ground to the N.E. is covered with

mounds and crude-brick remains, among which may be noticed the ruins of a *Temple of Ptolemy Euergetes I.* close to the village of Negga el-Foqânî; and on the S.E. a small enclosure with a door in each of its four sides, within which are some ruins, and an inscription giving an account of the invasion of Egypt by the Libyans and peoples of the Greek seas (Sardinians, Achæans, Philistines, &c.) in the time of Mer en-Ptah, the son of Ramses II. To the N. of the pylon is also a small temple built by Amen-ardus (*XXVth Dyn.*), like the small temple at Medînet Habu. Her daughter Shep-en-Apt is also mentioned.

South Side.—Close to the S. wall of the eastern part of the Great Temple is a crude-brick enclosure surrounding the Sacred Lake, which still receives an annual supply of water by infiltration from the Nile, but is strongly impregnated with nitre and other salts, and stagnant during the summer. The lake is lined with masonry. Between the lake and the E. wall of the temple is part of the buildings of Thothmes III., and a room built by Taharka brilliantly painted. To the S. of it are the remains of some building with the names of Ramses II. and Psammuthis. And to the S.W. again is a small building with a pylon, bearing the names of Amen-hetep II. and III.

Returning from these unimportant ruins to the S. end of the open court between the Great Hall and the Hall of Osiride Pillars (between E and F), we have in front of us, looking S., a long avenue marked at certain distances by *Four Pylons*, resembling so many triumphal gates, which was adorned by an avenue of *Colossal Statues*. All these pylons are more or less ruined, and the first and fourth almost entirely so; and only two of the statues remain in front of the second from the Great Temple. They all bear the name of the Thothmes' and other kings of the XVIIIth Dynasty. On the first Thothmes III. has engraved a list of the places and peoples conquered by him in the Sûdân (on the E. side), and in Palestine and northern Syria (on the W. side). The second pylon was erected by Thothmes I., and finished by Thothmes II. and III. There are also the names of Amen-hetep II., Seti I., and Ramses III. In front of the pylon stood four colossi, of which only two remain. One was erected by Amen-hetep II., whose mutilated *stela*, announcing that he captured Ni in northern Syria, is close by; the other, by Thothmes III., in the 42nd year of his reign, in memory of Thothmes I. The third pylon was built by Hor-em-heb, out of the ruins of a temple erected by Khu-n-Aten to the Solar Disk. The limestone colossi on the N. side of the pylon were usurped by Ramses II. On the E. wall, between the third and fourth pylons, Hor-em-heb records his conquest of Punt. In the middle of the wall is a building with square columns which was built by Amen-hetep III. On the S. side of the fourth pylon stood a statue of Hor-em-heb.

From this fourth pylon an avenue of sphinxes leads through a Ptolemaic gateway to the Temple of Mut, the mother goddess, second person of the Theban triad. Outside the temple is a double avenue of sphinxes connecting it with the line of sphinxes which run between the Temple of Luxor and Karnak. A horseshoe lake lies round the W., S., and E. sides of the temple. The first and second courts of the temple contain about 100 black granite statues of Sekhet. Some of these are nearly perfect, but the greater number are much broken and decayed. They average about 5 ft. 6 in. in height; but three or four are over 9 ft. high, and there is one very large and perfect head which must have belonged to a statue from 14 to 16 ft. in height. In the second court there is also a black granite sitting statue of a king about 11 ft. high; the cartouche and inscription on this are erased, but the workmanship has been thought to indicate that it dates from the XIIIth Dynasty. The southern part of the temple consists of passages, in which are more Sekhet statues, and

chambers. It is doubtful which of these latter was the sanctuary, but probabilities point to a chamber on the axis of the temple, having a small vault beneath it. At the southern end another small Ptolemaic gateway opens on the lake. The temple is a patchwork of different reigns, and so many reworked stones are used that it is difficult to decide with certainty when any part was built. Until lately it was thought that the temple had been founded by Amen-hetep III., whose cartouche is on the greater number of the Sekhet statues. The gateway was known to have been built by Seti II. Pa-nez-em II. and Shashanq I. dedicated Sekhet statues; Taharka built and inscribed a small chamber on the eastern side of the temple, and there is a Ptolemaic addition to Seti's pylon giving figures of Bes in relief.

During the excavations carried on by Miss Benson in the winter of 1895–96 there were discovered a statue of Sen-Mut, the architect of Dêr el-Bâhari, bearing the cartouche of Hatshepsu, and showing by the inscription that he was concerned in the building of this temple of Mut; reworked blocks which originally bore the name of Thothmes III; a statue of a royal scribe with the cartouche of Amen-hetep II.; a block of rose granite bearing the cartouche of Tut-ankh-Amen; a statue of Ramses II., and one of Bek-en-Khensu, a high priest of Amen during the XIXth Dynasty; the cartouche of Set-nekht on a gateway of the second court; two cynocephali inscribed by Ramses III., and pieces of two portrait Sphinxes of the same king. Cartouches of Ramses IV. on walls of the second court, which seem to point to extensive rebuilding during this reign; the remains of a frieze bearing an important inscription of the Ethiopian king Piankhi on the subject of the capture of galleys from the native Egyptian princes. Besides this a large number of mutilated statues were discovered dedicated by private persons and belonging to different periods; the mutilation of these and the havoc made in different parts of the temple indicates an intentional destruction which possibly took place at the time of the Assyrian invasion.

On the W. side of the Sacred Lake are the ruins of a small temple of Ramses III., in which he recorded his campaign in Zahi or Palestine. It was included within the brick surrounding wall of the temple of Mut. Outside the wall and E. of the avenue of sphinxes are two brilliantly painted chambers belonging to Taharka and his successor Ta-n-uath-Amen.

The temple of Khensu, built by Ramses III., preceded by the pylon of Ptolemy Euergetes I., by which we approached Karnak, and the other temple of Ramses III. attached to the wall of the area preceding the Great Hall, have been already mentioned. The temple of Khensu has been thoroughly repaired by M. Legrain. The decorations were completed by Ramses IV. and XII., and added to by the high priests of Amen, Her-Hor, and Panezem I., who were the rivals of the XXIst Dynasty. The pylon, which was built by Panezem I., was finished by Alexander II. The temple contains a picture of the rite of circumcision, and in it was found the famous *stela* of "The Possessed Princess," the daughter of the king of Bakhten, of which a translation is given in the 'Records of the Past,' iv., pp. 53 sq. On the W. side of the temple of Khensu is the temple of Apt, built by Ptolemy Physkon, Ptolemy Auletes, and Augustus, which is now used as a local museum.

West Bank.

k. QÛRNA.

Temple of Qûrna (*XIXth Dynasty*).—The northernmost ruin on the W. bank, worthy of notice, is the small temple at Old Qûrna, dedicated to the memory and worship of his father, Ramses I., by Seti I., and completed by his son Ramses II., the supposed Sesostris of the Greeks. It is sometimes called *Qasr er-Rubêk.* It was

named by Seti "the Temple of Millions of Years."

Plan.—Its plan offers the usual symmetrophobia of Egyptian monuments, but it presents a marked deviation from the ordinary distribution of the parts. The entrance leads through a pylon, bearing, in addition to the name of the founder, that of Ramses III., beyond which is a *dromos* of 128 ft., whose mutilated sphinxes are scarcely traceable amidst the mounds and ruins of Arab hovels. A second pylon terminates this, and commences a second *dromos* of nearly similar length, extending to the colonnade or corridor in front of the temple, whose columns, of one of the oldest Egyptian orders, are crowned by an abacus, which appears to unite the stalks of water-plants that compose the shaft and capital. Of the intercolumniations of these 10 columns 3 only agree in breadth, and a similar discrepancy is observed in the doorways which form the 3 entrances to the building. The temple itself presents a central hall about 57 ft. in length, supported by 6 columns, having on either side 3 small chambers, one of which leads to a lateral hall, and the opposite one to a passage and open court on the E. side. Upon the upper end of the hall open 5 other chambers, the centre one of which leads to a large room, supported by 4 square pillars, beyond which was the sanctuary itself: but the N. end of this temple is in too dilapidated a state to enable us to make an accurate restoration of its innermost chambers. The lateral hall on the W., which possibly belonged to the palace of the king, is supported by 2 columns, and leads to 3 other rooms, behind which are the vestiges of other apartments; and on the E. side besides a large hypæthral court, were several similar chambers, extending also to the northern extremity of its precincts.

Sculptures.—On the architrave over the corridor is the dedication of Ramses II., to whom, in his character of the Sun, under the symbolic form of a hawk, Amen-Ra is presenting the emblem of life. Therein, after the usual titles of the king, we are told that "Ramses, the beloved of Amen, has dedicated this work to his father, Amen-Ra, king of the gods, having made additions for him to the temple of his father the king (fostered by Ra and Maāt), the Son of the Sun (Seti)." The whole of this part of the building bears the name of Ramses II., though his father is represented in some of the sculptures as taking part in the religious ceremonies, and assisting in making offerings to the deities of the temple he had founded. "The temple of Qûrna was, so to speak, haunted by the memory of Ramses I. It was the memory of this king that the faithful came to evoke on certain days prescribed by the rite. The mummy itself reposed afar off, deep down in the hypogeum of Bab el-Molûk, just as in the mastabas of the ancient empire, the mummy reposed at the bottom of an inaccessible well."—*Mariette.*

On the N.W. side of the inner wall of this corridor, the arks or shrines of Queen Nefertari Set-Isis, and of Amhi, are borne each by 12 priests, in the "procession of shrines," attended by a fan-bearer and high priest to the god of the temple; and in a small tablet, added at a later period, the king Se-Ptah is represented in presence of Amen-Ra, Aahmes Nefertari, Seti, and Ramses II., receiving the emblems of royal power from the hands of the deity.

The most interesting sculptures are in the lateral hall on the W. side, which, with the 3 chambers behind it, King Seti dedicated to his father Ramses I.; but dying before the completion of the hall, his son Ramses II. added the sculptures that cover the interior and corridor in front of it. Those within the front wall, on the rt. hand entering the door, represent, in the lower compartment, King Ramses II. introduced by Mentu to Amen-Ra, behind whom stands his grandfather Ramses I., bearing the emblems of Osiris. Over him we read: "The good God, Lord

of the world; son of the Sun, lord of the powerful, Ramses deceased, esteemed by the great God, Lord of Abydos (*i.e.* Osiris)." Thoth, the god of letters, notes off the years of the panegyrics of the king on a palm-branch, the symbol of a year. In the compartment above this he is introduced to the deity by Atmu and by Mentu, who, presenting him with the emblem of life, say, "I have accompanied you in order that you may dedicate the temple to your father Amen-Ra." In the compartment over the door, 2 figures of Ramses I., seated in sacred shrines, receive the offerings or liturgies of his grandson, one wearing the crown of the upper, the other that of the lower country. On the other side of the door, the king is offering to Amen-Ra, Khensu, and Ramses I.; and on the side walls King Seti also partakes of similar honours.

In the centre chamber Seti officiates before the statue of his father placed in a shrine, like that before mentioned; from which it is evident that Ramses II. continued the dedications to the first Ramses, which had been commenced by his father, as the hieroglyphs themselves state. All the lateral chambers and the hypæthral court are of Ramses II.; and on the jambs of the side-doors in the great hall the name of his son, Mer-en-Ptah, was added in the succeeding reign. Queen Aahmes Nefertari occurs again in the court, and on the outside of the N.E. corner, and on the fragment of a wall on the other (S.W.) side, are an Ethiopian ox and goat, which are brought by some of the minor priests for the service of the temple. Little else is deserving of notice in this ruin, if we except the statue and shrine of Amen-Ra; whose door the king has just opened, previous to his performing "the prescribed ceremonies" in honour of the deity. In the hieroglyphs, though much defaced, we read, "Behold, I open . . . my father Amen-Ra."

l. Tombs of the Kings.

These are known in Arabic under their title of **Bab** or **Bibân el-Molûk**, the "Gate" or "Gates of the Kings."

The distance from the river is about 3 miles. The road lies past the temple of Qûrna, and then enters a barren desolate valley, utterly blasted by the heat of the sun. Near the entrance to the gorge in which are the tombs usually visited, belonging entirely to the XIXth and XXth Dynasties, a branch path leads westward to another valley, in which are the tombs of the XVIIIth Dynasty. See Plan (p. 864).

The principle of construction in the royal tombs of Bab el-Molûk is entirely different from that which regulated the ordinary Egyptian mausoleum (see p. 116). Here there is no *mastaba*, and no exterior chambers, in which the surviving relations met at certain seasons to pay their respects to the dead. The "Tombs of the Kings" at Bab el-Molûk are all excavated out of the rock, and consist of long inclined passages, with here and there halls and small chambers, penetrating to a greater or less distance into the heart of the mountain. Once the royal mummy was safely deposited in its resting-place, the entrance was built up, and the surrounding rock levelled, so as to leave no trace of the existence of the tomb. It has been conjectured by M. Mariette that the representatives, to a certain extent, of the *mastabas*, are to be found at Thebes in the temples that line the edge of the desert, and which were cenotaphs, in which the memory of the king was preserved and worshipped.

The number of tombs now open in the principal or **Eastern Valley** is 25, but they are not all kings' tombs; some are those of princes and high functionaries. Strabo speaks of having seen about 40, but he included in this number those of the western valley, and, perhaps, the Tombs of the Queens.

It would be impossible to give a detailed account of all these tombs,

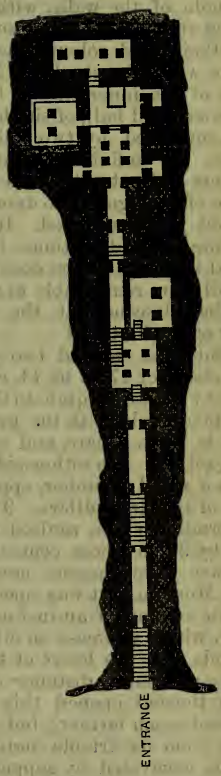
which indeed differ very much in interest, or to offer any very satisfactory explanation of the paintings they contain. It will be sufficient to notice at length a few of the most important. They are known to the guides by the numbers affixed to them by Sir Gardner Wilkinson, but two or three of the best worth seeing have special designations. No. 1 is in the first short valley, branching to the right; No. 2 is the first in the main valley.

No. 17. **Tomb of Seti I.** (*XIXth Dyn.*), commonly called *Belzoni's Tomb.*—This tomb is in the second short valley to the left. It was discovered by Belzoni in 1817, and is by far the most remarkable for its sculpture and the state of its preservation.

Plan.—This is far from being well regulated, and the deviation from one line of direction greatly injures its general effect; nor does the rapid descent by a staircase of 24 ft. in perpendicular depth on a horizontal length of 29, convey so appropriate an idea of the entrance to the abode of death as the gradual talus of others of these sepulchres. To this staircase succeeds a passage of 18½ ft. by 9, including the jambs; and passing another door, a second staircase descends in horizontal length 25 ft. Beyond, 2 doorways and a passage of 29 ft. bring you to an oblong chamber 12 ft. by 14, where a pit, filled up by Belzoni, once appeared to form the utmost limit of the tomb. Part of its inner wall was composed of blocks of hewn stone, closely cemented together, and covered with a smooth coat of stucco, like the other walls of this excavated catacomb, on which was painted a continuation of those subjects that still adorn its remaining sides.

Independent of the main object of this pit, so admirably calculated to mislead, or at least to check the search of the curious and the spoiler, another advantage was thereby gained. The preservation of the inferior part of the tomb was effectually guaranteed from the destructive inroad of the rain-water, whose torrent its depth completely intercepted. A storm some years ago, by the havoc caused in the inner chambers, sadly demonstrated the fact.

The hollow sound of the wall of masonry above mentioned, and a small aperture betrayed to Belzoni the secret of its hidden chambers; and a palm-tree, suppling the place of the more classic ram, soon forced the inter-



PLAN OF ROCK-CUT TOMB OF SETI I.

mediate barrier. The breach displayed the splendour of the succeeding hall, at once astonishing and delighting its discoverer, whose labours were so gratefully repaid. But this was not the only part of the tomb that had been closed. The outer door was also blocked up with masonry; and the staircase before it was concealed by accumulated fragments, and by the

earth that had fallen from the hill above. And it was the sinking of the ground at this part, from the water that had soaked through into the tomb, that led the peasants to suspect the secret of its position, which was revealed by them to Belzoni.

The four pillars of the first hall beyond the pit, which support a roof about 26 ft. square, are decorated, like the whole of the walls, with highly-finished and well-preserved sculptures. From their vivid colours they appear but the work of yesterday. Near the centre of the inner wall a few steps lead to a second hall, of similar dimensions, supported by two pillars, but left in an unfinished state. The sculptors had not yet commenced the outline of the figures the draughtsmen had but just completed. It is here that the first deviations from the general line of direction occur; which are still more remarkable in the staircase that descends at the southern corner of the first hall.

To this last succeed two passages, and a chamber 17 ft. by 14, communicating by a door not quite in the centre of its inner wall, with the grand hall, which is 27 ft. square, and supported by six pillars. On either side of this hall is a small chamber, opposite the angle of the first pillars. The upper end terminates in a vaulted chamber, 19 ft. by 30, in whose centre stood an alabaster sarcophagus, now in the Soane Museum. It was upon the immediate summit of an inclined plane, which, with a staircase on either side, descends into the heart of the argillaceous rock for a distance of 150 ft. When Belzoni opened this tomb it extended much farther; but the rock, which from its friable nature could only be excavated by supporting the roof with scaffolding, has since fallen, and curtailed a still greater portion of its original length. The inscriptions on the sarcophagus have been translated. The mummy of Seti I., which had been removed in the time of the XXIst Dynasty to the pit at Dêr el-Bâhari, is in the Gîza Museum.

This passage, like the entrance of the tomb and the first hall, was closed and concealed by a wall of masonry, which, coming even with the base of the sarcophagus, completely masked the staircase, and covered it with an artificial floor.

Some of the sepulchres of the kings were open from a very remote period, and seen by Greek and Roman visitors, who mention them in inscriptions written on their walls, as the *syringes* (συριγγες) or tunnels—a name by which they are described by Pausanias. Diodoros, who, on the authority of the priests, reckons 47, says that 17 remained in the time of Ptolemy Lagus. From this we may infer that 17 were then open, and that the remaining 30 were closed in his time. Strabo too supposes their total number to have been about 40.

A small chamber and two niches are made in the N.W. wall of this part of the grand hall; and at the upper end a step leads to an unfinished chamber, 17 ft. by 43, supported by a row of four pillars. On the S.W. are other niches, and a room about 25 ft. square, ornamented with two pillars and a broad bench (hewn, like the rest of the tomb, in the rock) around three of its sides, 4 ft. high, with four shallow recesses on each face, and surmounted by an elegant Egyptian cornice. It is difficult to understand the purport of it, unless its level summit served as a repository for the mummies of the inferior persons of the king's household; but it is more probable that these were also deposited in pits.

The total horizontal length of this catacomb is 320 ft., without counting the inclined descent below the sarcophagus, and its perpendicular depth 90. But, including that part, it measures 470, and in depth about 180 ft. to the spot where it is closed by the fallen rock.

Sculptures.—Although when this tomb was discovered by Belzoni it had already, at some remote period, been opened and violated, possibly at the time when the mummy of the king was removed to Dêr el-Bâhari, no injury had been done to the sculptures

on the walls, and when he first saw it every bas-relief was perfect, and the paintings as vivid and fresh as the day they were done. Eighty years' exposure to the tender mercies of the *savan*, the antiquity-monger, and the tourist, have considerably spoilt its original beauty, and the thoughtful visitor cannot fail to mark with regret the spoliations and defacements to which it has been subjected.

The inscriptions in the *First Passage* consist of the first chapter of "The Book of the Praise of Ra in the Lower World," the later chapters of the ritual following subsequently. In the staircase which succeeds it are on one side 37, on the other 39 genii of various forms.

In the *Second Passage* is the boat of the body of Ra; and several descending planes, on which are placed the valves of doors, probably referring to the descent into Amenti, or the Lower World. The serpent-demon Nehebka opposes the progress of the boat, which is protected by Horus, who stands on a winged snake. The goddess of Truth or Justice stands at the lower extremity. In the small chamber over the pit the king makes offerings to different gods, Osiris being the principal deity. Hathor, Horus, Isis, and Anubis, are also introduced.

On the pillars of the *First Hall* the monarch stands in the presence of the guardians of the dead, among whom are the "fire-eyed" and "torch-faced" serpents. But one of the most interesting subjects here is a procession of the four races of the Egyptian world, of red, white, black, and again white complexions, four by four, followed by Ra, "the sun." The four red figures are Egyptians, designated under the name *rotu*, "mankind"; the next are the Asiatics, a white race, with blue eyes, long bushy beards, and clad in a short dress; the negroes (called *Nahasiu*) come next; and the four others, also a white people, with a pointed beard, blue eyes, feathers in their hair, and crosses or other devices about their persons, and dressed in long flowing robes, are the Libyans.

On the end wall of this hall is a fine group, which is remarkable as well for the elegance of its drawing as for the richness and preservation of the colouring. The subject is the introduction of the king, by Horus, into the presence of Osiris and Hathor.

Though not the most striking, the most interesting drawings in this tomb are those of the *Second Hall*, which was left unfinished; nor can any one look upon those figures with the eye of a draughtsman, without paying a just tribute to the freedom of their outlines. In preparing the wall to receive the bas-reliefs, it was sometimes customary to portion it out into squares; but it was not the method universally adopted for drawing Egyptian figures. We see in this and other places that they were sketched without that prescribed measurement; and it is probable that this was principally used when a copy was made of an original drawing—a method adopted by us at the present day. Here we find that the position of the figures was first traced with a red colour by the draughtsman; when, having been submitted to the inspection of the master-artist, those parts which he deemed deficient in proportion or correctness of attitude were altered by him in black ink (as appears to have been the case in the figures here designed); and in that state they were left for the chisel of the sculptor.

The subjects in the succeeding *Passages* refer mostly to the liturgies or ceremonies performed to the deceased monarch. In the *Square Chamber* beyond them the king is seen in the presence of the deities Hathor, Horus, Anubis, Isis, Osiris, Nefer-Atmu, and Ptah. The "Litany of Ra," which occurs on the passage walls of this tomb, as well as in other royal tombs in this valley, has been translated, and is worthy of study.

The *Grand Hall* contains numerous subjects, representing the household of Ra in the Lower World. Here we see his boat drawn by the inhabitants of Hades, Atmu after his conquest of the enemies of the Sun-god, the 9 apes which sing praises when Ra

enters "the depths," the fire-breathing serpents which illuminate the darkness, the 9 men who praise Ra on the 9th of the month, and the 12 women who pay him homage when he enters the celestial ocean.

PLAN OF THE TOMBS OF THE KINGS (BAB EL-MOLÛK).

In the *Side Chambers* are some mysterious ceremonies connected with fire, and various other subjects.

No. 11. **Tomb of Ramses III.** (*XXth Dynasty*), commonly called *Bruce's*, or *The Harpers' Tomb.*—This tomb was

discovered by the traveller Bruce, hence one of its names. The other appellation is derived from the famous picture in one of the chambers of the men playing the harp. The execution of the sculptures is inferior to that in No. 17, but the nature of the subjects is more interesting.

Plan.—The line of direction in this catacomb, after the first 130 ft., is interrupted by the vicinity of the adjoining tomb, and makes, in consequence, a slight deviation to the rt. of 13 ft., when it resumes the same direction again for another 275 ft., which give it a total length of 405 ft. Its plan differs from that of No. 17, and the rapidity of its descent is considerably less, being perpendicularly only 31 ft.

Beyond the grand hall of the sarcophagus are three successive passages, in the last of which are benches intended apparently for the same purpose as those of the lateral chamber in No. 17, to which they are greatly inferior in point of taste. The large granite sarcophagus was removed hence by Mr. Salt.

Sculptures.—This tomb is much defaced, and the nature of the rock is unfavourable for sculpture.

The subjects in the first passage, after the recess to the rt., are similar to those of No. 17, and relate to the descent to Amenti; but the figure of Truth, and the other groups in connection with that part of them, are placed in a square niche. The colours of the four races in the first hall differ slightly from those of the former tomb; four blacks, clad in African dresses, being substituted instead of the Egyptians, though the same name, *Rotu*, is introduced before them.

The most interesting sculptures are in the small chambers on either side of the first two passages, since they throw considerable light on the style of the furniture and arms, and consequently on the manners and customs, of the Egyptians.

Left side (on entering), 1*st Chamber.* Here we have kitchen scenes. The principal groups, though much defaced, may yet be recognised. Some are engaged in slaughtering oxen, and cutting up the joints, which are put into caldrons on a tripod placed over a wood fire; and in the lower line a man is employed in cutting a leather strap he holds with his feet—a practice still common throughout the East. Another pounds something for the kitchen in a large mortar; another apparently minces the meat; and a pallet, suspended by ropes running in rings fastened to the roof, is raised from the ground, to guard against the intrusion of rats and other depredators. On the opposite side, in the upper line, two men knead a substance with their feet; others cook meat, pastry, and broth, probably of lentils, which fill some baskets beside them; and of the frescoes in the lower line sufficient remains to show that others are engaged in drawing off, by means of siphons, a liquid from vases before them. On the end wall is the process of making bread; but the dough is kneaded by the hand, and not, as Herodotos and Strabo say, by the feet; and small black seeds being sprinkled on the surface of the cakes, they are carried on a wooden pallet to the oven.

The 2*nd Chamber* merely contains emblems and deities. In the 3*rd Chamber* are birds, and some productions of Egypt, as geese and quails, eggs, pomegranates, grapes, with other fruits and herbs, among which last is the *ghûlga*, or *Periploca secamone* of Linnæus, still common in the deserts of Egypt, and resembling in form the ivy, which is unknown in the country. The figures in the lower line are of the god Nilus.

The principal figures of the *Last Chamber* are two harpers playing on instruments of not inelegant form, the one before Anhur and Harmakhis, the other before Shu and Atmu. From these the tomb received its name. One, if not both, of the minstrels is blind, but their faces are now much injured. (*See* Wilkinson's 'Ancient Egyptians,' vol. i. pl. ix. bis.)

Right side (on entering), 1*st Cham-*

ber. Several boats are seen with square checkered sails, some having spacious cabins, and others only a seat near the mast. They are richly painted, and loaded with ornaments; and those in the lower lines have the mast and yard lowered over the cabin. (*See* Wilkinson's 'Ancient Egyptians.' vol. ii. pl. xiii.)

The *2nd Chamber* contains the various arms and warlike implements of the Egyptians; among which are knives, quilted helmets, spears, daggers, quivers, bows, arrows, falchions, coats of mail, darts, clubs, and standards. On either side of the door is a black cow with the head-dress of Hathor, one accompanied by hieroglyphs signifying the N., the other by those of the S.; intimating that these are the legends of Upper and Lower Egypt. The blue colour of some of the weapons suffices to prove them to have been of steel.

The *3rd Chamber* has chairs of the most elegant form, covered with rich drapery, highly ornamented, and in admirable taste (*see* Wilkinson's 'Ancient Egyptians,' vol. i. pl. x.): nor can any one who sees the beauty of Egyptian furniture refuse for one moment his assent to the fact that this people, at the time of the XXth Dynasty, was greatly advanced in the arts of civilisation and the comforts of domestic life. Sofas, couches, vases of porcelain and pottery, copper utensils, caldrons, rare woods, printed stuffs, leopard skins, baskets of a very neat and graceful shape, and basins and ewers, whose designs vie with the productions of the cabinet-maker, complete the interesting series of these paintings.

The *4th Chamber* contains agricultural scenes, in which the inundation of the Nile passing through the canals, sowing and reaping wheat, and a grain which from its height and round head appears to be the *dûra* or sorghum, as well as the flowers of the country, are represented. But, however successful the Egyptians may have been in seizing the character of animals, they failed in the art of drawing trees and flowers, and their coloured plants would perplex the most profound botanist equally with the fanciful productions of an Arab herbarium.

In the *5th Chamber* are different forms of the god Osiris having various attributes.

In the *6th Chamber* are rudders and sacred emblems.

Each of these small apartments has a pit, now closed.

In this tomb are several Greek *graffiti*, a fact which shows that it was one of those open during the reign of the Ptolemies.

No. 9. **Tomb of Ramses VI.** (*XXth Dynasty*), called, as we learn from the *graffiti* inside, by the Romans the *Tomb of Memnon*, probably from its being the handsomest then open; though the title of Meri-Amen given to the occupant of this catacomb, in common with many other of the Pharaohs, may have led to this error.

It was greatly admired by the Greek and Roman visitors, who expressed their satisfaction by *ex-votos*, and inscriptions of various lengths, and who generally agree that, having "examined these *syringes*," or tunnels, that of Memnon had the greatest claim upon their admiration; though one morose old gentleman, of the name of Epiphanius, declares he saw nothing to admire, "but the stone," meaning the sarcophagus, near which he wrote his laconic and ill-natured remark: Επιφανιος ιστορησα ουδεν δε εθαυμασα η μη τον λιθον. In the second passage, on the l. going in, immediately under the figure of a wicked soul or demon returning from the presence of Osiris in the form of a pig, is a longer inscription of an Athenian, the *Dadukhos* of the Eleusinian mysteries, who visited Thebes in the reign of Constantine. This was about sixty years before they were abolished by Theodosius. The inscription is also curious, from the writer's saying that he visited the συριγγες "a long time after the divine Plato."

The total length of this tomb is 342 ft., with the entrance passage, the perpendicular depth below the surface 24 ft. 6 in.; and in this

gradual descent, and the regularity of the chambers and passages, consist the chief beauty of its plan. The general height of the first passage is 12 and 13 ft., about two more than that of No. 11, and three more than that of No. 17.

The sculptures differ from those of the above-mentioned tombs, and the figures of the four races are not introduced in the first hall; but many of the ceilings present many very interesting astronomical subjects. The walls are covered for the most part with representations of the defeated enemies of the Sun-god, whom he meets in the world below during the hours of night.

In the last passage before the hall of the sarcophagus, the tomb No. 12 crosses over the ceiling, at whose side an aperture has been forced at a later epoch. The sarcophagus, which is of granite, has been broken and lies in a ruined state near its original site. The vaulted roof of the hall presents an astronomical subject, and is richly ornamented with a profusion of small figures. Indeed all the walls of this tomb are loaded with very minute details, but of small proportions.

No. 8. **Tomb of Mer-en-Ptah** (*XIXth Dynasty*), the son of Ramses II.—On the l. side, entering the passage, is a group of very superior sculpture, representing the king and the god Ra.

The style of this tomb resembles that of No. 17, and others of that epoch; and in the first hall are figures of the four races. The descent is very rapid, which, as usual, takes off from that elegance so much admired in No. 9; and the sculptures, executed in sunk relief on the stucco, have suffered much from the damp occasioned by the torrents, which, when the rain falls, pour into it with great violence from a ravine near its mouth. Its length, exclusive of the open passage of 40 ft. in front, is 167 ft. to the end of the first hall, where it is closed by sand and earth. This was also one of the seventeen mentioned by Diodoros. It is generally supposed that Mer-en-Ptah was the Pharaoh of the Exodus, and it will be remembered that the record in Exodus xiv. and xv. does not expressly say that Pharaoh perished in the Red Sea. A dirge, in which he is spoken of as dying at a good old age, may be found in 'Records of the Past,' iv. 49.

No. 6. **Tomb of Ramses IX.** (*XXth Dynasty*).—The sculptures and paintings differ widely from those of the preceding tombs. In the second chamber the king is said to enter the Great House in "the City of the Thousand Gates," the kingdom of Ra. The features of the king are peculiar, and from the form of the nose, so very unlike that of the usual Egyptian face, there is no doubt that their sculptures actually offer portraits. On the inner wall of the last chamber, or hall of the sarcophagus, is a figure of the infant Horus, seated in a winged globe; and from being beyond the sarcophagus, which was the abode of death, it appears to refer to the well-known idea that dissolution was followed by reproduction into life. The total length of this tomb is 243 ft., including the outer entrance of 25 ft. It was open during the time of the Ptolemies.

No. 2. **Tomb of Ramses IV.** (*XXth Dynasty*).—This is a small but elegant tomb, 218 ft. long, including the hypæthral passage of 47 ft. The colossal granite sarcophagus remains in its original situation, though broken at the side, and is 11 ft. 6 in. by 7 ft., and upwards of 9 ft. in height. The bodies found in the recesses behind this hall seem to favour the conjecture that they were intended, like those before mentioned, in Nos. 11 and 17, as receptacles for the dead. The inscriptions prove this tomb to have been one of the seventeen open in the time of the Ptolemies.

No. 14. **Tomb of Se-Ptah** (*Siptah, XIXth Dynasty*), who seems to have reigned in right of his wife, the queen Ta-usert, the Thuêris of Manetho, as she occurs sometimes alone, making offerings to the gods, and sometimes in company with her husband. This catacomb

was afterwards appropriated by King Set-Nekht, the founder of the XXth Dynasty. Champollion believed that he also found the name of Seti II., but this seems to have been a mistake. In the passages beyond the staircase the subjects relate to the liturgies of the deceased monarch, and in the side chamber to the l. is a bier attended by Anubis, with the vases of the four genii beneath it. In the first grand vaulted hall, below the cornice which runs round the lower part, various objects of Egyptian furniture are represented, as metal mirrors, boxes and chairs of very elegant shape, vases, fans, arms, necklaces, and numerous insignia. In the succeeding passages the subjects resemble many of those in the unfinished hall of No. 17. The sculptures are in sunk relief; but whenever the name of the king appears it is merely painted on the stucco; and those in the second vaulted hall are partly in sunk relief and partly in outline, but of a good style. The sarcophagus has been broken, and the lid, on which is the figure of the king in relief, has the form of a cartouche.

This tomb was open in the time of the Ptolemies. Its total length is 363 ft., without the hypæthral entrance, but it is unfinished; and behind the first hall another large chamber with pillars was intended to have been added.

No. 15. **Tomb of Seti II.** (*XIXth Dynasty*).—The figures at the entrance are in relief, and of very good style. Beyond this passage it is unfinished. Part of the broken sarcophagus lies on the other side of the hall. It bears the name of this monarch in sunk relief; and his figure on the lid, a fine specimen of bold relief in granite, is raised 9 in. above the surface. This catacomb was open at an early epoch. Its total length is 236 ft.

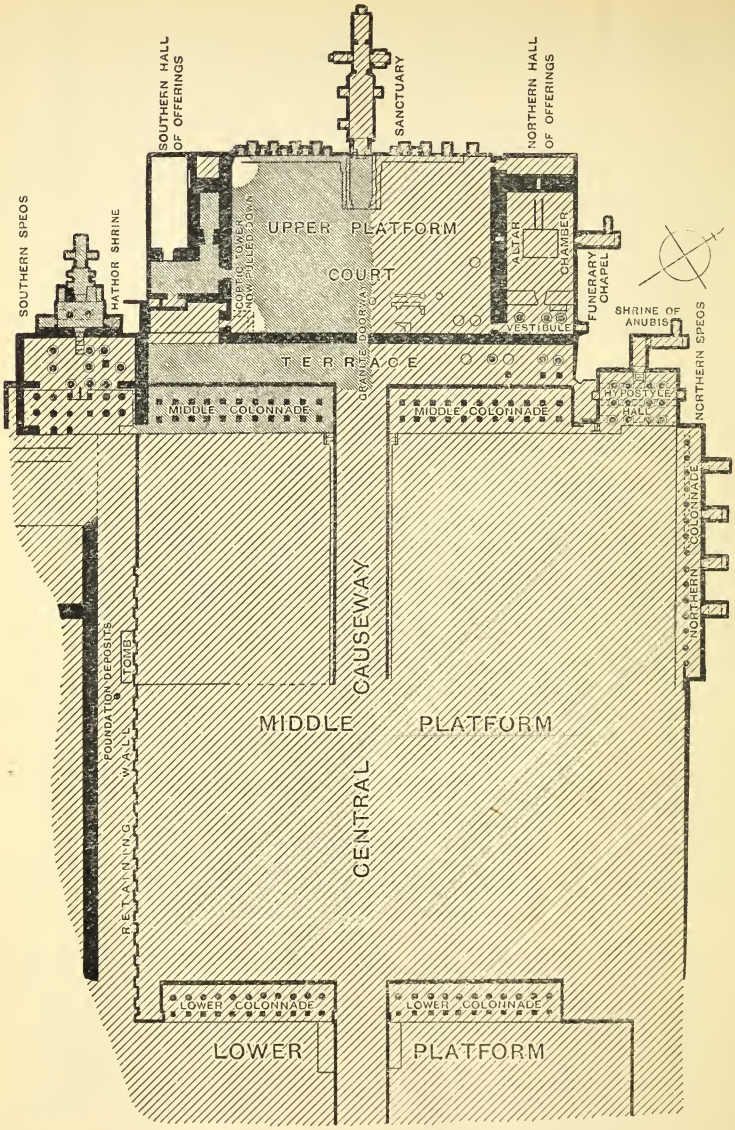
No. 16. **Tomb of Ramses I.** (*XIXth Dynasty*), the father of Seti I., and grandfather of Ramses II., being the oldest tomb hitherto discovered in this valley, and among the number of those opened by Belzoni. The sarcophagus within it bears the name of the king, but the tomb itself contains no inscriptions.

The remaining tombs are those of **Ramses VII.** (No. 1), with the usual sculptures and inscriptions; of another **Ramses** (No. 3), still undetermined as the tomb is filled with rubbish; of **Ramses XII.** (No. 4), unfinished; of **Ramses II.** (No. 7); of **Amen-mes** (No. 10), the successor of Seti II., now destroyed; of **Ramses XI.** (No. 18); Nos. 5, 12 and 16 are uninscribed.

Mention has already been made of a ravine which branches off from the main valley of the Tombs of the Kings, and which is commonly called the **Western Valley.** In it are four tombs, two of them unfinished and uninscribed; the other two those of Amenhetep III. and Ai of the XVIIIth Dynasty. The **Tomb of Amen-hetep III.** is of considerable size, but the line of direction varies in three different parts, the first extending to a distance of 145 ft., the second 119, and the third 88, being a total of 352 ft. in length, with several chambers. Towards the end of the first line of direction is a well, now nearly closed, intended to prevent the ingress of the rain-water and of the too curious visitor; and this deviation may perhaps indicate the vicinity of another tomb behind it. The face of the Pharaoh has been mutilated by the "disk-worshippers" of Khu-n-Aten, and the sarcophagus is broken.

The **Tomb of Ai,** called *Turbet el-Qurûd*, "the Tomb of the Apes," from the 12 sacred apes which adorn it, is exceptionally interesting from a historical point of view. A flight of steps leads down into the chamber, the walls of which are covered with painted hieroglyphs, in the middle of which is the magnificent sarcophagus of the king. On the right are portraits of the Pharaoh and his wife Ti, whose names have been erased wherever they occur.

All who have the time and are not



TEMPLE OF DÊR EL-BÂHARI.

too tired, instead of returning to the river by the way they came, should climb the **Footpath** that leads up from the eastern valley of the Tombs of the Kings to the top of the mountain overlooking the plain of Thebes, and immediately above the temple of Dêr el-Bâhari. Not only is the *View* to be obtained from the high peak, to the rt. of the flat plateau on which the path emerges, the most beautiful in Egypt, but the map of Thebes can be better understood from this point than from anywhere else.

m. Dêr el-Bâhari.

XVIIIth Dynasty.

After passing the hill of Shêkh 'Abd el-Qûrna, at the northern extremity of the Assasîf, and immediately below the cliffs of the Libyan mountain, we come to an ancient temple, whose modern name, **Dêr el-Bâhari**, or the "Northern Convent," indicates its having served, like most of the temples at Thebes, as a church and monastery of the early Christians. The whole of it has now been thoroughly excavated and restored by Dr. Naville (1893–96), and it proves to be one of the most striking of the ancient monuments of Thebes.

An extensive *dromos* of 1600 ft., terminated at the S.E. by a sculptured pylon, whose substructions alone mark its site, led in a direct line between a double row of sandstone sphinxes to the entrance of its square enclosure, before which were two obelisks. Dr. Naville has found a stone containing part of a representation of the transport of one of these obelisks by water. Following the same line, and 200 ft. to the N.W. of this gateway, is an inclined plane of masonry, leading to a granite pylon in front of the inner court; and about 150 ft. from the base of this ascent a wall at right angles with it extends on either side to the distance of 100 ft., having before it a peristyle of eight polygonal columns, forming a covered corridor.

The plan on which this temple was constructed is curious, and differs entirely from that of any other in Egypt. It was built in four terraces cut in the slope of the mountain, flights of steps leading from one terrace to the other. It was called the House of Serui, "the Sacred Place," and was begun by Thothmes I., probably as a mortuary chapel for himself. But the true builder and designer was his daughter Hatshepsu I., the wife of Thothmes II. and aunt of Thothmes III., the architect being Sen-Mut, a statue of whom is in the Berlin Museum, while another statue was discovered in 1896 in the Temple of Mut at Karnak, of which also he was the builder. The empty tomb found by Dr. Naville under the temple was probably intended by Hatshepsu to be for her own resting-place. The temple was never finished, though Thothmes III. appropriated his aunt's work, and repairs or restorations were subsequently made in it by Seti I., Ramses II., Mer-en-Ptah, Ramses III., Panezem, Taharka, Psammetikhos II., Ptolemy Physkon, and Ptolemy Lathyros. The name of Hatshepsu appears constantly in various parts of the building, though nearly always it has been defaced, and replaced by that of Thothmes III. Considering the material of which this temple is built, a beautiful marble-like limestone, it is astonishing that it should have escaped destruction, were it not that the tombs of the Assasîf afforded a quarrying ground as rich and more accessible. It must, however, have been covered with earth from the cliff behind at an early period, since its site became a necropolis of the XXIInd Dynasty.

Sculptures.—On the S.W. side of the lowest court, or second terrace, of the temple—the one first arrived at from the E.—are some interesting sculptures, unfortunately much disfigured. Several regiments of Egyptian soldiers are marching with boughs in their hands, bearing the weapons of their peculiar corps, and forming a triumphal procession to the sound of the trumpet and drum. An ox is

sacrificed, and tables of offerings to the deity of Thebes are laid out in the presence of the troops. The rest of the sculptures are destroyed, but the remains of two boats prove that the upper compartments were finished with the same care as the others. The other walls contain remains of similar sculpture, and among them a series of hawks in very prominent relief, about the height of a man, surmounted by the asp and globe, the emblems of the sun and of the king as Pharaoh.

The granite pylon at the upper extremity of the inclined ascent bears, like the rest of the building, the name of the founder, Hatshepsu, which, in spite of the architectural usurpation of the third Thothmes, is still traced in the cartouches of the jambs and lintel. We read after the name of Thothmes III. (but still preceded by the *Ka* name of Pharaoh Hatshepsu), "*She* has made this work for *her* father, 'Amen-Ra, lord of the regions' (*i.e.* of Upper and Lower Egypt): *she* has erected to him this fine gateway,—'Amen protects' the work,—of granite; *she* has done this (to whom) life is given for ever."

Below the second terrace (called the Eastern Terrace by Mariette) are the ruins of a colonnaded hall. Above it is a great platform, on the N.W. side of which is an uncompleted colonnade of fifteen columns of white limestone, with sixteen-sided shafts, similar to those of Beni Hasan. Behind them is a wall built against the rock, out of which 4 chambers have been cut. At the W. end of the colonnade is a hypostyle hall supported on three rows of four columns of the same size as those of the colonnade. The hall leads into a painted chapel, approached by 3 steps and dedicated to Anubis. S., and in a line with the hall, is the middle colonnade, divided in the centre by a gateway which leads to the third terrace. Each half of the colonnade rested on 2 rows of 11 columns. On the W. wall of the N. half are depicted the birth, infancy, and enthronement of Hatshepsu, and the hieroglyphic text accompanying the sculptures declares that she was born of a virgin mother and the god Amen. A large part of the sculptures and text has been erased by Thothmes III.

On the rear wall of the southern half are the beautiful sculptures commemorating the expedition sent by the queen to the "holy land" of Punt in the neighbourhood of the Straits of Bab-el-Mandeb. We see the members of the expedition bringing to Thebes quantities of incense and 10 *Neha* or incense-bearing trees. Then we have a picture of the 5 ships which were sent to Punt. The fish of the Red Sea have been drawn with such fidelity to nature that Prof. Dönitz has been able to determine their species. One of the stones of the wall, now removed, represented Palhu, the Prince of Punt, with boomerang and dagger, and his fat wife Ati, in a yellow robe, dismounting from her ass. One of the accompanying inscriptions enumerates the various objects brought back by the expedition—different kinds of incense, ebony, gold and silver, antimony, apes, African greyhounds, and panther skins.

From the third terrace (called the Middle Terrace by Mariette) we pass to the upper platform, on the N. side of which is another court, of rectangular form and entered on the E. side by a vestibule supported on 3 columns. In the centre of it is a stone altar of great size, to the top of which the sacrificing priest mounted by a flight of steps. N. of the altar is a mortuary chapel cut out of the rock, the paintings on the walls of which are as fresh and brilliant as if they had been executed yesterday. The altar was dedicated to Harmakhis, and the chapel to the memory of Thothmes I. and his mother Sen-Seneb. On the S. side of the platform are the chambers of a Hall of Offerings, corresponding to one on the W. side of the chapel. The W. wall of the platform opens into a series of small cells cut out of the rock, in the centre being a long passage-like Speos or Sanctuary

approached by 34 steps and a granite doorway. The third and innermost chamber of the Speos, originally excavated by Thothmes I., has been appropriated by a certain Amen-hetep in the time of Ptolemy Physkon.

Towards the S.E. angle of the upper platform the Copts built a tower of brick. S. of this and beyond the third terrace is a Speos in the rock, dedicated to Hathor by Hatshepsu and Thothmes II., with colonnaded halls in front. In the Speos is a painting representing Hatshepsu drinking the milk of life from the Hathor cow, which is a masterpiece of animal delineation.

Several blocks, used at a later period to repair the wall of the upper platform, bear hieroglyphs of various epochs, having been brought from other structures; among which the most remarkable are—one containing the name of King Hor-em-heb, and mentioning "the father of his father's father's father," Thothmes III., who was, in reality, his fourth ancestor; and another of the 4th year of Mer-en-Ptah, the son of Ramses II.

On the E. side of the dromos, and about 600 ft. from the pedestals of the obelisks, are the fragments of granite sphinxes and calcareous columns of an early epoch, at least coeval with the founder of these structures; and a short distance beyond them is a path leading over the hills to the Tombs of the Kings.

Dêr el-Bâhari has acquired a great additional interest of late years, as it was a little S. of it that M. Maspero made a most important discovery of royal mummies in 1881. For some time he had suspected that the Arabs knew of some treasure-house, from whence they were selling antiquities of value, and it was owing to a dispute between the Arabs during the course of M. Maspero's investigation which led to the revelation of the hiding-place. This was a pit not far from Shêkh 'Abd el-Qûrna, in which were deposited the mummies of a number of kings, principally of the XVIIIth and XIXth Dynasties, and other royal personages. These mummies appear to have been brought from the original tombs in the Valley of the Tombs of the Kings at some long distant period, and deposited at Dêr el-Bâhari for safety. They were removed to Cairo, and are now in the Museum at Gîza. A detailed account of this discovery is given by Maspero in "Les Momies Royales de Deir el-Bahari" (Fasc. I. to IV. of the Mémoires of the French Archæological Mission at Cairo). In February, 1891, further important discoveries of antiquities were made at Dêr el-Bâhari. The site of the discovery is E. of the temple of Queen Hatshepsu, in a small spot previously undisturbed, amidst the excavations made by M. Maspero and Brugsch Bey. The total underground area is about 153 mètres, excavated in the limestone rock to over 65 feet below the surface. The same disorder reigned among the contents of the tombs as was found when the famous royal mummies were discovered ten years ago. Sarcophagi were piled upon sarcophagi, and alongside were boxes, baskets of flowers, statuettes, funereal offerings, and boxes crammed with papyri. There is every indication that the place, though originally constructed as a vast tomb, was chosen for hurried concealment in time of tumult. Some of the exteriors of the mummy-cases are unusually richly decorated with religious subjects, carefully depicted; others of large size enclose mummies in a broken condition, and were apparently procured hastily, as the spaces for the occupants' names are left unwritten upon. The mummies are those of priestly and official personages attached to Amen, Anubis, Set, and Queen Aah-hetep, numbering 163, belonging to the XIXth, XXth, and XXIst Dynasties. Seventy-five papyri were found in boxes in the form of statuettes of Osiris. The entire find was sent to Cairo, and a selection from it is exhibited in the Gîza Museum.

n. Tombs of Priests and Private Individuals.

It is difficult to determine what particular portions of the vast **Necropolis** of Thebes were set apart for the sepulture of the various classes of persons, but it may be observed that in those

places where the compact nature of the rock was not suited for large excavations, the tombs of the priests and important functionaries are invariably met with, while those of persons of inferior rank are to be looked for, either in the plain beneath, or in the less solid parts of the adjacent hills.

It is equally impossible to class the different parts of the Necropolis according to their antiquity, as tombs of a remote epoch are continually intermixed with those of more recent date. There is every reason, however, to believe that, with the exception of the two VIth Dynasty tombs found by Mr. Newberry on the E. slope of Shêkh 'Abd el-Qûrna, the oldest tombs at Thebes are to be found at

Dra Abû'l-Negga, near Qûrna, in the hill behind the temple. This cemetery contains tombs of the XIth Dynasty period. The coffins of two kings named Antef of that dynasty were found there, and are now at Paris. There are also tombs of the XVIIth and of the beginning of the XVIIIth Dynasties. Here was found, by M. Mariette in 1859, the coffin of Queen Aah-hetep—who appears to have been the wife of Kames, the last king of the XVIIth Dynasty, and the mother of Aahmes, first king of the XVIIIth Dynasty—with the magnificent collection of jewellery now in the Gîza Museum. There are no tombs at Dra Abû'l-Negga worth seeing, but it is a curiously weird place with its barren terraced hills covered with the *débris* of the excavations.

Tombs of the Assasîf.—Continuing in a S. direction from Dra Abû'l-Negga, we reach another part of the Necropolis, situated as it were in the centre of the amphitheatre at the back of which is Dêr el-Bâhari. The Tombs of the Assasîf, as they are called, are excavated out of the hard white limestone which forms the nucleus of the Libyan hills; and to this circumstance must be attributed the dilapidated state in which they now are, they having been destroyed and broken up for the sake of the lime. They are not less remarkable for their extent than for the profusion and detail of their ornamental sculpture. The smallest commence with an outer court, decorated by a peristyle of pillars. To this succeeds an arched entrance to the tomb itself, which consists of a long hall, supported by a double row of four pillars, and another of smaller dimensions beyond it, with four pillars in the centre.

The dates of the tombs in this Necropolis are of the XIXth, XXIInd, and XXVIth Dynasties. In visiting them, the best plan is to trust to the guides, who know which are worth showing.

Tomb of Patu Amen-apt.—This, the largest of all the tombs, and indeed of all the sepulchres of Thebes, far exceeding in extent any of the Tombs of the Kings, is situated at the extreme west of the cemetery. It is very much infested with bats, and had better therefore not be entered by those who dislike them. Its outer court or area is 103 ft. by 76 ft., with a flight of steps descending to its centre from the entrance, which lies between two massive crude-brick walls, once supporting an arched gateway. The inner door, cut like the rest of the tomb in the limestone rock, leads to a second court, 53 ft. by 67 ft., with a peristyle of pillars on either side, behind which are two closed corridors. That on the W. contains a pit and one small square room, and the opposite one has a similar chamber, which leads to a narrow passage, once closed in two places by masonry, and evidently used for a sepulchral purpose.

Continuing through the second area, you arrive at a porch whose arched summit, hollowed out of the rock, has the light form of a small segment of a circle; and from the surface of the inner wall project the cornice and mouldings of an elegant doorway.

This opens on the first hall, 53 ft. by 37 ft., once supported by a double line of 4 pillars, dividing the nave (if it may so be called) from the aisles, with half pillars as usual attached to the end walls. Another ornamented

doorway leads to the second hall, 52 ft. square, with two pillars in each row, disposed as in the former. Passing through another door, you arrive at a small chamber, 21 ft. by 12 ft., at whose end wall is a niche, formed of a series of jambs, receding successively to its centre. Here terminates the first line of direction. A square room lies on the left (entering); and on the right another succession of passages, or narrow apartments, leads to two flights of steps, immediately before which is another door on the right. Beyond these is another passage, and a room containing a pit 45 ft. deep, which opens at about one-third of its depth on a lateral chamber.

A third line of direction, at rt. angles with the former, turns to the rt., and terminates in a room, at whose upper end is a squared pedestal.

Returning through this range of passages, and re-ascending the two staircases, the door above alluded to presents itself on the l. hand. You shortly arrive at a pit (opening on another set of rooms, beneath the level of the upper ground-plan), and, after passing it, a large square, surrounded by long passages, arrests the attention of the curious visitor. At each angle is the figure of one of the eight following goddesses—Neith, Sati, Isis, Nephthys, Maât, Selk, and Hathor—who, standing with outspread arms, preside over and protect the sacred enclosure, to which they front and are attached.

Eleven niches, in six of which are small figures of different deities, occur at intervals on the side walls, and the summit is crowned by a frieze of hieroglyphs. Three chambers lie behind this square, and the passage which goes round it descends on that side, and rejoins, by an ascending talus on the next, the level of the front. A short distance beyond is the end of this part of the tomb; but the above-mentioned pit communicates with a subterranean passage opening on a vaulted chamber, from whose upper extremity another pit leads, downwards, to a second, and ultimately, through the ceiling of the last, upwards, to a third apartment, coming immediately below the centre of the square above noticed. It has one central niche, and seven on either side, the whole loaded with sculptures, which cover the walls in every part of this extensive tomb.

An idea of its length, and consequently of the profusion of its ornamental details, may be gathered from a statement of the total extent of each series of the passages, both in the upper and under part of the excavation. From the entrance of the outer area to the first deviation from the original rt. line, is 320 ft. The total of the next range of passages to the chamber of the great pit is 177 ft. The third passage, at rt. angles to this last, is 60 ft.; that passing over the second pit is 125 ft.; and adding to these three of the sides of the isolated square, the total is 862 ft., independent of the lateral chambers.

The area of the actual excavation is 22,217 square ft., and with the chambers of the pits, 23,809 ft.; though, from the nature of its plan, the ground it occupies is nearly one acre and a quarter,—an immoderate space for the sepulchre of one individual, even allowing that the members of his family shared a portion of its extent. Pa-tu-Amen-apt, for whom the tomb was made, was a high official of the XXVIth Dynasty, who built a gateway at Medînet Hâbû.

Among the tombs to the N. of that of Pa-tu-Amen-apt, are those of the queens Shep-en-Apt and Nit-akert or Nitokris. Shep-en-Apt was the daughter of the Ethiopian King Piankhi II. and the wife of Psammetikhos I. (*XXVIth Dyn.*), while Nitokris was their granddaughter and the wife of Psammetikhos II.

SECTION IX.

THE VALLEY OF THE NILE FROM LUXOR TO THE FIRST CATARACT (ASWÂN AND PHILÆ).

ROUTE 19.

LUXOR TO ASWÂN, THE FIRST CATARACT, AND PHILÆ.

	Miles.
Luxor to Erment	8
Esna	28
El-Kab (Eileithyias)	20½
Edfû	11½
Hâgar Silsilis	25
Kôm Ombo	17
Aswân	26
	136
Philæ	5

(*E.*) At Rawâfa (6 m. S. of Luxor) are the remains of a palace (or fort) built by the high priest Ra-men-Kheper, consisting of burnt bricks stamped with his cartouches, like those at El-Hîba and Gebelên.

(*W.*) **Erment** (462 m. from Cairo). New Erment (750 k. from Cairo), on the bank of the river, consists mainly of the sugar-factory, which has been built in part of the stones of the old temples. **The Ruins of Erment** (746 k.), the ancient *Hermonthis*, lie at some distance from the river. The boat usually stops close to a large sugar-factory on the W. bank, picturesquely surrounded by trees and gardens, and with a small village attached to it. The whole aspect of the country here is very pretty. On the l. bank are fine avenues of sycomore-figs, running alongside the river and inland; on the rt. are some picturesque villages with groups of trees, and bright patches of cultivation, while, as a background to the whole, rises the yellow desert and a splendid range of mountains. The large dogs of Erment are celebrated. They make good watch-dogs.

The **Ruins of Erment** (746 k.) are well worth a visit if time should allow. A pleasant shady road leads to the extensive mounds and fallen columns which mark the site of the old town. The temple, which once contained representations of Cleopatra and her son Cæsarion, has been destroyed, and its materials used in the construction of the sugar factory on the bank of the Nile. The *mammisi* or "lying-in house" of Rataui, the mother of Horus, was built by the celebrated Cleopatra, and consisted of an exterior court, 55 ft. by 65 ft., formed by two rows of columns connected by intercolumnar screens, a small transverse colonnade, serving as a portico, at rt. angles with the former, and the *naos*, which was divided into two chambers. Cleopatra was represented adoring the bull of Hermonthis. This sacred animal is found on the reverse of the coins of the Hermonthite nome. Its head is depressed, while that of Apis on the Memphite coins is raised, which may serve as a distinguishing mark when the legend containing the name of the nome has disappeared. It was identified with Mentu of Thebes.

The Egyptian names of Erment were

An-Mentu and An-Kemat, "On of the South," to distinguish it from Heliopolis, "On of the North." Part of the temple was transformed into a Christian church, a few of whose columns can still be seen. A block of stone with the name of Khu-en-Aten has been found here, as well as *ostraka*, which show that an excise office existed here in Roman times. W. of Erment is the ancient cemetery where *stêlæ* of the Roman period have been discovered, ornamented with figures of the sacred bull and a hawk-headed crocodile crowned with the sun. An early Coptic cemetery is in the immediate neighbourhood.

The scattered ruins of the Christian church date from the time of the Lower Empire. It was evidently of considerable size, measuring 75 paces by 33 (about 190 ft. by 85); and from the style of the small portion of the outer wall that still remains, and its granite columns, there is little doubt that it was erected after Christianity had become the established religion of the country.

At *Riqzat* (757 k.), where an ancient road leads to the oases, a *stêla* of the XVIIIth Dynasty has been found. Rizqat is probably the Crocodilopolis of Strabo—Su-kha in the hieroglyphic.

(*E.*) **Tûd** (748 k.), in Coptic *Thouôt*, old Egyptian *Ha(t)-Ra*, lies ¾ hr. from the river, in the district of Salamîya, and is easily distinguished by its lofty minaret. It is probably the *Tuphium* of classical geography, called "the great city of Ophiôon" on the *stêla* of Cornelius Gallus found at Philæ—Zerti in hieroglyphic. The temple was termed Ha(t)-Ra, "the House of Ra." The only ruins consist of a small temple, probably also a *mammisi*, now half concealed by the hovels of the villagers. On the blackened walls is the name of Ptolemy Physkon.

In a shêkh's tomb at the entrance of the village is a fragment of a granite obelisk with the name of Usertsen I., and some sandstone blocks with the cartouches of Nektanebo II. The cemetery of Tûd was in the desert district of Salamîya, between Tûd and Rawâfa, where large numbers of tombs have been discovered, many of which were of the age of the XIIth and XIIIth Dynasties, while others belonged to the Roman period.

(*E.*) In a wâdy a little to the N.E. of *Dababîya* (766 k.), nearly opposite Gebelên, and where an old road from Luxor to the south ran behind the cliffs, are ancient quarries. In one of them is a *stêla* of Nes-Bindidi Miamun, or Smendes, the founder of the XXIst Dynasty (*translated by Prof. Maspero in the "Records of the Past," New Ser. V.*), which states that stone was excavated here in order to repair a canal made by Thothmes III. at Thebes on the E. bank of the Nile. It is the only existing monument of Smendes, and shows that his authority was recognised throughout Upper Egypt. In another quarry 30 yds. to the N. is a *stêla* of Seti I., in which he says that he had sent workmen to the quarries of the city of Hathor or Gebelên in order to fetch stone for his temple of Qûrna. Inside the same quarry are four Greek *graffiti*, one of which is dated in the reign of Caracalla, another in the first year of Elagabalus and Alexander Sevērus (A.D. 221), and a third in the 11th year of Alexander Sevērus (A.D. 332). The latter is dedicated to "Priôtos, the chief god, and Oregebthis and Isis Resakemis."

(*W.*) *Gebelên*, "the two mountains" (765 k.), is a curious detached ridge of rocks, one of them called *Shêkh Musa* from the shêkh's tomb with which it is crowned. They are called Anti—"the two mountains" in hieroglyphic. At the foot of them, on the N. side, are the mounds of an old town, the *Phatyris* of classical geography, as is shown by a Greek inscription dated in the 12th year of Trajan which has been found on the spot. Phatyris is derived from Pa-Hathor, "the Temple of Hathor," the sacred name of the ancient city, the civil name of which was A-mater. Demotic and Greek *ostraka* have been found here. In the rock-tombs to the N.W. sarcophagi of the XIth and XIIth Dynasties have been discovered, and in the desert at

the foot of the cliffs are other tombs from which Greek papyri of the 3rd and 2nd centuries B.C. have been obtained. On the top of Shêkh Musa are the remains of a temple, built or restored by Dudumes Dad-nefer-Ra (*VIIth* or *VIIIth Dyn.*), Mentu-hetep I. (*XIth Dyn.*)—who calls himself the vanquisher of the Libyans and the Nubians—Seneb-ma-iu (*XIVth Dyn.*), Apepi I. Aa-user-Ra (a Hyksos king), Hor-em-heb (*XVIIIth Dyn.*), Seti I. (*XIXth Dyn.*), and Ptolemy Euergetes II. A fort was built here by Panezem III., the bricks of which are stamped with his name and that of his mother Isis-em-Kheb, like those of the fortress of El-Hîba in the N., constructed by his father and himself as a defence against the kings of the legitimate XXIst Dynasty.

(*E.*) *Ma'alla* (768 k.), where a large Necropolis has been discovered. There is also a rock-tomb of the XVIIIth Dynasty with the remains of painting. M. Daressy would identify the place with Tuphium or Ophiêon, the *Hufen* or *Hefa* of the hieroglyphs, where there was a temple built by Senefru, but the latter is more probably Tûd. At Ma'alla Mr. E. Floyer has experimented on the *tafla* or nitrogenous earth found in the neighbouring hills, which, when thoroughly dried, yields a large percentage of nitrate and is consequently valuable as manure.

The river above Erment is intersected by numerous sandbanks, and the navigation, unless the wind is favourable, is very tedious.

(*W.*) A few miles above Gebelên the river makes a very sharp bend, and at the corner on the W. bank is the newly sprung-up village of *Matâna* (779 k.), with a large sugar-factory and pumping-engine for sending water along an aqueduct to the inland town of *Wâdy Gîm*, some distance from the river.

(*W.*) **Tofnîs** is on the site of an ancient town, perhaps *Aphroditopolis Parva*, as *Asfûn* of *Asphinis*, perhaps the Aqni of the hieroglyphs; and in the plain, about 2¾ m. to the N.W. of Esna, was the small temple of *Ed-Dêr* ("the Convent"), which marked, perhaps, the position of *Chnubis*, though Ptolemy seems to place it on the E. bank, 20′ S. of Tuphium, and 15′ N. of Eileithyias. The temple, which, like that of Contra-Lato, was destroyed about 1830, and its stones built into the sugar-factories of Mohammed Ali, is described by the archæologists of the French expedition. It seems to have been built by Ptolemy Euergetes I., who recorded on its walls the names of the nations he had conquered, including the Macedonians. Near its site is a cemetery of mummified fish.

(*W.*) **Esna** (789 k., 490 m.), in the hieroglyphs *Seni*, Coptic *Sne*, was known to the Greeks and Romans by the name of *Lato-polis*, from the worship of the latus fish, which, according to Strabo, shared with Athêna the honours of the sanctuary. It was the capital of the province of the same name, and residence of the governor; but in 1889 Aswân was made the capital of a new province, called the Frontier province, and Esna was divided between the Frontier province (Aswân) and the province of Qina, the Government offices, &c., being removed to Aswân. Esna has a population of 9500 inhabitants. There was formerly a considerable trade with the Sûdân, but this has almost entirely stopped since the Mahdi's rebellion and the subsequent abandonment of that country, which has caused serious loss to the merchants. There are still large cattle and grain markets. The road from Esna to the Sûdân leads in a S.W. direction through the small oasis of Kûrkûr. There is also a road to the oasis of Kharga (p. 611). Esna is a good place for laying in live stock for the remainder of the voyage up to the 2nd Cataract, as, though they are not much dearer at Aswân, the supply of sheep, turkeys, and chickens is more limited, and in Nubia everything is very dear. There is a fair *Bazaar* and also a *Chemist's* shop. Many of the houses have inscriptions over the doors in Coptic, and some in Coptic and Arabic.

The usual mooring-place at Esna is at the upper end of the town, close under the numerous coffee-shops adjoining the separate hamlet inhabited by the Ghawâzi or dancing-girls, who have a numerous colony here. Those, however, who prefer quiet to noise should moor below the town. They will, no doubt, find various objections started to this proposal, as the crew naturally prefer society and the coffee-shops.

Esna has the reputation of being the healthiest place in Egypt. Its air and that of the immediate neighbourhood is considered particularly good for invalids, who are constantly sent by the native doctors for the benefit of the change from Cairo and Alexandria. The temperature is more even than either at Thebes or Aswân—the nights being fresh without being cold, and the day's warmth nearly always tempered by a breeze from the N.

The **Temple of Esna** is in the middle of the town. The hypostyle, or hall of columns, which was cleared out by Mohammed Ali, during his visit to Esna in 1842, is the only part visible. The remainder is buried beneath the houses of the modern town. The façade is 120 ft. wide and nearly 50 ft. high, the hall within being 52½ ft. deep and 108 ft. broad. Each of the 24 columns is 37 ft. high and 17¾ ft. in circumference. The roofing-slabs are from 22 to 26 ft. in length and 6½ ft. wide.

We learn from one of the inscriptions that the temple was built by Thothmes III. (*XVIIIth Dyn.*); and as there is a stone on the shore with the cartouches of Ramses II. (*XIXth Dyn.*), it would seem that he built here also. The rebuilding of the present hypostyle was begun by Ptolemy Philometor. The other royal builders, however, were Roman emperors. Above the entrance is the dedication inscription of Tiberius and Vespasian, and we further find the cartouches of Titus (on the abacus), Domitian (on the lower side of the main architrave), Nerva and Trajan (on the columns), Hadrian, Antoninus Pius, Marcus Aurelius and Commodus (on the external wall), Septimius Sevērus, Caracalla and Geta (on the N. and S. walls), Julius Philippus (on the l. side of the rear-wall), and Decius (at the foot of the rear-wall), the last emperor's name found in hieroglyphs. The temple was dedicated to the ram-headed Khnem, who was associated with Isis-Neith (the Athêna of Strabo) under the special name of Nebuut, and a peculiar form of the young Horus, called Hirka (or Kahi) Renp. On the rear-wall, Khnem is conjoined with the latus fish, from which the Greek name of Latopolis was derived. On the ceiling is a zodiac, similar to that of Dendera; and upon the pilasters, on either side of the front row of columns are several lines of hieroglyphs, which are interesting from their containing a calendar of festivals. The capitals of the pillars are very striking. It is to be hoped that the whole of the temple will be cleared out at some future time.

Extensive mounds sufficiently prove the size and consequence of the ancient Latopolis; but no remains are now visible, except the portico of the temple and the remains of a stone quay on the E. side. Many of the stones of the quay have been taken from older buildings, and on one are the cartouches of Marcus Aurelius. Mr. Bankes found here a Greek inscription recording its erection. At the N. end of the town is the palace of Mohammed Ali, now a Government school.

Wansleb mentions the tombs of Christian martyrs who were buried near Esna, and are believed to have been put to death during the persecutions of Diocletian. In 1895 an early subterranean church and other buildings, adorned with paintings in the Byzantine style, were discovered in the desert, ½ m. W. of the cultivated land. Three m. W. again are large tumuli of uncut stones. There is a Coptic church in the town, and the gardens of the palace are worth a visit.

Near Esna are two ancient *dêrs*. *Dêr Manaos wa Shenûdî*, 3 m. S.,

on the edge of the desert, claims the Empress Helena as its original foundress. There are several early sepulchral inscriptions worked into the walls. One circular stone bears the Labarum and ΑΩ ΕΙΣ ΘΕΟΣ ΒΟΗΘΩΝΗ. Another reads PEBEKKA. The church is a maze of small domed chapels, and contains remains of very ancient fresco paintings with Coptic inscriptions. *Dêr Anba Mattaos*, on the N., is two hours distant; it contains nothing of any particular interest.

(*E.*) Near the village of **El-Hella,** on the opposite bank, stood the small town of *Contra-Laton*, with a small temple, the columns of which had Hathor capitals as at Dendera. It was destroyed about 1830, and only its site is now visible in the midst of a mound of burnt bricks and pottery. The builders had been Cleopatra Coccê, Ptolemy Lathyros, Marcus Aurelius, and Commodus.

The subcarbonate of soda, natron, is found in the vicinity of El-Hella. The Abâbda also bring from the eastern desert a talcose stone, called *hamr*, for which there is a great demand throughout Upper Egypt, being peculiarly adapted to the manufacture of the *birâm*, or earthen vessels for cooking, which have the power of resisting a great degree of heat, and are universally used by the peasants. It is the *lapis ollaris* of the Romans. The *hamr* is first pounded and sifted; and, after being moistened and mixed with brickdust, is fashioned with the hand, and baked in a kiln heated to a proper temperature. But the Abâbda have not yet become acquainted with the process of vitrifying their pottery, for which the Arabs were once so famous; and the glazed earthenware now used in Egypt is imported from foreign countries.

(*W.*) 7 m. above Esna are mounds of an old town, now called **Kôm el-Mera,** or *Kommir*, the Pa-Mer or "Temple of Mer" of the hieroglyphs. A colossal crown of granite and other relics of a temple exist in the village, and in the low cliffs, ½ m. W., are tombs containing the mummies of gazelles and sheep. 4 m. farther is *El-Kenân;* a short distance above which, and about 14 m. from Esna, was an ancient quay of hewn stone. Some suppose it to mark the site of *Chnubis.*

(*W.*) 3 m. beyond this, and a short distance from the river, is a ruined pyramid, called *El-Qûla.* It is built in degrees, and is composed of limestone blocks, from the rock on which it stands, of irregular form, and hewn with little care. Though in a dilapidated state, 25 tiers still remain, and its total height, now reduced to about 35 ft., may perhaps originally have exceeded 50; the base being about 60 ft. square. In 1884 Dr. Naville endeavoured, unsuccessfully, to discover the sepulchral chamber.

(*W.*) 4 m. farther is *Kôm el-ahmar*, or "the Red Mound," 2 m. W. of Monisât (821 k.). It marks the site of *Hierakonpolis*, which, as Strabo informs us, was opposite Eileithyias. In old Egyptian it was called *Nekhen*, or *Hez-nekhen*, from its "white wall," and its origin went back to prehistoric times. Adjoining the mounds is an ancient fortress of crude brick with the usual double wall, the inner one being of considerable height. It has one entrance between two towers. Five minutes to the W. is a mound full of tombs, partly excavated in the rock, partly built of crude bricks. Two of them, opened by Mr. Tylor in 1893, are of the time of Pepi I., and contain paintings, some of which are well preserved. In the sandstone cliff ½ m. W. is a row of tombs, one to the N. belonging to a certain Thoth who lived in the reign of Thothmes I. In the large *stêla* on the right-hand wall of the tomb the word *heter*, which afterwards came to signify "horse," is used in the sense of "ox." (*For a translation of the text, see Proc. of the Society of Biblical Archæology, vol. x.*) The next inscribed tomb is that of Aahmes, while the tomb furthest S. belonged to Hor-aahmes, who lived under Thothmes III. At a later date the tomb was again occupied, and the walls covered with paintings,

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in which the name of Ramses XII., the last king of the XXth Dynasty, frequently recurs. Both here and in the tombs of the Kôm (which, it may be noted, were built with brick arches) the chief deity is Akhem, the mummified hawk of Nekhen. In 1892 black stone statues of Pepi I., Usertsen II., and Amen-em-hat III. were found in the Kôm. The columns of a temple of Usertsen I., formerly observed here, no longer exist.

Opposite El-Kenân commences the region of sandstone, whose compact and even grain induced the ancient Egyptians to employ it in the erection of most of the large buildings in Upper Egypt.

(*E.*) A short distance from El-Mahamîd (818 k.) is an isolated rock, which was quarried at an early period. There are no inscriptions or *graffiti* on it, but a local legend relates that a king's daughter was once confined to the top of it in consequence of a prophecy that her father would be slain by her offspring. In spite of all precautions, however, a son was born to the princess and the prophecy fulfilled.

(*E.*) Between this and El-Kab is a small ruined temple, with the name of Thothmes III.

(*E.*) **El-Kab** (821 k., 510½ m.) is the modern name of *Eileithyias or* Ειλειθυιας πολις, "the City of Lucina," in the hieroglyphs *Nekheb.* The town was surrounded by a large crude-brick wall; and on the S. side was another enclosure, furnished with doorways of masonry, which contained the temple, and a reservoir cased with hewn stone. On the N.E. is an open space of considerable extent, also within the walls, which have several spacious inclined planes, leading to the parapet, as usual in the fortified towns of ancient Egypt.

Eileithyias was a very old city, as is shown by the names of the kings which have been found among the remains of the temple in the city. They include Usertsen I. (*XIIth Dyn.*), Ra-sekhem-uaz-taui (*XIIIth Dyn.*), Amen-hetep I. (*XVIIIth Dyn.*, with the Amen in the name erased by the disk-worshippers), Thothmes III., Hatshepsu, Amen-hetep III., Seti I., Ramses II., Ramses III. (*XIXth Dyn.*), Darius, Akoris (*XXIXth Dyn.*), and Nektanebo I. (*XXXth Dyn.*). A Hyksos sphinx, now in the Gîza Museum, was also found here in 1892. What had been left of the temple was destroyed in 1829, but a drawing of it with its six columns bearing the name of Akoris is given in *Plates illustrative of the Researches and Operations of G. Belzoni* (Murray, 1820). Mr. Somers Clarke's recent excavations (1895–96) have laid bare the foundations of the temple, and have shown that while Ramses II. made use of the ruined materials of Thothmes III., the later builders (Akoris and Nektanebo) worked up his materials, as well as those of Thothmes III., Amen-hetep III., and Ramses III., into the foundation of their new constructions. The great wall of the city, it may be added, has a circumference of 2800 yds., though it does not seem to have been continuous on the W. side, and the walls to the S.W. may have been those of a port. Two gates (E. and W.) have been found in these latter. To the S. of them are the remains of a stone quay.

The **principal ruins** in the neighbourhood of El-Kab now consist of three temples, which lie in the desert to the E. of the old city. We pass the rock-tombs (for which see later) on the left, and the village of El-Hillâl on the right, and after a walk of 2½ m. reach a small rectangular chapel, originally built by Ramses II., but restored in the Ptolemaic period, and connected with a **temple** to the left of it. This latter was built in front of a speos or tomb of the Ramesside age (a fragment of the original sepulchral inscription still remaining within it on the left of the entrance), as well as of a rock-tablet of Ramses VI. The constructor was Ptolemy Physkon (Euergetes II.), whose texts, along with those of Ptolemy Soter II., are to be read on the stuccoed walls and roof of the

speos. On the S. side the temple was provided with a staircase of 41 steps leading towards the chapel of Ramses II. It contained two main halls, together with the sanctuary, which was formed by the speos. It was dedicated to Nekhebt, the lady of Nekheb, unlike the chapel of Ramses II., which was consecrated to Thoth.

On an isolated rock ¼ m. beyond these two temples are many early *graffiti*, including the names of Teta and Pepi of the VIth Dynasty, and on a cliff ¼ m. S.E. are many more inscriptions of the same date. They show that a temple of the goddess Nekhebt existed at the "Corner of the Mountain" in the age of the VIth Dynasty, perhaps near the ancient well, with steps cut in the rock leading down into it, a little N. of the isolated rock. The rock was quarried in the age of the Old Empire, like another isolated rock, 1 m. S., on which is the name of Pepi. Half a m. E. of the rock, at a spot called Ro-anti, "the Entrance to the Mountains" in old Egyptian, and on a low plateau, is the **Temple of Amen-hetep III.**, also dedicated to Nekhebt. It consists of a single chamber supported by four columns, measuring 11 paces by 9, with a paved platform on three sides and an open area in front, 8 paces by 17, formed by columns and intercolumnar screens; to which the pylon, connected with the body of the temple by a double row of columns, forms the entrance. The subjects of the interior are mostly offerings made by King Amen-hetep to the contemplar deities; and near the door are represented this Pharaoh and his father Thothmes IV. On one of the jambs of the door the name of King Seti I. has usurped the place of his ancestor's prenomen; and beyond, on the outside wall, is a tablet of the 41st year of Ramses II., in which the fourth son of that Pharaoh, Kha-em-uas, a priest of Ptah, is attending his father in the capacity of fan-bearer.

The drawing and painting in this little temple are very good, and in some places the colour is well preserved, and the Hathor-headed columns are very complete. Amen-hetep states that it was "built of stone," and it was doubtless the successor of the temple of the Old Empire. On the ceiling at the E. end are the cartouches of Ptolemy IV. (Philopator).

On returning from this ruin, and following the bed of the valley, nearly opposite the *naos* of Ramses, the geologist may examine the numerous ponds, on whose brink is found natron, or subcarbonate of soda. Or he may continue a little beyond the temple of Amen-hetep III., and then turn to the l. down a broad valley, also filled with numerous natron ponds, which will bring him to the river near the isolated rock of El-Mahamîd, about 2 m. below the crude-brick fortress of El-Kab.

The most interesting objects at Eileithyias are the **rock-cut Tombs** in the mountain ½ m. to the N. of the ancient town, some of which date from the XIIIth Dynasty.

The third to the eastward, now closed by an iron gate, is the **Tomb** of **Aahmes**, which, from the inscription which covers it, is a most curious and interesting chronological monument. We learn from it that Aahmes, the son of Abana, was a captain of the fleet, who took a prominent part in the war waged by Aahmes I., the founder of the XVIIIth Dynasty, against the Hyksos, and assisted in the capture of their capital Avaris. He also served under the succeeding kings. The whole inscription is of great historical importance for the light which it throws on the obscure period between the end of the XIIIth and the beginning of the XVIIIth Dynasties. (Brugsch, 'History of Egypt,' New Edition, p. 112.)

Above this grotto is the **Tomb of Paheri**, a grandson of Aahmes (*reproduced by J. J. Tylor in 'The Tomb of Paheri*, 1895'). He was governor of the nome, and his family seem to have held the same office during several generations. Paheri himself was "tutor to a prince of the royal family" —Uazmes, the second son of King

Aahmes, who is represented sitting in his lap. This office also seems to have been to a certain extent hereditary in the family, as in one of the other tombs another Paheri is mentioned as having held it. The tomb is in good preservation, containing coloured drawings relating to agricultural and other occupations of the early Egyptians. The outlines of the figures and the subjects here detailed, though of inferior style, are interesting. In the first line of the agricultural scene, on the western wall, the peasants are employed in ploughing and sowing; and from the car which is seen in the field, we are to infer that the owner of the land (who is also the proprietor of the tomb) has come to overlook them at their work. In the second line they reap wheat and dûra; the distinction being pointed out by their respective heights. In the third is the carrying, and *tritura*, or treading-out the ear, which was generally performed throughout Egypt by means of oxen; and the winnowing, measuring, and housing the grain. The dûra or sorghum was not submitted to the same process as the wheat, nor was it reaped by the sickle; but after having been plucked up by the roots, was bound in sheaves, and carried to the *threshing-floor*, where, by means of a wooden beam, whose upper extremity was furnished with three or four prongs, the grain was stripped from the stalks, which were forcibly drawn through them. The text accompanying these scenes gives the song sung by the labourers as they drive the oxen, which has been periphrastically rendered by Mr. Gliddon as follows:

> "Hie along, oxen! tread the corn faster;
> The straw for yourselves, the corn for your master."

Below are the cattle, asses, pigs, and goats belonging to the deceased, which are brought to be numbered and registered by his scribes. In another part they weigh the gold, his property; and fowling and fishing scenes, the occupation of salting fish and geese, the wine-press, boats, a party of guests, the procession of the bier, and some sacred subjects occupy the remainder of the wall.

From these and other paintings, we find that the boats of that period were richly coloured and of considerable size. They were furnished with at least twelve or fourteen oars, and, besides a spacious cabin, there was sufficient room to take on board a chariot and pair of horses, which we see here represented. Such were the *painted* boats that surprised the Arabs when they invaded the country. On the opposite side, the proprietor of the tomb, seated with his wife on a handsome chair, to which a favourite monkey is tied, entertains a party of his friends; the men and women are seated apart. Music is introduced, as was customary at all Egyptian entertainments, but the only instruments here are the double pipe, clappers, and harp.

The greater part of the **remaining Tombs** are very imperfectly preserved; but some of them still present a few useful hints for the study of Egyptian chronology. One, much ruined, belonged to Ranni, who owned, it is stated, 1500 swine, while another was constructed in the time of Sebek-hetep IV. of the XIIIth Dynasty. The latest is perhaps that of Setau, priest of the goddess Nekhebt, under Ramses III.

The **Tomb of Baba**, who lived before the rise of the XVIIIth Dynasty, and in which is a reference to "a famine lasting many years," is in the hill at the back of that which contains the tombs of Captain Aahmes and Paheri. Some of the smaller tombs contained the mummies of crocodiles.

Some time before reaching Edfû the pylon of its magnificent temple can be seen towering up on the W. bank.

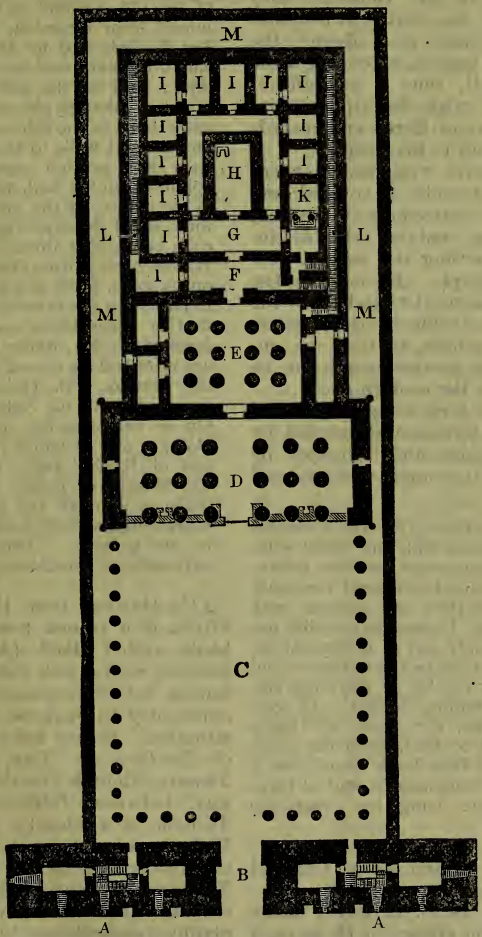
(*W.*) **Edfû** (841 k.), 522 m. (in Coptic, *Phbôou*, or *Abto;* in the hieroglyphs *Debu* or *Behutet* (?)), is the ancient *Apollinopolis Magna.* The village, of about 6000 inhabitants, is half a mile from the river-bank. Post and telegraph office 15 min. from mooring-place.

In the middle of the village stands the **Temple**, entirely surrounded by mud-huts and heaps of rubbish. It is only since 1864 that anything but the pylon has been visible. Up to that time its terraces and roofs were covered with the mud-huts of the villagers, and the inside filled with *débris* of all kinds up to the roof. To clear it out was one of the first works undertaken by M. Mariette, after his appointment as Conservator of the monuments of ancient Egypt, and Director of the excavations and researches in connection with them. As a perfect specimen of an Egyptian temple, complete in all its parts, that of Edfû stands unrivalled; for, though Dendera is as complete, so far as the actual temple is concerned, the magnificent propylon towers at Edfû, and the wall of enclosure, are quite unique. Edfû was the capital of the nome in which Set was said to have been conquered and "pierced" (*debu*) by Horus, whom the Greeks identified with their Apollo. The temple was accordingly consecrated to him, and its foundation went back to very early times. All that remains, however, of the older building is the granite *naos* of Nektanebo I. The present structure, as we learn from the inscription which runs along the external W. wall of the sanctuary (E F G), was begun by Ptolemy III. (Euergetes I.) on the 7th Epiphi (Aug. 23), B.C. 237, the great hall (E) being finished, and the *mesen* or sanctuary (H) prepared by the 7th Epiphi (Aug. 17), B.C. 212, in the reign of Ptolemy IV. (Philopator.) The next six years were spent in sculpturing the walls and erecting the doors. Then a rebellion broke out in Upper Egypt, and the temple was used as a fortress by the rebel leaders, so that the work of building was not resumed till the reign of Ptolemy VII. (Philometor). At last all was completed and the temple consecrated on the 18th of Mesorê (Sept. 10), B.C. 142, in the reign of Ptolemy IX. (Physkon). Two years later the foundation of the *Khent Hall* (D) was laid, and the roof was finished on the 18th of Mesorê (Sept. 5), B.C. 122. Other inscriptions state that the great fore-court (C) was built by Ptolemy Lathyros (Soter II.), and the wall of enclosure by Ptolemy XI. (Alexander), while the bronze gates of the pylons were set up on the 1st of Khoiak (Dec. 5), B.C. 57, in the 25th year of Ptolemy XIII. (Auletes) and Cleopatra Tryphœna.

The whole length of the temple, including the pylon and the wall of circuit, is about 450 ft. The breadth of the propylon is about 250 ft. and height 115 ft. The hollows in its outside façade were for holding the huge flagstaffs with which it was decorated.

The **Plan of the Temple of Edfû** resembles in its general features that of Dendera, and the same religious ideas and feelings which have been alluded to in the description of that temple are evident here. From the pylon (A A), which is decorated with battle scenes in imitation of those on the early Pharaonic temples, we pass through the door (B) into the *First Court* (C), called the *Court of Offerings*, surrounded on three sides by a peristyle of 32 columns. In the walls of the pylon which form the W. side of this court are two doors, each opening on a staircase of 242 steps leading to the top of the pylon. These staircases are lighted by embrasures and are divided into 14 stages, each landing-place having some small store-rooms. The **View** from the top of the pylon is very fine, and the staircase excellent. In the external walls of the pylons are four incisions for flagstaffs, which an inscription says served as lightning-conductors. The *First* or *Khent Hall* (D) has 18 columns, between the first line of which on either side of the entrance is a high stone screen. The chamber to the l. was where the king purified himself before entering the temple; that to the rt. was the *Library*, a catalogue of the books preserved in it being inscribed on the walls. The *Second* or *Festival Hall* (E) is supported by 12 columns, and has small rooms opening from it on either side and

leading to the outside passage (L). A small chamber, the *Hall of the Altar* (F), follows, communicating on either side with a staircase, of which the one on the l. goes straight up to the roof, while that on the rt. leads to numerous small chambers and passages. Then comes another small chamber (G), the *Hall of the Centre*, or of the *Repose of the*



PLAN OF THE TEMPLE OF EDFÛ.

Gods, with a room on each side, and to this succeeds the *Sanctuary* (H), called the *Chamber of the Great Throne*, in the corner of which is a magnificent monolith of grey granite. From the inscription on it we learn that it was made by Nektanebo I., of the XXXth Dynasty, to serve as a *naos* to the old temple, subsequently destroyed, and replaced by the actual

one. In this species of cage was kept the hawk, the emblem of the god Horus, who was the principal divinity of the temple. Round this are three small rooms. The inscriptions on them and the two preceding chambers show that, as at Dendera, they were used for the storing of religious utensils, offerings, &c. Round the whole of the temple, extending from the First Hall, runs a magnificent wall, covered with inscriptions, including hymns to Horus and records of grants of land to his temple.

The *Sculptures* with which every part of this temple is covered are, many of them, extremely interesting. Some of them contain valuable information respecting the ancient geography of Egypt. Others give the names of the several chambers of the temple, and their dimensions in cubits and parts of cubits, so that the ancient Egyptian measurements can be compared with the modern ones.

Close to the large temple is a small *mammisi*, or birth-house, erected by Ptolemy Physkon, and decorated by Lathyros, but it is much damaged and defaced.

Shooting.—During the winter months numerous geese, teal, and other wildfowl frequent a sort of marsh or lake to the westward of Edfû; and the sandbanks in the river are covered with aquatic birds. Unless the traveller has a boat, the only way of getting at the geese is to go out before daybreak and crouch under the lee of the large embankment, running inland. As soon as day dawns, the geese will begin flying inland to feed, from the sandbanks where they have slept, and a good many shots may be had at them as they come flying low over the embankment.

In the hill behind Edfû is an old Coptic *Dêr*.

(*W.*) Two hrs. S. of Edfû, in the desert near the village of Hassâya, a *cemetery* has been found, for the most part however of a late period, from which many *stêlæ* have come. Another portion of the cemetery exists, still further S., near the village of El-Qasa', opposite Bûêb.

(*E.*) A short distance above Edfû is *Redesîya* (850 k.), a village at which resides one of the principal shêkhs of the Abâbda Arabs, with whom arrangements may be made for visiting the *mafkat* mines on the road to Berenikê (*see* Rte. 11). At the second of the old stations on the road, 37 m. inland from Redesîya, is a **Temple of Seti I.**, dedicated to Amen. Though small, its sculptures are of a very good style; and in the hall is a curious tablet of hieroglyphs stating that Seti came here in the 9th year of his reign and caused wells to be sunk. It consists of a portico supported by four columns, and a hall, with four pillars in the centre, at the end of which are three small chambers, or rather niches, each containing three statues. Many visitors have written Greek inscriptions on its walls, most of which are *ex-votos* to Pan; but one is remarkable as being that of the soldiers quartered in the fortified station, whose thirteen names are inscribed on one of the columns of the portico. M. Golénischeff found one in Sinaitic (or Nabathean) letters. On a neighbouring rock are three *stêlæ*, in one of which Ani, "the royal son of Kush," and "Commander of the Mazai," or police, is represented, while in another the goddess Isis is represented on horseback, with a shield in the l. hand. There is also the cartouche of Amen-hetep III.

(*E.*) Halfway from Edfû to Gebel Silsila is a ruined town on the E. bank, called *Bûêb* (857 k.), once fortified with a wall flanked by round towers, not of very ancient date, and apparently throughout of Arab construction. It may have been the site of *Pa-Tmu* or *Tmu*, the ancient *Thmuis*; though this should be halfway between Edfû and Ombos. Thmuis is evidently the Tûm of Ptolemy, who places it inland, 14′ N. of Ombos, and 25′ S. of Eileithyias. The town has been partly built among some old quarries in which are hieroglyphic dedications to "Horus of Edfû," and one inscription (S. of the ruins) contains the name of Thothmes III. Half a mile N. of *Bûêb*, on the top of a hill, but invisible from the river, is another ancient fortress, now called *El-Qala'*. A good deal of the

old brick wall still remains. The rock-tomb further N. is without sculpture or inscriptions.

(*W.*) Opposite *Silwa* (870 k.), in a ravine called *Shat er-Rigâla*, Mr. Harris discovered a tablet containing the figures and names of Ra-neb-kher (Mentu-hetep III.) and Antef V. (of the *XIth Dyn.*). The deceased Seankh-ka-Ra, the last king of the same dynasty, is also represented, with a table of offerings before him. The numerous inscriptions in the valley, through which a caravan road once passed, are given in Petrie's 'Season in Egypt,' Nos. 357–496. Among them are the cartouches of Hatshepsu and Thothmes III., as well as of Amen-hetep I., Thothmes I., and Thothmes II. At the N. corner of the entrance to the ravine the name of Ra-neb-kher occurs again. Half a mile N., on the bank of the river, are some tombs and the Greek inscription: "Antôni, the Trogodyte (Τρογοδυτης), the 4th year of Hadrian." Another ½ m. to the N., starting from the N. corner of a ravine, the rocks are covered with *graffiti*, hieroglyphic, Phœnician (or rather Aramaic), and Greek. Some of the hieroglyphic *graffiti* go back to the age of the VIth Dynasty. The Greek and Aramaic inscriptions show that the spot was accounted sacred, the Aramaic texts reading: "Blessed be Abed-Nebo of Khnem," "Blessed be Augah of Isis," &c., where the expression is the same as that used of Abram in Gen. xiv. 19. Most of the Greek *graffiti* are of the Ptolemaic period, and in two of them mention is made of the "strategos" Artapatês. The *graffiti* extend N. to the village of *El-Heshân*, on the N. side of which are the remains of a quay as well as quarries with Greek inscriptions, from which we learn that in the 11th year of Antoninus "great blocks of stone" were removed from this place (then called "the Harbour") under the superintendence of the "engineer" Apollonius for the pylon of the temple of Edfû.

A mile S. of the *Shat er-Rigâla*, on the edge of a small quarry, Sayce discovered in 1893 a Lydian inscription in two lines of large letters, the only example of Lydian writing at present known.

(*W.*) About 5 m. above Bûêb the hills come down to the bank and form a sort of bluff. They are called *Gebel Abû Ghabah*. Sharp gusts of wind often render the navigation under them rather dangerous.

(*E.* and *W.*) **Gebel, or Hagar, Silsila** (*Silsilis*) (880 k., 547 m.), the "stone" or "mountain of the chain," is so called, according to an Arab tradition, from the navigation of the river at this spot having been stopped by a chain, which the jealousy of a king of the country ordered to be fastened across it. The narrowness of the river, and the appearance of a rock resembling a pillar, to which the chain was thought to have been attached, and the ancient name *Silsilis*, so similar to the Arabic *Silsila*, doubtless gave rise to the tradition. Silsilis is a Roman pronunciation of the Coptic Kholkhel ("barrier"). The old Egyptian name was Khennu, the city of Pa-Khennu probably standing on the W. bank, on the site of the modern village of El-Hammâm, which derives its name from some Roman ruins on which it is built. The kings of the XIIth Dynasty resided at Pa-Khennu, and there was a college there in the age of the XIXth and XXth Dynasties. One of the British Museum papyri warns its students against drunkenness and idleness. The city was also the headquarters of the officials who looked after the convicts who worked in the quarries.

The breadth of the Nile here is only 1095 ft. at the narrowest part.

Silsila is remarkable for the immense **Quarries** of sandstone, from which the blocks used in the greater part of the Egyptian temples were taken. They extend on both sides of the river, those on the E. bank being the most remarkable for their extent, and those on the W. for the curious grottoes and inscriptions. The dahabîya is usually moored to the W.

bank, but it is easy to row over to the other side in the *filuka*, and no one should omit to do so.

East Bank.—The most curious entrance to the vast quarries on this bank is by a long passage cut in the rock, nearly opposite the Tablet of Mer-en-Ptah mentioned below. It is not by the size and extent of the monuments of Upper Egypt alone that we are enabled to judge of the stupendous works executed by the ancient Egyptians: these quarries would suffice to prove the character they bore, were the gigantic ruins of Thebes and other cities no longer in existence; and safely may we apply the expression used by Pliny, in speaking of the porphyry quarries, to those of Silsilis: "Quantislibet molibus cædendis sufficiunt lapidicinæ." The quarries on both banks are full of demotic and more especially Greek *graffiti*, those in the quarries on the E. bank being the more numerous. Many of them are *proskynêmata*, and among them is one dated in the 16th year of Tiberius, and another in the 8th year of Claudius (written Γλαυτιος). A little above the bank are the cartouches of Apries, and to the N. of these a sphinx, which was never transported to its destination. Companion sphinxes, which however were never finished, are to be found in a quarry to the N., halfway up the cliff. In the same quarry is a small *naos* of Amen-hetep III., which was never separated from the rock out of which it was cut, and which has been partially shattered by an earthquake. It was intended for a temple of Amen, but the name and figure of Amen, and even of Amen-hetep himself, have been carefully erased by the "disk-worshippers" of his son's reign. A path leads from the quarry down into the plain on the N. On the cliff, a little to the l. of the spot where we enter the plain, is a large *stêla* of Thothmes I. A quarter of a mile S. of the quarry from which the sphinxes have been cut, but at a considerably higher level, are three chapels of Amen-hetep III. excavated in the rock and facing W. One of them is provided with a long inscription, from which we learn that it was made in the 27th year of the king's reign. If we descend to the river in a southward direction, we shall come across a *stêla* of Seti I.

West Bank.—The quarries on this side, less extensive than on the other, are remarkable for the way in which the excavations have been turned into sepulchral grottoes and chapels.

The first *Grotto* to the N. consists of a long corridor, supported by four pillars, cut in the face of the rock, on which, as well as on the interior wall, are sculptured several tablets of hieroglyphs, bearing the names of different kings. It was commenced by Hor-em-heb, the last Pharaoh of the XVIIIth Dynasty, who has here commemorated his defeat of the Kush or Ethiopians. He is represented in a car, pursuing with bended bow the flying enemy, who, being completely routed, sue for peace. He is then borne in a splendid shrine by the Egyptian chiefs, preceded by his troops, and by captives of the conquered nation, a trumpeter having given the signal for the procession to march. Other soldiers are employed in bringing the prisoners they have captured; and in another part the monarch is seen receiving the emblem of life from the god Amen-Ra.

One of the most perfect specimens of Egyptian sculpture during its best period is seen in the tableau representing Hor-em-heb as an infant suckled by a goddess. Unfortunately the paintings in this grotto are much injured by the smoke of torches, and by the fires often lighted by the sailors.

In a recess on the back wall to the rt. Se-Ptah (the last king of the XIXth Dynasty) appears with the prime minister Bai. Then comes a *stêla* of Pa-Nehas ("the Negro," the Phinehas of the Bible), dated in the 2nd year of Mer-en-Ptah I., the successor of Ramses II.; then a *stêla* of Ramses I., and an inscription which records the celebration of the festival instituted by Prince Kha-em-uas in honour of his father Ramses II. The

tablets recording the successive celebrations of the festival are dated in the 30th, 34th, 37th, and 40th years of the king's reign. Besides a sanctuary of Ramses II., the speos also contains a *stêla* of the high-priest Mâi, dated in the 3rd year of Mer-en-Ptah I., and the chapel of Pa-ur, in which Ramses II. is represented with his wife Isis-nefert and favourite daughter Bint-'Anat before Ptah and Nefer-Tum. On the second door from the l. Ramses III. (*XXth Dyn.*) is depicted with the commander of his cavalry, and inside the front wall is a hieratic inscription, dated in the 5th year of the same king, which states that 2000 workmen, 40 ships, and 4 boats were employed by Setem-heb, the superintendent of the palace, to convey stone from Silsilis for the royal tomb in the Bibân el-Molûk at Thebes.

S. of the speos is a *stêla* with the name of Ramses V. (*XXth Dyn.*), and close to it another *stêla* dated in the 21st year of Shishak I. (*XXIInd Dyn.*), which records the visit of his architect Hor-em-sat to Silsilis to quarry stones for the pylon of the Bubastide Court at Karnak. Further S. is a representation of Ramses III. before Amen, Mut and Khensu, as well as tombs, one of which contains the names of Hatshepsu and Thothmes III. Still further S. is a Greek *proskynêma* by Kleonidas, "a pilot of the Nile," to the gods Zeus and Nephôtês in the 10th year of Trajan, with the picture of a tree on one side and of a bull and a boy on the other. On a rock in the vicinity is the name of Meri-Ra, the prenomen of Pepi I., of the VIth Dynasty.

To the S. again are other *tablets and open chapels*, of very elegant form. They are ornamented with columns, having capitals resembling the bud of the lotus, surmounted by an elegant Egyptian cornice, and in general style and design they very much resemble one another. The first is of the reign of Mer-en-Ptah I., the son and successor of Ramses II. The second is that of Ramses himself, and the third is that of his father Seti I. The subjects of the two last are very similar, and their tablets date in the first year of either monarch. Each tablet contains a hymn to the Nile god.

In the *Chapel of Ramses*, the king makes offerings to Amen-Ra, Mut, and Khensu, the Theban triad; and to Ra, Ptah, and Hapi-mu (the god Nilus), and other contemplar deities, such as Sebek, Mentu, Osiris, Shu, Maât, Tefnut, Seb, Atmu, Amsu, Hathor, Thoth, Sati, and a few others, whose name and character are less certain. The headdress of the last-mentioned goddess resembles that of one of the Mexican deities, projecting and curving over at the top like an inverted bell. In the principal picture Ramses presents an offering of incense to the Theban triad, and two vases of wine to Ra, Ptah, and the god Nile, who is here treated as the other divinities of Egypt. Indeed it is remarkable that he is only represented in this manner at Silsilis. He usually bears lotus plants and water-jars, or the various productions of Egypt, among the ornamented devices at the bases of the walls in certain parts of the temples, or on the thrones of statues; and he frequently carries the emblems of the different nomes and toparchies of Egypt. Isis-nefert, the queen of Ramses II., also holds forth two sistra before a curious triad of deities: and at the base of the side walls the god Nilus is again introduced, carrying water-plants and various offerings, the produce of the irrigated land of Egypt.

Some *small tablets* occur at the side of these chapels; one of them of the time of Amen-hetep II., another of Roi the high priest of Amen under Mer-en-Ptah I., and a larger one of Ramses III. offering to Ra and Nilus.

Sebek, the deity of Ombo, with the head of a crocodile, is the presiding god of Silsilis, and his titles of Lord of Ombo and Lord of Silsilis, are frequently found alternating in the *stêlæ* of these quarries.

The particular honour paid to the god Nilus at Silsilis was perhaps connected with the transmission of the

blocks of stone by water, which were there committed to the charge of the river-god; but it may have originated in the peculiarly narrow character of the river itself in that part.

(*W.*) At **Fâres** (884 k.), to the S. of Silsilis, some coffins of burnt clay have been found, similar to a few met with at Thebes, made in the form of the body, in two parts, laced together with thongs or string. A mile and a half S., at the Kôm er-Resras, is the site of an ancient city and of a small rectangular temple, the sanctuary of which is 12 ft. by 12½ ft. The inscriptions that remain show that it was built by Domitian, and it seems to have been dedicated to Isis. The Moon-god (Aah), Orion, and Sirius are also commemorated. A quarter of a mile N. is a ruined Coptic monastery.

(*E.*) **Kôm Ombo** (907 k., 564 m.) marks the site of the ancient *Pa-Sebek* or *Nubit*, in Coptic *Mbô*. The ancient town and the more modern village which succeeded it, have both been buried beneath the sand. The **Great Temple**, that stood on an artificial platform high above the river, where however a portion of it had already been carried away by the river, was cleared of the sand, which almost entirely covered it, by M. de Morgan in 1893. It is now one of the finest and best preserved temples of Upper Egypt.

It was built on the site of an older one of the XVIIIth Dynasty, in the age of the Ptolemies. One of the texts recently brought to light gives an account of the repairs made to it by Ptolemy VII. (Philometor) and his queen Cleopatra. The inner colonnaded *Hall* was finished by Ptolemy IX. (Physkon), who also built the smaller temple (or *mammisi*) on the W., which is now almost entirely destroyed by the river. The passage which runs round three sides of the building was the work of Ptolemy XIII. (Auletes), though the completion of the adornment of its walls was due to Vespasian. The hypostyle forecourt belongs to the same Ptolemy, and it was in honour of him and his queen Cleopatra that the soldiers in the district of Ombos dedicated the temple to "Haroêris, the great god" (the elder Horus or Har-ur), and "Apollo," as we learn from a Greek inscription under the cornice of the back wall of the inner colonnaded hall. Tiberius finished the ornamentation of the forecourt, and at the back of the sanctuary (on the walls of the encircling passage) we find not only the cartouches of Ælius Antoninus (Pius), but those also of Macrinus and Diadumenus (A.D. 217). On the S. side is a small chapel, which a Greek inscription over the entrance states was erected to the goddess Aphroditê by Petronia and her children in the 7th year of Domitian, when C. Septimius Vegetus was prefect of Egypt.

The temple has the peculiarity of possessing two entrances and two parallel sanctuaries. It is, in fact, a double temple, dedicated to the two hostile principles,—of Light adored under the form of Horus, and Darkness under that of the crocodile-headed god Sebek. The appearance of the two winged disks over the entrance rather adds to the general effect. On the under surface of some of the architraves of the portico the figures have been left unfinished, and present a satisfactory specimen of the Egyptian mode of drawing them in squares, when the artists began their pictures. A similar arrangement is met with in some of the tombs at Thebes, of the time of the XVIIIth and XIXth Dynasties; from which it appears that the proportions of the human figure differed at various periods. In these last the lower leg, from the plant of the foot to the centre of the knee, occupied six squares in height, and the whole figure to the top of the head 19 squares. At Ombos and in other Ptolemaic buildings the proportions are somewhat different, and the figure (as in the earliest, or Pyramid, period) is less elongated than in the XVIIIth and XIXth Dynasties. The difference in the character of the human figure during the early Pyramid age

is rather in its breadth compared with its height; and it is remarkable that statues were then less conventional, and bore a closer resemblance to nature, than in later times.

Overlooking the river is the great platform on which stood a large stone altar approached by a flight of wooden steps. On the W. side is all that now remains of the smaller temple of Ptolemy Physkon, which seems to have been a birth-house or *mammisi*. The fowling scene on the wall should be especially noticed. From the great platform we pass into the hypostyle forecourt, and then into the colonnaded Hall and inner sanctuary. At the back are a row of unfinished *cellæ*, each dedicated to a separate divinity. On the walls of the inner hall are long and valuable calendar texts recording the festivals of the deities worshipped at Kôm Ombo and neighbouring places, such as "the lake of Geb." The walls of the encircling passage, N. and S., are ornamented with the imaginary conquests of Ptolemy Auletes, and lists of conquered nations are given in cartouches in imitation of those of the older Pharaohs. Among them are two names—Captor and Casluhet, or Casluhim—met with for the first time outside the pages of the Old Testament (Gen. x. 14). They are found in the S. passage (1st and 21st cartouches from the W.). In the N. passage is the name of Canaan (No. 14).

The sacred precincts of the temples were surrounded by a strong *Crude-brick Enclosure*, much of which still remains; but from its crumbling materials, and the quantity of sand that has accumulated about it, the buildings now appear to stand in a hollow; though, on examination, the level of the area is found not to extend below the base of the wall. On the eastern face of this enclosure was until lately a stone *Gateway*, dedicated to Sebek, the Lord of Ombos, which bore the name of Thothmes III. and of Hatshepsu. This satisfactorily proves that, though the ruins only date after the accession of the Ptolemies, there had previously existed a temple at Ombos, of an earlier epoch Other remains of the same period, with the name of Thothmes III., were to be found on the bank before the recent excavations.

The upper part of the gateway was added by a late Ptolemy, or by one of the Cæsars.

The mounds of the town and remains of houses extend considerably to the E. of this enclosure; and, to judge from their appearance, Ombos must have suffered by fire, like many other cities of Upper Egypt. Among them has been found a granite block with the cartouche of Thothmes I., "beloved of Sebek lord of Nubit," whose figure is represented upon it, as well as a scarab of the Hyksos Pharaoh "Sutekh-Apepi."

(*W.*) Opposite Kôm Ombo is a large island called Mausârîya. Sand-grouse and quail are often to be found in large numbers there. On the mainland, W. of the island, and on the edge of the desert, 1½ m. W. of the village of Sabakhayya, is a large *Kôm* consisting of tombs, mostly of the Roman period. Half a mile E. of it, in the cultivated land, is a smaller *Kôm*, the site of the temple of Contra-Ombos, now entirely destroyed.

(*E.*) At the village of Shotb (908 k.), on the edge of the desert, a Necropolis of the Roman age has been discovered.

(*E.*) Darau (912 k.) is the head-quarters of the Melekab division of the Abâbda Arabs. From this point one of the main roads leads into the Sûdân, but it is now unsafe for travellers.

Soon after passing Edfû the valley of the Nile is confined within very narrow limits, and, though slightly enlarged in the vicinity of Ombos, the mountains again approach the Nile a little farther to the S. The general features of the country begin to resemble Nubia, and this peculiarity of character is increased by the appearance of the water-wheels, which occur at short intervals, instead of the pole and bucket. Being generally protected from the sun by mats, they remind the

traveller that he has already reached a warmer climate.

On several of the heights are small towers, particularly on the W. bank; and here and there are quarries of sandstone, once worked by the ancient Egyptians. The junction of the *sandstone* and *granite* is observed about two-thirds of the way from Ombos to Aswân, in the vicinity of **El-'Atâra**; from which point the former continues at intervals to present itself over the syenite and other primitive beds, as at Aswân and in Nubia. A little N. of Aswân, 30 ft. above the level of high Nile, Mr. Willcocks, in 1892–93, discovered the bones of elephants and other animals.

(*W.*) At *Qermîla* (931 k.) there is an ancient stone quay, and a ruined Coptic monastery of large size ½ m. up the Wâdy (W.); tombs have been found in the low hills at the edge of the desert.

(*E.*) At *'Aqaba el-Kebîra* there is a road into the desert, and a rock-tomb with a Greek *graffito* by the side of it, which seems to show that the ancient name of the place was Psôkhempis.

The approach to Aswân is very picturesque. Keeping to the channel E. of the island of Elephantinê, the dahabîya runs up between islets of polished black rock, and, passing the town, moors to a sloping bank of sand just above it. At very low Nile the effect is marred by the large sand-banks at the mouth of the E. channel; and so rapidly are these increasing, that they threaten to block the way altogether before long. Even now, large boats are obliged, when the river is low, to go by the channel W. of Elephantinê, and come round by the top of the island. Steamers frequently are obliged to be moored at some distance from Aswân itself.

(*E.*) ✱**Aswân** (950 k., and 590 m. from Cairo; and about 730 m. from the Mediterranean. Rly. Stat. and P. and T. offices near the river). It is the frontier town of Egypt proper, and the capital of El-Hadûd, the most S. province of Upper Egypt. An English military commandant and a garrison are quartered here. Aswân occupies the site of the ancient Egyptian town of Sunt (the Greek Syênê, and the Coptic Suan). The cultivable land here is very limited. Prior to the Mahdist rebellion Aswân was the centre of a flourishing trade with the Sûdân and Abyssinia; the annual value of the commerce passing through the town having been estimated at 2,000,000*l.* With the death of the Khalîfa and the re-opening of the Sûdân it is expected that the trade in india-rubber, ostrich feathers, wax, horns, skins, tamarinds, ivory, &c., will rapidly revive. The population of Aswân is about 9,000, and is increasing; it is very mixed, consisting of Egyptians, Greeks, Levantines, Nubians, Bisharîn, Negroes, and a few Turks, &c. In mediæval and modern times the town has suffered greatly from the incursions of Persians, Arabs, and Turks. Aswân itself contains nothing of interest to an Egyptologist, except a ruined Ptolemaic temple and the granite quarries.

History.—Of the time when Syênê or Aswân supplied Egypt with the material for so many magnificent monuments, and its granite quarries must have swarmed with an army of workmen, few traces are left, except the names of one or two kings of the XIIth Dynasty on the rocks in the neighbourhood. The prophet Ezekiel mentions it as the southern frontier of Egypt: "From Migdol to Syene" (Ezek. xxix. 10). In the time of the Ptolemies, Syênê became famous from being considered by the astronomers of Alexandria as lying immediately under the tropic; a belief which arose from the circumstance that during the summer solstice the rays of the sun fell vertically to the bottom of a well in the town. It was on the knowledge that the sun cast no shadow at Aswân, combined with the measurement of the sun's shadow at Alexandria on the longest day, and the distance between the two places, that Eratosthenes (276–196 B.C.) based his calculations for the measurement of the earth. Search has been made for this well, but without success. Aswân was also celebrated in Ptolemaic times for the goodness of its wine. Under

the Romans, Syênê was an important frontier town. Juvenal was banished there by Domitian as a punishment for his scathing attacks upon the Roman nobles, and revenged himself for being obliged to exchange the society of Rome for the command of a cohort at the extremity of Egypt by satirising with equal impartiality the Roman soldiers and the Egyptians.

In the first ages of Christianity, Syênê was the seat of a bishopric, and there are the ruins of more than one Coptic convent in its vicinity. Arab writers describe Aswân as a flourishing town, and the story, if it be true, that, in consequence of a pest which destroyed more than 20,000 of the inhabitants, a part of the old town was abandoned for the neighbouring hills, on which the Saracens had settled, shows it to have been a place of great size. But in the latter half of the 12th cent. it suffered so severely from the depredations of the Nubians on the S., and the Bedâwîn on the N., that it was almost completely reduced to ruins; and though it rose again a little when Sultan Selîma placed a Turkish garrison there, it never became of more importance than it is at present. Many of the inhabitants of Aswân are descended from these Turkish soldiers.

Ancient Remains.—The *Burnt brick wall* projecting into the river, S. of the Aswân Hotel, is probably of Roman construction, and has apparently formed part of a bath. In one of the arches, on the N. side, is a Greek inscription, brought from some other building, relating to the rise of the Nile. There is also a stone built into the wall to the S. of this, which belonged to a nilometer, being part of a scale with 12 lines, or 11 divisions, which measure 1 ft. 3 in. They are double digits; and as the cubit consisted of 28 digits, this fragment wants three divisions, or 6 digits, of the whole cubit, which would thus have been 1 ft. 6·96 in. in length. At the upper end (but the lower, as it stands upside down in the wall) is ⲩ, the number of the cubit in demotic. This differs from the cubit of the Nilometer at Elephantinê, which measures 1 ft. 8·625 in.; but the divisions are very irregular. The average cubit at Elephantinê for the top 7 cubits is 1 ft. 8 in.

The *Saracenic wall*, whose foundation dates from the epoch of the Arab invasion by 'Amr, the lieutenant of the Khalîf Omar, still remains on the S. side of the old town, beyond which are Fort Tagûg and the numerous tombs, mostly cenotaphs, of different shêkhs or Moslem saints of Egypt.

The *Mosque* called *Gâmi' Belâd* has pointed arches, and is probably not older than A.D. 1077. The corbelling is very simple. Among the rubbish-mounds due E. of the station the foundations of a *Gate of a temple* were discovered in 1895, with the granite bases of three statues, two on one side, and the third on the other side of the approach to it. The Latin inscriptions upon them are of considerable historical importance, as they mention not only the prefects of Egypt, but also the prefects of "the camp" and the commanders of the Spanish, Ituræan and Theban cavalry. One is dedicated to Germanicus and Nerva, another to Antoninus Pius, and the third to Aurelius Verus. Leo Africanus in the 14th cent. refers to the lofty pylon of this temple.

Possibly this may have been the temple which, according to Abû Sâlih (12 cent.), contained the figure of a scorpion, "which the children are brought to touch every year on the 12th of Barmûda," in order to preserve them from scorpion-bite.

The **Environs** of the town are sandy and barren, producing little else than palms; grain, and almost every kind of provision, being brought, as in Abû'lfêda's time, from other parts of the country. But the dates still retain the reputation they enjoyed in the days of Strabo; and the palm of Ibrîm is cultivated and thrives in the climate of the First Cataract. Dates are among the principal exports of Aswân, and senna, charcoal, henna, wicker baskets, and formerly slaves from the interior, from Abyssinia and Upper Ethiopia, were sent from thence to different parts of Lower

Egypt. Various objects from the Sûdân, some of which however have been made in Europe, are to be found in the bazaar, and good Indian stuffs can be bought from the Hindu merchants near the hotel.

A pleasant ride of half an hour may be made to the *Bishârîn Village*, lying to the E. of the town, in an old Arab cemetery. Some of the Abâbdeh tribe also live there. These two Arab tribes are quite different, both in their type of face, dress, &c., from those usually met with in Egypt. Return to the town by way of the Arab Cemeteries (see p. 922).

Many of the *Inscriptions* on the granite rocks in the immediate neighbourhood of the town have been destroyed by recent improvements, but there are still several to be found. Among them is one of the time of Mer-en-Ra (*VIth Dyn.*), several of the age of the XIIth Dynasty, and one with the name of Aahmes I., the founder of the XVIIIth Dynasty.

The Ptolemaic Temple lies to the S.E. of the Rly. Stat. and to the l. of the road to Philæ. It is almost embedded in the rubbish mounds of the old city (*key with ghaffir*). Ptolemy Euergetes built it, and his successor, Philopator, decorated it. On the inner sides of the doors leading to the ante-chapel and sanctuary are hymns to Isis of Syênê, to whom the temple is dedicated. The main entrance, surmounted by a concave cornice, is now built up. On rt. jamb of the doorway, in the top register, Euergetes stands before Amen-Amsu; in the lower, he is sacrificing to Hathor. On the l. jamb—top register—the same king presents a figure of Maāt to Amen; lower register, he presents milk to a goddess. *To the rt. of the lintel* Euergetes offers a sacrifice to Osiris, Isis, and Harpokhrates; he is also represented standing before Hathor and Sebek of Syênê; *to the l.* he stands before Khnemu Satit and Anukit, the cataract triad, and presents them with a figure of Maāt; he is again represented with his wife, Berenikē, standing before Isis.

Near the temple (*E.*) is an *Inscription* of the time of Khu-n-Aten, with hands from the solar disk descending to the figure of the king.

The N. Granite Quarries lie beyond the Arab cemeteries, at about 20 min. ride S.E. from the town. Notice a huge undetached block, probably intended for an *Obelisk*, which remains still *in situ* in the quarry. The fissure, which gives it the appearance of being broken, was made in it at a later period. It would have been more than 95 ft. in height, and 11 ft. 1½ in. in breadth in the largest part; but this last was to have been reduced when finished. An inclined road leads to the summit of the hill to the S.E., and on the descent at the other side was a fallen pillar (now taken away), with a Latin inscription, stating that "new quarries had been discovered in the vicinity of Philæ; that many large pilasters and columns had been hewn from them during the reigns of Sevērus and Antoninus (Caracalla), and his mother Julia Domna;" and that "this hill was under the tutelary protection of Khnemu and Satit," the deities of Elephantinê.

Between this and the river is a large sarcophagus, which, having been broken, was left in the quarry, and various other remains, such as columns, chiefly unfinished.

Besides these, several of the rocks about Aswân bear the evident appearance of having been quarried; and the marks of wedges, and the numerous tablets about this town, Elephantinê, Philæ, and Bigga, announce the removal of the blocks, and the reign of the Pharaoh by whose orders they were hewn. Many of them are of a date previous to, and after the accession of, the XVIIIth Dynasty, while others bear the names of later monarchs of the XXVIth, immediately before the invasion of Cambyses; but some merely record the victories of kings over the enemies of Egypt, or the *ex-votos* of pious visitors.

It is curious to observe in these

quarries the method adopted by the Romans for cutting off the blocks. They appear to have used wooden wedges, as in India, which, being firmly driven into holes cut to receive them, along the whole line of the stone, and saturated with water, broke it off by their equal pressure. Indeed, a trench seems to have been cut for this purpose; and the fact of the wedge-holes being frequently seen, where the stone is still unbroken, strongly confirms this conjecture.

Beyond the granite quarries is a wide valley, containing some most interesting inscriptions, dating from the XIth Dynasty to the times of the Romans. Among these is a figure of Seti I.

The S. Quarries lie about half an hour further to the S., 1½ m. N.E. of Shellâl, near where the Rly. turns westward, and contain more interesting remains than do the N. quarries. There is a *stêla* of Amen-hetep III. (on which the name of Amen and the head of the king have been carefully effaced), stating that a great image of his father, "the Sun-god of princes," had been carved out of the rocks hard by. The death of Amen-hetep III., and the accession of "the heretic king," seem to have suddenly interrupted the work. Less than ¼ m. S. is the image in question, still lying unremoved and unfinished on the ground, as well as another in a still less finished state. Between them and the *stêla* are sarcophagi, of Ptolemaic or Roman period, apparently intended for the Apis bulls of Saqqâra, which have never been detached from the granite out of which they were cut. There is a figure of Osiris 20 ft. in height carved on the top of the cliff a little further S. (called by the Arabs Ramses). Shellâl may be reached in about 20 min. from this point.

The rocks about Syênê are not, as might be expected, of syenite, but, on the contrary, consist mostly of granite, with some syenite and a little porphyry. The difference between the two former is this, that syenite is composed of felspar, quartz, and hornblende, instead of mica, or solely of felspar and quartz; and granite of felspar, quartz, and mica. According to some, the ingredients of syenite are quartz, felspar, mica, and hornblende; but the syenite of antiquity, used for statues, was really granite. Indeed, many of the rocks of Syênê contain all the four component parts; and, from their differing considerably in their proportions, afford a variety of specimens for the collection of a mineralogist.

South of the town lie the **Ancient Arab Cemeteries,** from the graves of which many interesting tombstones, engraved in the Kufic characters, have been removed to the museum in Cairo. The epitaphs usually begin—"In the name of God, the clement and merciful," and mention the name and parentage of the deceased, who is said to have died in the true faith; saying, "I bear witness that there is no deity but God alone; he has no partner; and that Mohammed is the servant and apostle of God." Some end with the date, but in others, particularly those of the earliest epochs, it occurs about the centre of the inscription. This is supposed to be the place of martyrs mentioned by Abû'lfêda. The dates vary from the 3rd to the 15th cent. of the Hijra. On the top of the hill are some mosque-like ruins which were erected to the memory of sundry Mohammedan saints. Yearly festivals are held here in their honour.

The **Rock Tombs** in the hillside opposite to Aswân are easily reached by boat, and are the "eternal habitations" of some of the great lords and officials of Elephantinê. The best preserved of the tombs are locked up. (*The key with ghaffir. Antiquities ticket required.*) Visitors land at the foot of the cliff and ascend by a winding-path. Begin from the south and proceed northwards. *Tombs* 25 and 26, a double tomb, belonging to **Mekhu** and his son **Sabna,** who took part in the construction of the pyramid of Pepi II. (*VIth Dyn.*). The entrance is remarkable, being divided by a

cross beam which forms a door with window above it. The tomb chamber of Mekhu (**No. 25**) contains 3 rows of 6 columns; immediately opposite to the entrance is a stone altar for offerings. On the walls there are representations of ploughing, reaping, harvest, and other agricultural scenes—also the deceased is seen receiving gifts. At the end of the tomb is a recessed *stêla*, with a low stone screen, and 3 steps in front of it.

The roof of Sabna's tomb (**No. 26**) is supported by two rows of 7 square pillars. Scenes from the domestic life of the deceased are depicted on the walls; he is shown fowling in the marshes with his daughters, spearing fish from a small papyrus boat, &c. (*candles required*). Outside the door of the tomb is an inscription containing the name of the King Pepi II. A double stone staircase has been cut in the rock from the river with a slide for the coffin between the steps. In the Roman period the double tomb was used as a common burial-place.

No. 28 is the **Tomb of Heq-ab**, son of Penatmai the negro and his Egyptian wife, the lady Apt, who, notwithstanding his coloured descent, attained to high rank in Egypt. The tomb though very small is full of brilliantly coloured representations of Heq-ab hunting the wild ox, gazelle, &c.

No. 31 is the next tomb of importance, and was made for **Se-Renput**, son of Sati-hetep, one of the old feudal princes of Elephantinê and governor of the cataract district. He served as a general under Usertsen I. (*XIIth Dyn.*), in his wars against Kush (or the Sûdân). In the *First Hall*, which is undecorated, are 6 square columns hewn in the living rock; a *Corridor* leads out of this in which are 3 recesses on either side, each containing a painted figure of the deceased in the form of an Osiris mummy. These are also cut out of the rock. At the end of the corridor is a small *Hall* supported on 4 square pillars, on each of which is a painted figure of the deceased. On the *End wall* is a beautifully executed representation of Se-Renput seated at a table of offerings, his son stands before him with flowers. On the rt. side of this his mother sits before a table accompanied by the deceased, and on the l. side are seen Se-Renput with his wife and son.

Then follow the three unimportant tombs of Aqu, Khui, and Khunes, containing much destroyed representations of trades, crafts, &c. Coptic monks have at some period taken possession of the two last mentioned tombs, and used them as dwellings. *Graffiti* and faint representations of painted angels or saints can still be traced on the walls.

The tomb of **Her-Khuf**, "governor of the south," though of no interest inside, contains on the outside on each side of the doorway most valuable historical inscriptions. From them we learn that along with his father Ara, Her-khuf was sent by King Mer-en-Ra (*VIth Dyn.*) "to the land of Amam (or Am, the negro tribes S. of Korosko) to discover the road to that region; the journey was performed in 7 months, and all kinds of tribute were brought back." Then he was sent a second time by himself. "I departed," he says, "by the way of Elephantinê, and visited the land of Arth (the district S. of the First Cataract on the W. bank), namely, the lands of Meskher, Terres, and Arth, in 8 months; I returned with tributes from that country in such quantities as had never been seen before. . . . When his Majesty sent me the third time to Amam, I started from the Lykopolite nome by the way of the land of Uhat (the oasis); I found the Prince of Amam, who was marching to the country of the Tamahu (Libyans) to smite the Tamahu, toward the west; then I reached the land of the Tamahu." To the rt. of this inscription, and, like it, on the external face of the wall on the right-hand side of the entrance, is another inscription which gives "a copy, authenticated by the

king, of the royal decree, dated in the 2nd year of the king's reign, the 16th day of the month Athyr, in favour of" Her-khuf. In this it is stated that in the reign of Nefer-ka-Ra (Pepi II.), Her-khuf brought the king, "from the land of the Spirits," a Danga dwarf, "who danced the dances of the god like the Danga dwarf brought by the chancellor Baurdad from the land of Punt in the reign of King Assa" (*Vth Dyn.*). The "Danga dwarf" must have belonged to one of the pigmy tribes discovered by modern travellers in Central Africa, one of which (on the Upper Juba) is still known by the name of Dongo. Notice the way Her-khuf leans on his long staff: it seems peculiar to the lords of Elephantinê.

In the tomb of **Pepi-Nekht,** a little further S., are more historical inscriptions concerning the wars of Nefer-ka-Ra (Pepi II.) against the Nubians and the tribes of the Eastern desert.

The last and by far the most interesting tomb of all is that of another **Se-Renput,** son of Set-Theni, and a local prince in the reign of Usertsen I. There is an open forecourt in front of it, which, as it contains the lower parts of 6 square pillars, must have either been roofed in or else been surrounded by a colonnade. On the right-hand side of the doorway, leading into the tomb chamber, stands the deceased, accompanied by his three sons, his dog, and his bow-bearer; above this he is seen seated with four women, while three persons, evidently playing some game, are immediately below. On the left-hand side he is seen spearing fish from a papyrus boat, upon the prow of which stands a goose, and cattle are being brought to him, while his servant, carrying his sandals, walks behind him with two dogs.

In the tomb chamber itself the walls have been painted with scenes from the life of the deceased, and from the agricultural life of his province—unfortunately these representations which are particularly interesting have been much injured.

From here it is possible to descend to the river, or else climb the hill to the ruined **Coptic Monastery,** from which a very fine view is obtained. In it is a *graffito* stating that the place was destroyed in 1173 by the expedition sent by Saladin, under his brother Shems-ed-Dulah, against Nubia, "when Marcus was archbishop of Alexandria and Theodorus bishop of Aswân." The Mohammedans penetrated as far as Îbrîm and rooted out Christianity from Nubia.

(*W.*) The ruined **Coptic Monastery of Amba Sama'ân** (*St. Simeon*) is well worth a visit. It lies at the head of a desert road which runs inland (*about half an hour's walk uphill*) from a small bay opposite to the island of Elephantinê.

Of its origin and date nothing certain is known, but it has been abandoned since the 13th cent. The surrounding wall, which is of stone surmounted by crude brick, is crumbling away. The monastery itself lies to the N., and has been strongly fortified; possibly it stands on the site of the old Roman fortress of Contra Syênê. On the first storey are a vaulted corridor—on the E. side of which is a much mutilated painting of the Christ in glory accompanied by the Archangel Michael and six apostles—and the dormitories of the monks containing six or eight beds in each. The refectory is at the N.W. angle. The second storey is arranged similarly, and the roof may be reached by a staircase at the S. angle. In the rock chapel, between the main building and the church, the body of the saint is said to have rested for some time. Notice the paintings both here and in the rock-hewn cells close by. The vestments worn by the saints in the former are interesting. The Church lies between the monastery and the surrounding wall to the S.E.: it consisted of nave, aisles, choir, and sacristies leading from the choir. The roof was vaulted. Notice the frescoes. In the nave a recess with figure of the Christ receiving the homage of two

angels; in the choir the Christ in glory between four angels.

In the immediate neighbourhood of the monastery are *Tombs*, some of which are of Pharaonic date, and from others early Coptic embroideries have been obtained.

Half a mile S. of the monastery, a little to the N.W. of a shêkh's tomb, is a *Granite Boulder* which was a sacred place of pilgrimage in the time of the XVIIIth Dynasty, as we learn from the numerous hieroglyphic inscriptions engraved upon it. On its N.E. side stood a small chapel.

A ¼ m. W. are *Granite Quarries*, to which several ancient roads lead from the sacred rock. In the Roman age some of the quarrymen were buried, in terra-cotta coffins, in the quarries at the foot of the granite rocks, with uncut stones piled above them, and their names, partly Egyptian, partly Greek and Latin, engraved on the rocks above.

The **Island of Elephantinê** is immediately opposite Aswân. It is called in Arabic *Gezîret Aswân*, and in Nubian *Sûan-Artiga*, which both mean "the Island of Aswân." By ancient authors it is always called Elephantinê, "the island of Elephants," a Greek translation of the old Egyptian name Abu. The city was more especially known as Kebh, "the place of the cataract." The ruins of the old town form a large mound, at the foot of which is a modern village; and there is another small village to the N., beyond which, at the northern point of the island, is the Savoy Hotel. The inhabitants are all Nubians, speaking the Kenûs or northern dialect of Nubia.

The only remains of the ancient Egyptian temples which once stood here are a granite gateway bearing the name of Alexander II., on which are representations of him sacrificing to Khnemu the ram-headed god of the cataract; and the foundation courses of a small temple of Trajan, which has evidently been built of material brought from some earlier edifice, as there are blocks bearing the cartouches of Thothmes III. and Seti I. Near this last temple lies the red granite top of an altar dedicated to "the great god Ammon."

There is a roughly executed statue of Mer-en-Ptah II. (*XIXth Dyn.*) lying near the gateway.

The *Quay* is of Roman date, and in the construction of it many blocks from Pharaonic monuments have been used. Among these are fragments of an important calendar of Thothmes III., as well as a large *stêla* of Ramses II., and a curious text which mentions a "Ramses lord of the city of the Libyans" (*Lebu*).

A few paces to the N. of the quay is the famous *Nilometer*, called by the natives *Mikyas*, by the side of which a saqîya has been built. It was re-discovered by Salt in 1822, and restored to use by Mahmûd Bey in 1870. It consists of a passage with 52 steps in 6 flights, opening upon the river, with marks of measurement on the walls and some Greek inscriptions. The lowest landing is reckoned 4 dir'a (216 centimetres) above the lowest water-level, the highest point marked being 17 dir'a above it. Each dir'a is divided into 6 parts and 24 kirat. The 17 dir'a correspond to 13 old Egyptian ells, each divided into 7 spans and 28 fingers, so that each ell would equal 53 centimetres. The actual water-level has a range of 16 dir'a.

At the S. end of the island are the remains of the crude brick walls of the **VIth Dynasty town**. In one place a granite boulder, over which it was built, contains a record of Khufu-ankh, a contemporary of Khufu, of the IVth Dynasty, whose granite sarcophagus from Saqqâra is now in the Gîza Museum. Immediately after the mounds are left, and at the entrance to the modern village, is a granite boulder, half buried in the ground, on which are the cartouches of Unas (*Vth Dyn.*), with the winged solar disk above, Nefer-ka-Ra (Pepi II.) (*VIth Dyn.*), Antef-aa (*XIth Dyn.*), and Ra-sehetep-ab (*XIIIth Dyn.*), and on the

opposite (W.) side, of Ra-meri (Pepi I.) written over that of an earlier king. In the mounds over the site of the old city many demotic and Greek *ostraca* have been found; they are mostly receipts for taxes and date from the time of Vespasian to Varus.

A papyrus of part of the Iliad was discovered here; and in 1896 a considerable number of fragments of hieratic papyri of the age of the VIth Dynasty were brought to light by the diggers for *sebakh*.

At the beginning of the present century there were the remains of two temples in Elephantinê, one a very interesting and perfect one, built by Amen-hetep III. at the southern end of the mounds of the old town (a little S. of the statue of Mer-en-Ptah II.), and the other belonging to Thothmes III., nearly ¼ m. to the N. of it. They were destroyed in 1822 by the Turkish governor of Aswân, in order to obtain stone for building a palace. Pictures of both temples are given by Denon and in the "Description de l'Égypte," and Rosellini made copies (still unpublished) of the inscriptions and sculptures in the temple of Amenhetep III.

The First Cataract.—All the cataracts—called by the natives *Esh-Shellâl*—are little more than a series of whirlpools, rapids and eddies, caused by the rock and rocky islands. The first cataract begins a little S. of Aswân near the island of Sehêl, and ends just N. of Philæ. During the flood Nile all but the highest rocks are under water, and then it is possible for a boat to sail upstream; but as the river falls it becomes more difficult and necessitates the use of towing ropes. Before the construction of the great reservoirs and locks at Shellâl the ascent of the cataract by dahabîya was one of those small incidents of the Nile journey which was more exciting and amusing than pleasant; as the rapid passage of the boat was more or less dependent upon excessive bakshîsh and the temper of the Reïs of the cataract. In future, when the engineering works are finished, dahabîyas will ascend the so-called cataract in comparatively untroubled waters and passing through four locks will proceed to Philæ.

The scenery of the cataract is weird and desolate, and not without a certain beauty and grandeur; and it is worth while to row about the northern end of it. There are no rapids before reaching the **Island of Sehêl**, which is interesting from the number of hieroglyphic tablets sculptured on the rocks, and should therefore be visited. Many of these inscriptions are of a very early period, and contain the names of kings of the XIIth, XIIIth, XVIIIth, and three following Dynasties. They record the passing of the Pharaohs and their officers on their expeditions to the Sûdân, and are of great historical value. The island was under the special protection of Satit, Khnemu, and Anuqit, the cataract triad. To the last were dedicated two temples, one dating from the XVIIIth Dynasty, the ruins of which lie to the S. of the island, and the other, of the time of Ptolemy Philopator, on the W. side, near the modern village of Sehêl. There is a very important Ptolemaic inscription high up on the rocks at the S.E. end of the island, which states that in the days of King Zeser (*IIIrd Dyn.*) there arose a famine of seven years' duration, in consequence of seven successive low Niles, which calamity was only removed at the earnest prayers of the king and by the rich gifts presented to the god Khnemu. Another interesting inscription states that in the time of Usertsen III. (*XIIth Dyn.*) a canal, sufficiently large to admit of the passage of warships, was cut through the opposite mainland. From other inscriptions we learn that this canal was re-opened in the reign of Thothmes III. (*XVIIIth Dyn.*).

Opposite to Sehêl is the little village of **Mahatta**, which is the place for the embarking and disembarking of the cargoes that are transhipped from the different native boats above and below the cataract.

ROUTES TO AND FROM PHILÆ.

By the **Military Railway** from Aswân to Shellâl in half an hour. Fares, 1st class, single, P.T.10; return, P.T.20. Trains leave daily at 9 A.M., returning from Shellâl at 11 A.M. and 5 P.M. The line skirts the Bishari village, which is seen on the l., then running due S. passes the granite quarries on the rt., and, crossing the old desert route, reaches the village of Shellâl.

By the **Desert Route** to Shellâl, which takes an hour and a quarter by donkey. The way lies through the old Arab cemeteries (see p. 922), due S., and a little way beyond these is the English cemetery. It is the ancient route described by Strabo. The road is strewn with blocks of granite, upon many of which are ancient Egyptian inscriptions that were carved by the quarrymen. After leaving the cemetery, the way is intercepted three times by the remains of an ancient crude brick wall that skirted and protected it. In some places it is 13 ft. high and is 6 ft. broad. There is a very fine view of Philæ as the traveller approaches the village of Shellâl.

By the **Desert and along the side of the Cataract**, which takes an hour by donkey. Start as if to go by the desert, but as soon as the English cemetery is passed strike off to the rt. towards the river until the village of Mahatta is reached. Here the road makes a slight *détour* towards the desert, but returns to the river near the Bibân esh-Shellâl, where there is a very fine view of the Nile. From this point the path follows the river through some picturesque villages; in some places it will be necessary to dismount and proceed for a very short distance on foot.

There is a ferry from Shellâl to Philæ. Return fare, P.T.5.

The pleasantest **Return journey** from Philæ to Aswân is **by the Cataracts.** A boat may be ordered from the reïs at Shellâl—the charge for one which will hold six persons is P.T.30. Owing to the works in connection with the reservoir passengers will have to tranship. It is possible either to return the whole way by water or to land at Mahatta opposite to the Island of Sehêl, and ride back to Aswân. In this case donkeys must be ordered beforehand.

Island of Philæ.—So called by the Greeks and Romans. The name is a corruption of its ancient hieroglyphic appellation *Pa-alek* or Coptic *Pilak*, which means "the place of the frontier." The Arabs call it the *Gezîret Anas el-Wogûd*, after the hero of a tale in the "One Thousand and One Nights." It is also more generally known by the natives as *Gezîret el-Birba*, or Island of the Temple. The length of the island is about 400 yards, and its breadth 140.

Philæ does not appear in Egyptian history until a comparatively late date; the earliest mention of it being during the reign of Nektanebo II. (*XXXth Dyn.*) in the 4th cent. B.C. There is but little doubt, however, that it was inhabited at an earlier date, as blocks bearing the cartouches of kings of the XXVIth Dynasty may be seen built into the columns of the hypostyle hall of the great Temple of Isis. It is a remarkable fact that Herodotos never once mentions the island in his history. The Emperor Diocletian personally visited Philæ and destroyed the fortifications, after having subdued the Nubians and Blemmyes—and under Cornelius Gallus an Ethiopian embassy was received there. In the time of Justinian the natives of Philæ became converted to Christianity, and the temples were closed, or else, as in the great hall of columns, the bas-reliefs were coated with Nile mud, and the walls and columns had Coptic crosses cut in them. A Coptic town of considerable size sprang up among the ruins at the N. end of the island, and five churches and a convent were built. When the Arabs under 'Amr Ibn el-Asi overran Egypt in the 7th cent. A.D. Philæ became Mohammedan.

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The island was dedicated to Isis, the mother goddess, but the Cataract gods and Hathor were also worshipped here. More especially was Osiris venerated; it was thought both by Egyptians and Nubians to be one of his burial-places; and an oath taken in the name of Osiris of Philæ was inviolable. It appears to have been called the "Holy Island," and to have been considered peculiarly sacred. Annual pilgrimages were made to it, but no one was allowed to land without special permission. Didoros calls it "the holiest of places." Philæ appears to have been inhabited until the close of the 18th cent., when the French under Beliard, one of Desaix's generals, besieged it, and the inhabitants fled.

Passengers are generally landed either below Pharaoh's Bed or else at the N.W. end of the island near the Roman gateway; but they should by all means begin visiting the ruins from the extreme south of the island. In this way they see to advantage the Colonnade and Pylons, and are able to grasp far more easily the position of the different temples. The most important buildings to be visited are the Temple of Nektanebo, the Colonnades, the Temple of Isis, Hadrian's Gate, the ruins at the N. end of the island, the Temple of Hathor, and "Pharaoh's Bed."

Commencing at the S. end of the island there is the small **Temple of Nektanebo II.** (15), dedicated to Isis. It is built of older foundation blocks, and the dedication inscription speaks of the temple having been enlarged and beautified by this king. It was reached by a stone staircase at the S. extremity. A high Nile seems to have carried away part of the temple soon after it was finished, and Ptolemy Philadelphos restored it, and cut his cartouche on the walls. When the present quay wall was built it was carried across the forecourt of the temple, cutting off a portion of the court and all the chambers behind—if they had not already been undermined and carried away by the Nile. Fourteen columns originally supported the roof, of which only six now remain. The capitals were a composite floral decoration, surmounted by a second square capital with Hathor heads. A continuous screen about 6 ft. high connected the columns; it was surmounted by a concave cornice crowned with Uraei. On the walls Nektanebo is seen making offerings to the gods. The dedication inscription—on the columns—states that Nektanebo built the temple to "his mother Isis, mistress of Philæ, and revered at Abaton." Two sandstone obelisks once stood at the temple gates; only the base is left of one, while the other has lost its apex.

The massive sandstone blocks forming the platform on which the temple is built have, in many instances, cracked and sunk, which has contributed to damage the building. To the E. of this temple is a broad *Stairway* leading up from the river, and beneath this is another one which is entered from the W. side of the former by a door over which, on a roof block, can be seen a Greek inscription of the date of the Emperor Marcus Aurelius. From here the visitor looks directly up the open court, enclosed by two colonnades of unequal length, towards the Great Temple of Isis, the principal building on the island.

Temple of Ar-hems-nefer (14).—At the S. end of the E. Colonnade are the remains of a temple surrounded by a high wall, of which the N. and E. sides now alone remain. On the pavement can be seen the guiding lines of the ancient masons, and by means of these a certain number of blocks have been recently replaced in their original positions. The temple was dedicated to the Ethiopian god Ar-hems-nefer, and bears the cartouches of Ptolemy IV. and V., and of the Ethiopian King Ergamenes, while the outside face of the temple and the surrounding outer wall were decorated by the Emperor Tiberius. It consisted at first of three chambers, to which a fourth was added later at

the E. end; and finally the outer wall, with a small forecourt. In Christian times the temple was completely dismantled, except the two portions of the outer wall now standing, and a Coptic church was built on the site, but no traces of this now remain except the crosses and the names of Coptic saints, which are cut upon the figures of the Egyptian gods on the N. wall.

The **Chapel of Mandulis** (12), a Nubian deity, lies to the N. of the temple of Ar-hems-nefer. It is in a ruined state.

The **East Colonnade**, with 16 columns in front and one in the line of the wall behind, is of later date, and starting from the temple of Ar-hems-nefer runs to that of Im-hetep (10). Only six of the columns at the N. end have their capitals finished, the others being only blocked out as they were received from the quarry. Behind this wall there are the foundations of three small chapels (11, 12, 13), while at the N. end is the **Temple of Im-hetep** (10), built by Ptolemy IV. and Ptolemy V., bearing a dedication-inscription in Greek over the entrance door:

ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΚΑΙ ΒΑΣΙΛΙΣΣΑ ΚΛΕΟΠΑ////////
ΘΕΟΙ ΕΠΙΦΑΝΕΙΣ ΚΑΙ ΠΤΟΛΕΜΑΙΟΣ Ο ΥΙΟΣ ΑΣΚΛΗ/////

The temple was inhabited in Coptic times, and two doorways were cut in the inner chamber. A Coptic inscription, accompanied by figures of saints, may still be traced in red paint.

In front of this temple have been placed a number of fragments of late Egyptian and Coptic work which were brought to light when the island was recently cleared.

The **W. Colonnade** begins near the Chapel of Nektanebo, and runs along the bank close to the river-wall for 100 yards. It has 32 columns, with floral capitals of different forms, no two being alike. On the roof are gold stars on a blue ground. Both here and in some of the sculptures on the walls representing Tiberius, Caligula, and Claudius, the colours are well preserved. Between the eleventh and twelfth columns a staircase leads to a postern immediately above the river-side.

On the back of the colonnade the king makes offering to the gods. Over the window at the S. end Nero presents two ut'at's—or the sacred eyes of Horus—to his "good sister Isis."

The First Pylon, consisting of two massive towers and a central gateway, is 150 ft. wide and 60 ft. high. On its exterior face, right-hand side, Ptolemy Philometor swings his battle-axe over a batch of bound prisoners, whom he has grasped by the hair; on the left-hand side stand colossal figures of Isis, Horus of Edfû, and Hathor. In the upper register, left-hand tower right side, Horus and Nephthys receive the double crown of Egypt at the hands of the king, left side the king offers incense to Isis and Harpokhrates. The pictures on the right-hand tower are the same. Near the bottom of the towers are a series of figures representing the god Nilus carrying various emblems, on which are the names of different towns and districts in Egypt. The name of Nektanebo II. is found in this pylon on the centre gateway. Two obelisks and two lions once stood in front of the pylon; one obelisk, and part of the other, were carried away by Bankes to England, and placed at Kingston House, Dorsetshire. One lion lies on the ground and the other sits on the base of the obelisk. On the l. or W. side of the gateway as we pass through it are sculptured some small figures, and a colossal one of Isis; and on the rt. or E. side is a tablet put up by the French army under Desaix to commemorate their reaching this point during the expedition to Egypt at the end of the last century. A few blocks of the stairway which led to the main gateway through the terrace in front of it can

still be seen, while to the rt. is a gateway bearing the name of Ptolemy II. which has been joined on to the more recent pylon.

Through the pylon we pass into a large *Court*, on the E. of which is a building thought to have been erected for the use of the priests, and on the W. a small temple, while another pylon closes its N. end. The portico was begun by Ptolemy Philometor, continued by his successors, and finished by Tiberius. It consists of 10 columns, and to the E. of it were several chambers, each with a door opening into it from the portico. In the southernmost of these chambers, the one next to the pylon, is a staircase leading to several rooms and on to the roof of the pylon, from which there is a magnificent *View*. The northernmost of these chambers is larger than the others, and is supposed to have been the library.

The Temple of Isis Usret (7), commemorative of the birth of Horus, is on the W. side of the court, and is surrounded by a colonnade with floral and Hathor capitals; some of the columns are unfinished. Ptolemy Euergetes decorated and perhaps added to the temple, but the cartouches of both Augustus and Tiberius occur upon the walls. The back chamber and the enclosing colonnade are both additions to the original structure. On the outside wall of the E. side is a bilingual duplicate of the famous Rosetta stone inscription: the Greek text is wanting. The interior of the temple consists of a vestibule entered from behind the pylon and three chambers. The first two chambers do not contain anything of interest; the third has two rows of bas-reliefs containing scenes from the birth of Horus in the marshes of Buto.

To the W. of this is a **Nilometer**, consisting of a stairway leading down to the river, while on the walls on either side are engraved scales for recording the height of the Nile. There are three of these scales, one on the N. wall, one on the S. wall, and one partly on one and partly on the other. The oldest is a vertical line cut in the stone with horizontal marks cut at the end of each cubit; the four upper portions are on the N. wall, and two lower ones are on the S. wall. The next, which has demotic numerals by the cubit marks, is all on the N. wall, and here each cubit has been divided into 7 palms and each palm into 4 digits; the scale is fairly well preserved, but it cannot all be seen now, since the steps which were renewed in Coptic times, probably when the third scale was cut, now cover portions of the earlier scale.

The third scale is in perfect condition and is of Coptic age; each cubit in it is divided into 14 parts. The length of the cubit varies in the different scales, and errors of division and of levelling are numerous.

The average length of the cubit of the first scale is 1 ft. 7·02 in.; of the second, 1 ft. 7·44 in.; and of the third, 1 ft. 7·68 in. There seem to have been 17 cubits originally in each scale, and the highest point of the scale is about 20–24 ins. above the high Nile level to-day.

The Second Pylon is of smaller dimensions than the first, and is only 105 ft. high and 50 ft. wide. The great gateway between the towers is approached by a very shallow stairway, with ramp on either side. The eastern tower stands on a granite bed whose face has been cut into the form of a tablet, and bears an inscription in which are mentioned large grants of land made to the temple of Isis by Philometor and Euergetes. Immediately in front of this tablet is a small ruined chapel of the Roman period. On the right-hand tower is a representation of the king offering sacrificial victims to Horus and Hathor. Above are, on the right-hand side, the king presenting a wreath to Horus and Nephthys. On the left-hand side he is pouring out a libation and offering incense to Osiris, Isis, and Horus. On the left-hand tower the representations have been chiselled

out. Notice the grooves for the festival flag-staves.

The gateway leads into the **Temple of Isis** (6), which consists of a small Open Court, a Hypostyle Hall, and a Sanctuary, preceded by 3 small halls, and with adjoining chambers.

The *Court* had originally a small covered colonnade running all round it. There was a door on each side.

The *Hypostyle Hall*, with its 8 large columns, is remarkable for the brilliancy of the colours still left upon their capitals. The walls and ceiling are covered with astronomical and other subjects, and figures of divinities. Everywhere are signs of the temple having been used for Christian services, and many Coptic crosses are cut into the walls and on the columns. Possibly this may have been the site of the church of St. Stephen, into which part of the temple was turned in the 6th cent. A.D. The *Sanctuary*—containing a monolithic shrine—with its 3 halls and surrounding chambers, requires candles to be properly seen. Under these chambers are crypts, of which the western and centre ones can be reached by a wooden ladder in the western chamber. After passing the halls a small open court is reached, used originally for sacrificial purposes; here Ptolemy Philadelphos is seen making a libation and offering incense, in front of him is an altar, and before him food and wine jars.

A staircase from the left-hand hall leads to the roof and to the exceedingly interesting **Osiris Chamber**, so-called from the walls being covered with sculptures relating to the death and resurrection of Osiris. The chamber itself is at the bottom of a narrow flight of steps. According to the ancient myth the body of the god was cut up and buried in different places. On the walls are shown the shrines containing the limbs, &c., of Osiris, each shrine being differently shaped—over each, Isis and Nephthys, "the great weepers," keep guard. He is also depicted lying among lotus buds and other marsh plants figurative of a returning life. Finally he is represented with all the scattered limbs reunited to his body, in the act of arising from his bier. Isis at his feet stretches out her arms to him and Nephthys presents to his nostrils the breath of life.

From a Greek *ex-voto* in this chamber we learn the interesting fact that the worship of Isis and Osiris was still carried on at Philæ in A.D. 453, more than 70 years after the famous edict of Theodosios abolishing the Egyptian religion. This fact may also be gathered from some of the other numerous *ex-votos* inscribed on the walls of the pylon and other parts of the temple. The ruin of the temple is attributed to Justinian.

The **Roof** should be visited as an exceedingly good bird's-eye view may be obtained northwards of the ruins of the Roman Temples and the old Coptic town.

Descending to the Hypostyle Hall, on the W. side is the **Gateway of Hadrian** (5), built on the older temenos wall of the temple, and on the walls which connected it to the main temple may be seen several incidents connected with the legend of Osiris. On the S. wall the mummy of Osiris is being carried across to the island on the back of a crocodile, above are mountains, behind which the sun appears, while above again are the sun, half-moon, and stars. On the N. wall is the rocky island of Bigga, surmounted by Mut and Horus as the vulture and the hawk, while in a cave beneath the island, guarded by a sacred snake, sits the Nile-god pouring water out of two vases, emblematic of the Egyptian belief that the Nile rose from beneath this island and flowed in two streams to the N. and S.

A few yards to the N. is a *Stairway* leading down to the water at low Nile level, which may have been intended for a nilometer, but no scales are visible in it.

To the N. of this again are the pavement and foundation blocks of the **Temple of Har-ned-iotef** (4).

The building was originally square, with 4 columns on the eastern face—a large chamber lay behind in which was placed the sanctuary, round this ran a narrow passage, off which lay 2 small rooms. A stairway of 6 steps with a gentle slope leads up to the temple. All the upper blocks, &c., have been carried away to build the Coptic church of St. Mary (2), lying a little to the N. The temple is of late date apparently, since the blocks bear the cartouches of the Emperor Decius. In the doorway of the sanctuary not only the hard granite blocks for the door-posts remain, but also the bronze plugs on which the doors turned.

The *Coptic Church* (2) near is built, as already mentioned, of the blocks of the temple of Har-ned-iotef, and presents no very striking feature. An inscription, now placed in the church at the S.W. end, records the repair of it in the year A.D. 773, and describes it as dedicated to St. Mary. Another and larger Coptic church lies to the E., in the angle of the roadway, but only the floor and the bases of the pillars remain.

A little way further on at the N.E. end of the island is a late *Roman gateway* with three arches, leading to a stairway down to the river, which was apparently at that period the principal landing-place of the island.

W. of this gateway are the remains of **The Temple erected to the Emperor Cæsar Augustus** (I.) in his 18th year (12 B.C.) by the people of Philæ and the Dodekaskhoinos under the governorship of Publius Robrius Barbarus, as the inscription on the granite architrave and the fragments of the dedication-inscription show. The walls have been cracked and fissured apparently by the earthquake shock which overthrew the granite columns. From the remains we can see what the original temple was like, and mentally reconstruct it. The columns are of red granite, and the diorite capitals are extremely well worked. It is worth remarking that in this purely Roman work the blocks of the capitals were fastened together by iron clamps run in with lead, while all Egyptian work has wooden dovetailed clamps for the same purpose.

About 30 ft. in front of it was found a trilingual inscription in Demotic, Latin, and Greek recording the suppression of a revolt against the Romans in the days of Cornelius Gallus (B.C. 29). It is of historic interest as corroborating the account given by Dio Cassius of the first prefect of Egypt.

Continuing in a south-easterly direction among the intricate ruins of old houses, we reach a *Coptic Church* (3) with semicircular apse. From here, if the main street of the old town be followed, the little **Temple of Hathor** (8) is reached. It was built by Ptolemy IX., and dedicated by him and his sister-queen Cleopatra to the goddess. Only the forecourt and one chamber now remain. The temple consisted originally of three chambers, to which a fourth was added later. The columns in the forecourt are remarkable for the grotesque representations of the god Bes, &c., on them. There is also a baboon playing on different kinds of musical instruments.

The curious *Construction of the Temenos Wall* of the great Temple of Isis is worth notice, and it is best seen on the W. side of the roadway, which passes in front of the Temple of Hathor, where the alternate sections of curved and horizontal work divided from one another by vertical joints produce a curious effect. This wall may be traced almost all round the temple, except where it has been cut away to afford space for the Temple of Har-ned-iotef.

Lying to the S. is the little Temple of Augustus and Trajan, usually called **Pharaoh's Bed** (16); it was never finished. The roof was not put on, and the high abaci above the capitals were to have been cut back into Hathor heads, since it will be seen that they project slightly beyond the architrave just as do the unfinished abaci on the N. side of the Temple of Isis Usret (7). There are reliefs cut

on the inner side of two of the screen walls which represent Trajan presenting wine to Isis and Horus, and the same emperor standing before Osiris and Isis. On the E. side is a door leading to a stone platform above the river, from which a path descends to the shore.

The N.E. end of the island is covered with the ruined *Churches and Houses of a Coptic Town.*

"These grew up round the ancient temples on the lines of an earlier village, though in later times it encroached upon them and upon the streets which crossed the island in various directions. We can still see one main street which seems to have started from the gateway (Roman?), and after some 40 metres turns southwest so far as the angle of the temenos wall of the Temple of Isis, which it follows as far as its south-east angle. Here another street from the Kiosk (Pharaoh's Bed) meets it, and perhaps led in front of the East Colonnade, though the connection between these two could not be accurately traced.

These main streets are paved with slabs of sandstone, and where they have not been encroached upon have a width of about 3 metres, while the smaller ones which intercept the village are from 1·5 metre to 2 metres only.

Starting from the Kiosk, the steps of the western gateway are no longer in position at the head of the paved main street, which leads up to the angle of the temenos wall and under the gateway of Ptolemy II., in front of the great Pylon. Here it joins the other from the gateway in front of the little temple. In the angle formed by these two streets are what appear to be some of the oldest houses of the village. They are built of cut stone for a height of about 1·5 metre, above which the walls were carried up in mud brick, of which also the arches were made, which served as ceilings to the lower rooms, and to carry the floor of the room above. The stones used are from ·18 to ·20 metre thick, and were very likely obtained from the pavement which surrounded the Temple of Isis, as the chiselled lines on the ground level course of masonry show. At this time little, if any, damage would appear to have been done to the Temple of Hathor, since no stones of it have been utilised in these houses. On leaving the Kiosk, the second room on the left bears a rude Coptic cross on the stone doorpost; the fourth is much largêr, and still contains some remains of its vaulted roof of mud brick, which carried an upper floor. They were built of sun-dried mud brick. There has been an attempt made to give additional strength by burning them *in situ*, since the walls and arched roof are burnt red from ·01 to ·02 metre from the surface, gradually passing into the unaltered mud brick; the same thing may be seen in other parts of the village. . . . Where the main street turns to the rt. and passes along the south side of the Coptic church the houses are larger and better, and in one of these, opposite the S.W. door of the church, a diorite statue of a somewhat Roman type was found built into a wall. Some 12 or 13 metres south of the corner of the road is a water tank with steps leading down into it, a drain hole for emptying it, and the remains of a small supply channel through which the water flowed and poured into the tank through a carved lion's head.

From this the street follows the quay wall, which here has a backing of mud brick, and the gateway opens into the space in front of the Temple of Cæsar Augustus. To the north of this there are only small lanes and alleys between the houses which seem to have grown up round a central building, which has been recognised by Herr L. Borchardt as a monastery somewhat similar in plan to the large one opposite to Aswân (Dêr-es-Samaan). The houses W. of this call for no very special notice, and except the street leading from the main one, already described, to the S.E. door of the Coptic church, narrow alleys alone twist about among them.

Between the colonnades one street is recognisable in front of the columns, but beyond this it is lost amongst the ruins of the Coptic houses. In the southern part of the island the general direction of the streets is west, and some of the houses adjoining them are of considerable size, especially near the back of the Eastern Colonnade, where some of those which are built of

stone show a concave laying of the courses similar to that employed in the temenos wall. This part of the island seems to have been even more dug over than the northern part, as often piles of rubbish of earlier excavations have obliterated the traces of any Coptic buildings there may have been. Fragments of Coptic and other stone work were found in many of the houses, but hardly ever in place, having been moved about as being convenient building material by the later Nubian inhabitants of the island. —H. G, LYONS.

The **Island of Bigga** lies to the W. of Philæ. It is called *Senem* in the hieroglyphs, and appears afterwards to have borne the Greek name of *Abaton*, "inaccessible," though Plutarch seems to apply that name, at least in one sense, to Philæ, when he says that "it is inaccessible and unapproachable . . . except when the priests go to crown the Tomb of Osiris." From the number of inscriptions it is evident that Bigga was from a very early period considered as a sacred place, and the presence of a red granite statue with the cartouche of Amen-hetep II. of the XVIIIth Dynasty points to the existence here of a temple of ancient date. The only building remaining is the small *Temple of Hathor* in front of the statue, built by Ptolemy Euergetes I. It was subsequently turned into a church, to which period the arch in the centre belongs. Most of the inscriptions refer to the functionaries sent to govern the land of Kush,—that is, the Greek Ethiopia, the modern Nubia. They begin from the time of the XVIIIth Dynasty. On the E. side of the island, facing Philæ, is a granite *stêla* with the name of Psammetikhos I. engraved on a rock known to the natives as "Pharaoh's Throne."

On the same side also is a rock inscription in hieroglyphs, and further N. is a Necropolis of the Roman period. On the N. shore of the island is the granite pedestal of three statues, with a bilingual inscription in Greek and demotic, stating that it had been dedicated to Isis and Horus on behalf of Ptolemy Philometor, his queen Cleopatra, and their ill-fated son Ptolemy Philopator II.

There is a capital *View* of the temple of Philæ from the high rocks at the S. end of Bigga.

When the great reservoir now in course of construction is finished, Bigga will be practically submerged.

Island of Konosso.—A projecting piece of the mainland opposite the S.E. end of Bigga becomes a separate island during the inundation, and is called Konosso. Among the inscriptions on it is a tablet with the name of a Mentu-hetep Ra-neb-taui of the XIth Dynasty, described as the conqueror of thirteen nations and the devoted servant of Amsu.

This island will also be destroyed in the making of the reservoir.

On the E. bank, opposite Philæ, are some mounds, and the remains of a *stêla* and monolith of granite; the former bearing the name of the 2nd Psammetikhos, and consecrated to Khnemu and Satit.

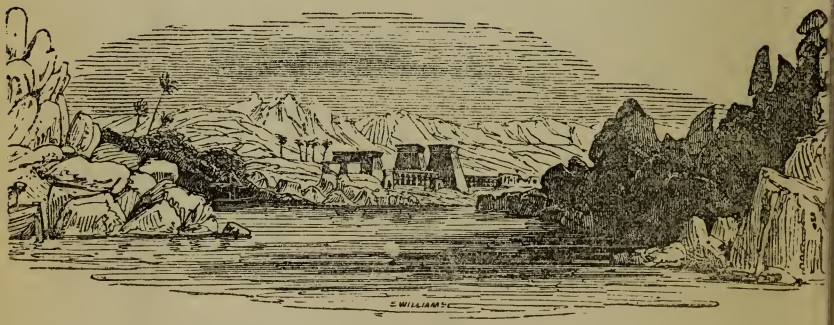
On the E. bank of the river, a little S. of the village of Shellâl, is a ruined **Mediæval Fortress** on the crest of the rocks, with square and round towers, and on the S. side is a doorway having a round arch of brick between two round towers, and leading into a court.

Here, also, are the ruins of *two large mosques*, which were originally Coptic monasteries: the southernmost one is built in great part of stones from the temples of Philæ, many of them being covered with hieroglyphs; the superstructure is chiefly bricks baked and crude. On the hill above is a *santon's* tomb, from which there is a fine view of Philæ and Bigga.

About 1 m. S. of the southernmost of the mosques, and just opposite to the island of Hessa, is an *Inscription* on a granite rock, dated in the 5th year of Mer-en-Ra of the VIth Dynasty, and stating that the chiefs of the Wawat and Arth (on either bank of the Nile southward to Korosko)

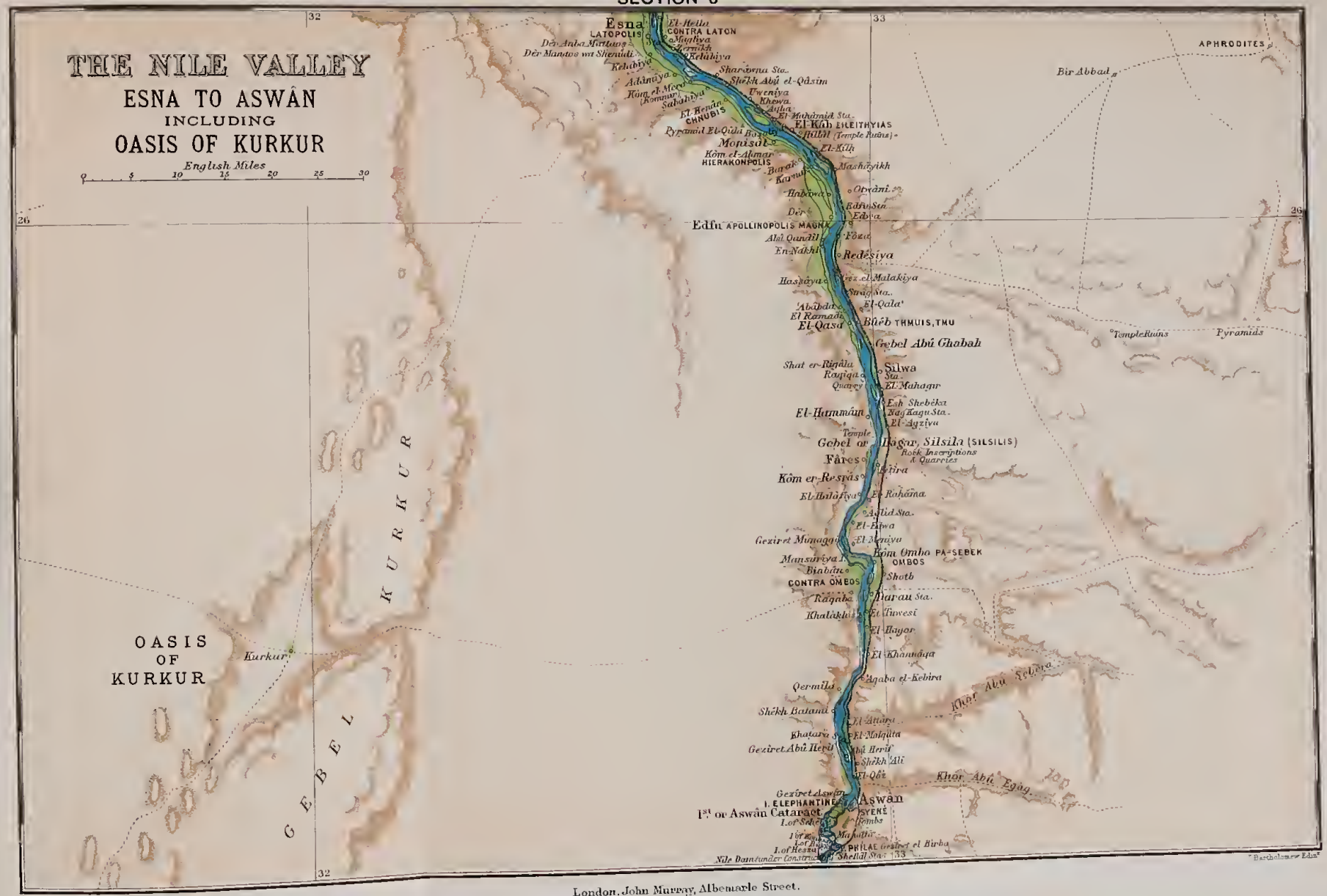
offered homage in that year to the Pharaoh in the island of Senem or Bigga.

The Reservoir.—In 1898 the Egyptian Government signed a contract with Messrs. John Aird & Co. for the construction of a great reservoir and dam at Shellâl, which will serve for the storage of water at the time of the flood Nile. The river will be "held up" here 65 ft. above its present normal level. A great masonry dyke, 150 ft. high in places, is being carried across the Bab-el-Kebîr of the First Cataract, and a canal and four locks, 200 ft. long and 30 ft. wide, will allow for the passage of traffic up and down the river. It is greatly to be regretted that the irrigation engineers appeared to find the construction of a reservoir on any other site an impossibility. The island of Philæ will practically be destroyed, and Bigga and Konosso will be almost submerged. The high water-mark will be at the level of the floor of the great Temple of Isis; the little Temple of Hathor will be completely destroyed, and so also will the Roman gateway. The Nilometer will be entirely under water. The lower parts of the wall and the columns of Nektanebo's colonnade will become coated with mud, and the wall will probably subside. Pharaoh's Bed must also gradually go, as it is not built on rock. The Coptic town will of course disappear.



PHILÆ, APPROACHING IT FROM THE CATARACTS.

SECTION 6



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SECTION X.

THE VALLEY OF THE NILE IN NUBIA FROM THE FIRST TO THE SECOND CATARACT.

NUBIA :—

PAGE
General Observations 945
The First Cataract (Philæ) to the Second Cataract (Wâdy Halfa) . 949

GENERAL OBSERVATIONS.

a. *Character of the Country.*—b. *Ancient History and Geography.*—c. *Modern Inhabitants.*

(*a*) CHARACTER OF THE COUNTRY.

We have no hesitation in advising every one who gets as far as Aswân, to continue the voyage to Wâdy Halfa. The scenery is far more beautiful than in Egypt, the climate if anything more perfect (except perhaps between Abû Simbel and Wâdy Halfa, where a strong cold north wind is often very disagreeable), and the giant statues of Abû Simbel certainly rank next in antiquarian interest to the Pyramids and the ruins of Thebes, besides being in themselves something quite unique. On the other hand, it may be said that of antiquities there is little worth seeing in Nubia by the ordinary traveller but Abû Simbel, and there is a general absence of animal life which some might find wearisome. The inhabitants are few, and, with the exception of an occasional duck, the sandbanks and borders of the river are untenanted, but some few birds are more likely to be met with in Nubia than in Egypt. Among them may be mentioned the beautiful yellow-breasted sunbird (*N. Metallica*), a species of bush-babbler (*Crateropus Acaciæ*), and the "bulbul" (*Pycnonnotus Arsinöe*). A white-winged wagtail (*M. Vidua*) is almost confined to the neighbourhood of the First Cataract, but is there plentiful. The desert hare may occasionally be met with, and patience and the assistance of a native hunter may succeed in procuring the chance of a shot at a gazelle.

Should the traveller from any cause be unable to pass the First Cataract

in the dahabîya he has hired at Cairo, he will be able to procure another one at Mahatta (see p. 933), though the latter will not be very comfortable or clean; or he may proceed from Aswân by steamer. It will take from a fortnight to three weeks to go from Philæ to Wâdy Halfa and back in a dahabîya. It only takes one week by steamer, and this gives time to see Abû Simbel and other points of interest (see p. 641).

(*b*) Ancient History and Geography.

The countries bordering the Nile south of Egypt were known to the old Egyptians by the name of *Ta Kes* (Kush). The name *Kens* is also found applied to that part nearest the Egyptian frontier. The present name of the district is El-Kenûs.

The first Pharaohs of whom there is any record as having conquered the Kushites, were the kings of the VIth Dynasty, whose example was followed by those of the XIth and XIIth. Usertsen III. built a temple at Semneh above the Second Cataract, and fixed the Egyptian frontier there. Thothmes I., of the XVIIIth Dynasty, has left a record of his triumphs over the Kushites on a rock opposite Tombos. Thothmes III. built temples at Amada, at Semna, and at Soleb. Amen-hetep III. also built at Soleb, and at Gebel Barkal near Abû Hamed. Ramses II. of the XIXth Dynasty added to this temple at Gebel Barkal, and besides the smaller rock-cut temples of Dirr and Bêt el-Wâli, the grand monument at Abû Simbel dates from his reign.

At the epoch of the XXIIIrd Dynasty we find Egypt and Kush have greatly changed places, Egypt, or at any rate the southern portion of it, having become a province of Ethiopia, a general name by which the countries on the Nile south of Egypt became afterwards generally known. This change reached its height under the XXVth Dynasty, which was composed entirely of Ethiopian sovereigns, the last of them being Tirhakah. The pyramids at Meroë may probably be referred to the Tirhakah period. In the time of Psammetikhos, Elephantinê was the border of Egypt. Under the Ptolemies the frontier was fixed at Hierasykaminos, about 80 miles S. of Syênê, and the district was called Dodekaskhoinos, from that distance equalling 12 Egyptian skhoines. Its Egyptian name was the district of the 12 *Ar*, which is mentioned in the hieroglyphic inscriptions of Philæ, Dendûr, and Dakka, where it is described as extending to the island of Takompso (Ta-qem-sât). Many temples, Kalâbsha, Dakka, &c., belong to this period.

Under the government of Cornelius Gallus, the 1st Roman prefect of Egypt, we learn from a trilingual *stêla* that an Ethiopian embassy arrived in Philæ, and the king of the Triakontaskhoinos, near Khartûm, was taken under Roman protection. In the time of the 2nd (or, according to Mommsen, the 3rd) prefect, Petronius, an expedition was undertaken against the Ethiopians in consequence of an attack made by them on the Roman garrison of Syênê, the then frontier town. Petronius penetrated to and destroyed Napata, the capital of Candace, the queen of the Ethiopians. Napata, according to Pliny, was 870 Roman miles above the Cataracts, and is supposed to be El-Barkal of the present day, where pyramids and extensive ruins denote the former existence of an important city. Gebel Barkal was called in hieroglyphs "the Sacred Mountain."

In Strabo's time, who visited Egypt during the government of Ælius Gallus, Petronius's successor, Syênê was again the frontier, the Romans having, as he observes, "confined the province of Egypt within its former limits." Philæ then belonged "in common to the Egyptians and Ethiopians."

This did not, however, prevent the Cæsars from considering Lower Ethiopia as belonging to them, or from adding to the temples already erected there.

Strabo says the Ethiopians above Syênê consisted of the Troglodytæ, Blemmyes, Nubæ, and Megabari. The Megabari and Blemmyes inhabited the eastern desert N. of Meroë, towards the frontiers of Egypt, and were under the dominion of the Ethiopians. The Ichthyophagi lived on the shore of the Red Sea; the Troglodytæ from Berenikê southwards, between it and the Nile; and the Nubæ, an African nation, were on the left bank, and independent of Ethiopia.

From Procopius we learn that in A.D. 296, in the reign of Diocletian, these Nubæ, or Nobatæ, were brought from the Oasis of El-Kharga, and given the country above Syênê on condition of their protecting Egypt against the incursions of the Blemmyes. The Blemmyes, however, succeeded in occupying the five towns of the Commilitium Romanum, making Talmis or Kalâbsha their capital, and even penetrated into the Thebaïd, where in A.D. 451 Maximinus, the general of Marcian, was forced to make a treaty with them for 100 years. But it was soon broken by the barbarians. At last, in the 6th century, the "Nubadæ" were converted to Christianity, and at Kalâbsha their King Silko, in an inscription in somewhat barbarous Greek, records his triumph over the Blemmyes. Half a century afterwards the country was conquered by the Arabs, by whose writers it has always been called *Noba*. In A.D. 969 the Nubians recovered their independence, but in 1172 they were again conquered by the brother of Saladin. Their conversion to Mohammedanism quickly followed, and the Abyssinian Church was cut off from its geographical connection with the mother Church of Alexandria. Nubia was annexed to Egypt by Ismaîl Pasha, son of Mohammed Ali, in 1821.

(*c*) Modern Inhabitants.

The country between the First and Second Cataracts forms part of the Province of Aswân, and is divided into two districts,—El-Kenûs, which extends from the First Cataract to Dirr, and Halfa, which extends from this point to the Second Cataract. The total population of the two districts is about 62,000. The inhabitants are of a different race to the Egyptians, and speak a language of their own, which is divided into three dialects. The Nubæ are lighter in colour than the negro, and darker than the Arab. They are usually called Barâbra. Many of them go to Lower Egypt as servants, but nearly always return when they have made a little money.

The character of the country above Philæ differs very much from Egypt, particularly from that part below Esna. The hills are mostly sandstone and granite, and, from their coming very near the river, frequently leave only a narrow strip of soil at the immediate bank, on which the people depend for the scanty supply of corn or other produce grown in the country. It is not therefore surprising that the Nubians are poor: though, from their limited wants and thrifty habits, they do not suffer from the miseries of poverty. The palm-tree, which there produces dates of very superior quality, is to them a great resource, both in the plentiful supply it affords for their own use, and in the profitable exportation of its fruit to Egypt, where it is highly prized, especially that of the Îbrîmî kind, the fruit of which is much larger and of better flavour than that of other palms, and the tree differs in the appearance of its leaves, which are of a finer and softer texture. The Sont, or *Mimosa Nilotica*, also furnishes articles for export, of great importance to the Nubian, in its gum, pods for tanning, and charcoal; and henna, senna, baskets, mats, and a few other things produced or made in Nubia, return a

One of the most beautiful bits of river-scenery on the Nile begins about this point. A wide reach opens out for many miles, bordered on either side with a sloping bank of bright green, whose uniformity is sometimes broken by masses of huge granite boulders. Here and there is a village with its grove of palms; and clear against the sky stands out the small ruined temple of Qartassi, perhaps the most picturesque ruin in Egypt.

(*W.*) **Qartassi**, 15 m. The *Temple* is a short distance N. of the village, to the N. of which are some rock-tombs. Only a few columns are standing. What interest it has is derived from its picturesque position. A short distance S. of the temple is a sandstone quarry, in which are one demotic and upwards of 50 Greek ex-votos. They are mostly of the time of Antoninus Pius, M. Aurelius, and Sevērus, in honour of Isis, to whom the neighbouring temple was probably dedicated. Most of them were engraved by priests of the "*Gomos*," or carriage of stones from the quarry for the construction of temples, and one of them mentions the number of stones cut by the writer for the great temple of Isis at Philæ. In the centre of the quarry is a square niche, which may once have contained a statue of the goddess; and on either side are busts in high relief, placed within recesses, and evidently, from their style, of Roman workmanship. The road by which the stones were taken from the quarry is still discernible, and some inscriptions are found on either side of it. In one of these Osiris is identified with the local god Pûrsepmûnis.

The quarry lies midway between the temple and an ancient enclosure of large hewn stones (25 min. S. of the temple), in the S.E. part of which once stood a temple of Isis, seen by Legh in 1812, when it possessed "6 beautiful columns of 3 ft. diameter." On the N. side of the enclosure, which now contains the houses of a village, is a pylon, having a few hieroglyphs, and the figure of Isis, with a head-dress surmounted by the horns and globe (on the inner side of the E. wall).

(*W.*) **Tâfa**, or **Wâdy Tâfa**, 7 m., a prettily situated village among groves of palms. Here are some more stone enclosures, but on a smaller scale than that of Qartassi, being about 22 paces by 18. The position of the stones is singular, each row presenting a crescent or concave surface to the one above it, the stones at the centre being lower than at the angles. In a length of 50 ft. the depression below the horizontal line is 1 ft. 3 in. In one enclosure are several rooms communicating with each other by doorways; but the enclosures themselves are quite unconnected, and some at a considerable distance from the rest. They are of Roman date, as the mouldings of the doorway show; but it is difficult to ascertain the use for which they were intended. The stones are rough in the centre, and smooth at the edges, as in many Roman buildings.

There are the remains of only one temple at Tâfa; they are inside the village, and are in fact used by the natives as a dwelling-house. Two of the columns of the portico are still standing. Behind the portico is a chamber, which may have been the adytum. It was converted into a church by the early Christians. On one of the walls is an almanack, supposed to be of the 4th or 5th century. Christianity, introduced in the age of Justinian, was the religion of Ethiopia till a late period (though Edrîsi considered it extinct in 1154 except in the desert), since in Wansleb's time, 1673, the churches were still entire, and only closed for the want of priests. Another temple, which was close to the river, with a flight of steps leading down between two walls to a quay, has lately disappeared. On the E. bank opposite Tâfa are the foundations of a temple.

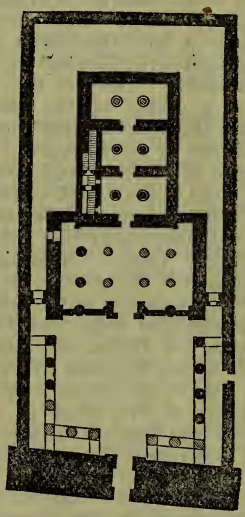
Soon after passing Tâfa the granite begins to reappear, and the scenery reminds us of Philæ and the Cataracts. Boulders of basalt appear here and there in the stream, which flows with great rapidity, and is divided into

several channels by islands, not utterly barren, however, but covered in many places with signs of cultivation. This part of the river extends for two or three miles, and is called *El-Bâb*, "the Gate," it being in fact a series of rapids on a small scale.

(*W.*) **Kalâbsha**, 6¾ miles, a village lying just above the rapids. It is the *Talmis* of the Itinerary, and possesses ruins of the largest temple in Nubia.

The *Temple of Kalâbsha* appears to have been built in the reign of Augustus; and though other Cæsars, particularly Caligula, Trajan, and Sevērus, made considerable additions to the sculptures, it was left unfinished. The stones employed in its construction had belonged to an older edifice, to which it succeeded. On the inner E. wall of the existing edifice Amen-hetep II. (*XVIIIth Dyn.*) is mentioned as one of the founders of the temple. The name of Thothmes III. is still traced on a granite statue lying near the quay before the entrance, and in the small temple in the N.E. corner of the exterior corridor we find the name of Ptolemy X. The present temple was turned into a Christian church by Epimachus, the bishop of Talmis, as we may gather from a mutilated inscription on the S. side of the entrance.

This extensive building consists of a naos, hall of columns, and court. The naos is divided into three successive chambers,—the adytum, a hall, and a third room opening on to the hall of columns, 40 ft. by 66 ft., which has twelve columns, three in depth and four in breadth, the front row united by screens on either side of the entrance. The court is surrounded on three sides with a peristyle of fourteen columns and the propylon, beyond which is a pavement, and a staircase leading to the platform of the quay that sustains the bank of the river. On each side of the court are four small chambers. The temple is surrounded by two walls of circuit, both of which are joined to the propylon. The space between them is occupied by several chambers, and at the upper extremity is a small building with columns, forming the area to a chapel hewn in the rock. On the S. side is a chapel, within which is a rock-hewn tomb furnished with *loculi*. At the N.E. corner is also a small chapel, which belonged to the original temple, and is anterior to the buildings about it; and to the N. are another enclosure of considerable extent, connected with the outer wall, and two detached doorways. In some parts of the temple the colours are still exceedingly bright, which is probably due to the Christians, who, by covering over the sculp-



KALÂBSHA.

tures, paintings, and hieroglyphs with plaster, were the unconscious means of preserving much that is interesting. But the sculptures throughout the temple are of very inferior style; nor could the richness of gilding that once covered those at the entrances of the first chambers of the naos have compensated for the deficiency of their execution. Its extent, however, claims for it a conspicuous place among the largest monuments dedicated to the deities of Egypt. Mandulis, or, according to the Egyptian pronuncia-

tion, Maluli, or Meruli, was the deity of Talmis, and it is in his honour that the greater part of the numerous Greek ex-votos in the great court are inscribed by their pious writers. The most interesting of these inscriptions is that of "Silko, king of the Nubadæ and of all the Ethiopians," which records his several defeats of the Blemmyes, who had made Talmis their capital. The inscription, which is of the 6th century and in barbaric Greek, is on the N. side of the W. wall of the great court. Attached to it is a picture of Silko on horseback in Roman dress, receiving a wreath from a winged Victory. On the nearest column is a long inscription in the still undeciphered Meroitic or Ethiopian Demotic. One of the Greek texts is a decree of the Governor Aurelius Besarion (A.D. 250), ordering the removal of swine from the sacred precincts of Talmis, and over the second door in the S. wall is a curious Neo-Platonic hymn, referring to Mandulis and his twin-brother Breith, in 34 Sotadaic verses. Mandulis was identified with Horus, who, on the S. side of the entrance to the portico, is further identified with "the Pharaoh of Senem," or Bigga, and stands by the side of the Emperor Trajan. On the S. side of the great court is an inscription of five lines in cursive Latin—a rare form of writing—dated in the 12th year of Nerva Trajan.

A short distance from the temple, towards the N.W., are the sandstone *Quarries*, from which the stone used in building its walls was taken; they contain two Christian epitaphs with the pagan ending, "Grieve not; no one is immortal"; and on the hill behind are found the scattered bones of mummies, and in the village are the remains of walls.

The ancient town stood N. and S. of the temple, and extended along the hill towards the Bêt el-Walî, which is strewed with bricks and broken pottery.

(*W.*) **Bêt el-Walî.**—It is not without considerable satisfaction that the Egyptian antiquary turns from the coarse sculptures of the Roman era to the chaste and elegant designs of a Pharaonic age which are met with in the sculptures of Ramses II. (*XIXth Dyn.*) at the *Bêt el-Walî*, "the House of the Saint," a small but interesting rock-cut temple, and dedicated to Amen-Ra, with Khnemu, and Anuqit. It consists of a small inner chamber or adytum; a hall supported by two polygonal columns of very ancient style, which call to mind the simplicity of the Greek Doric; and an area in front. At the upper end of the hall are two niches, each containing three sitting figures in high relief; and on the walls of the area, outside the hall, are sculptured the victories of Ramses; casts of which are in the British Museum.

The sculptures relate to the wars of this Pharaoh against the Kush or Ethiopians, and the Tahennu or Libyans, who, having been previously reduced by the Egyptian monarchs and made tributary to them, rebelled about this period, and were reconquered by Seti I. and Ramses II. On the rt.-hand wall the monarch, seated on a throne under a canopy or shrine, receives the offerings brought by the conquered Ethiopians, preceded by the Prince of Kush, Amen-em-apt, and introduced by the eldest son of the conqueror, Amen-her-unamef. Rings and bags of gold, leopard-skins, rich thrones, flabella, elephants' teeth, ostrich eggs, and other objects, are among the presents placed before him; and a deputation of Ethiopians advances, bringing a lion, oryx, oxen, and gazelles. The lower line commences with some Egyptian chiefs, who are followed by the prince of Kush and other Ethiopians, bringing plants of their country, skins, apes, a camelopard, and other animals. Beyond this is represented the battle and defeat of the enemy. Ramses, mounted in his car, is attended by his charioteer, who urges the horses to their full speed. The king discharges his arrows on the disorderly troops of the enemy, who betake themselves to the woods. At the upper end of

the picture a wounded chief is taken home by his companions. One of his children throws dust on its head in token of sorrow, and another runs to announce the sad news to its mother, who is employed in cooking at a fire lighted on the ground.

On the opposite wall is the war against the Tahennu. At the upper end, which is in reality the termination of the picture, Ramses is seated on a throne, at whose base is crouched a lion, his companion in battle. His son, Amen-her-unamef, brings into his presence a group of prisoners of that nation; and in the lower compartment is a deputation of Egyptian chiefs. Beyond this, the conqueror engages in single combat with one of the enemy's generals, and slays him with his sword, in the presence of his son and other Egyptian officers; and the next compartment represents him in his car, in the heat of the action, overtaking the leader of the hostile army, whom he also despatches with his sword. The enemy then fly in all directions to their fortified town, which the king advances to besiege. Some sue for peace; while his son, forcing the gates, strikes terror into the few who resist. Then trampling on the prostrate foe, Ramses seizes and slays their chiefs; and several others are brought in fetters before him by his son.

Much henna is grown here. The pounded leaves are exported to Egypt, and are used for dyeing the nails and fingers of women red. It is the κυπρος of the Greeks; and the "cluster of camphire" (kuphr) in Solomon's Song, i. 13, is translated in the LXX. "βοτρυς κυπρου." It is, perhaps, alluded to in Deut. xxi. 12, though our translation has "*pare* her nails." It is the *Lawsonia spinosa et inermis* of Linnæus.

After passing Kalâbsha, the hills shut in the river closely on both sides, and hardly a strip of cultivation relieves the bare and arid monotony of the scene. Here and there are to be seen jetties of loose stones, intended to turn the force of the current, and prevent it washing away what little soil there is. At *Abû Hor* is a stone quay of the Roman age, with some stones with hieroglyphs. A short distance further on the hills recede, and the scenery is less drear.

(*W.*) **Dendûr**, 13 m.—The *Temple of Dendûr* stands just within the tropic. It consists of a portico with two columns in front, two inner chambers, and the adytum: at the end of which is a tablet, with the figure of a goddess, apparently Isis. In front of the portico is a pylon, opening on an area enclosed by a low wall, and facing towards the river; and behind the temple is a small grotto excavated in the sandstone rock. It has the Egyptian cornice over the door, and before it is an entrance-passage built of stone.

The sculptures are probably of the time of Augustus. The inscriptions commemorate a number of native gods, who seem to have been deified Ethiopian princes. The Roman emperor, or "Pharaoh in Senem," stands before Petisis and Pa-Hor, the sons of the dead Qupar, as well as before the deified Ar-nem-nefer. Petisis is called Pe-shi, "the serpent" (of good fortune), and "prince of Sanui" ("the city of the two divine brothers"), or Dendûr. Among the ruins of the town, N. of the temple, is the image of the god (perhaps Qupar) which once stood in the sanctuary. It represents an Ethiopian king. On the E. wall of the platform of the temple the stones are covered with signs which may be masons' marks. On the E. side of the S. wall of the sanctuary is an important Coptic inscription, stating that the monk Abraham had "planted the cross" there during the reign of the Nubian king, Eirpanome, when Joseph was exarch of Talmis (Kalâbsha) and Theodoros (A.D. 577) bishop of Philæ. In the sanctuary the two lions face to face at the feet of the central columns should be noticed.

(*E.*) The ruined mediæval town of **Sabagûra**, nearly opposite Gerf Hussên, occupies the summit and slope of

a hill, near the river, and is famous for the resistance made there by a desperate Nubian chief against the troops of Ibrâhîm Pasha.

(*W.*) **Gerf Hussên**, 9 m., opposite the village of *Kirsh*, the ancient *Tutzis*, in Coptic *Thosh*, but from being under the special protection of Ptah, the deity of the place, it was called by the Egyptians *Pa-Ptah*, or "the Abode of Ptah." *Thosh* comes from the Egyptian name of the district, Ta-uaz-t, or "Greenland."

The *Temple* is of the time of Ramses II., entirely excavated in the rock, except the portico or area in front. At the upper end of the adytum are four sitting figures in high relief. Three similar statues occur in each of the niches of the great hall, and in the two others within the area. This area had a row of four Osiride figures on either side, and four columns in front, but little now remains of the wall that enclosed it; and the total depth of the excavated part does not exceed 130 ft. The Osiride figures in the hall are very badly executed, ill according with the sculpture of the second Ramses; nor are the statues of the sanctuary of a style worthy of that era. An avenue of sphinxes once led from the temple to the river.

On the W. bank, opposite *Qastamna*, are the remains of a large fortress and temple of the age of the XVIIIth Dynasty.

(*W.*) **Dakka**, 10½ m., is the *Pselcis* of the Itinerary of Pliny and of Ptolemy. In hieroglyphs the name is written Pa-Selket, "the (temple) of the scorpion-goddess Selk." Strabo, who calls it *Pselchê*, says it was an Ethiopian city in his time; the Romans having given up all the places south of Philæ and the Cataracts, the natural frontier of Egypt. It was here that Petronius (in A.D. 23) defeated the generals of Candacê, and then, having taken the city, advanced to Primis (Prêmnis) and to Napata, the capital of the Ethiopian queen. Strabo mentions an island at this spot, in which many of the routed enemy, swimming across the river, took refuge, until they were made prisoners by the Romans, who crossed over in boats and rafts.

The *Temple* was founded by Arq-Amen, an Ethiopian king, on the site of an older one which went back to the time of the XIIth Dynasty, as a stone with the name of Amen-em-hat I. has been found here. On other stones are the names of Thothmes III. and Seti I. The existing edifice was added to and decorated by the Ptolemies and Cæsars. The oldest part is the central chamber (with the doorway in front of it), which bears the name of the Ethiopian monarch, and was the original adytum.

Arq-Amen is the Ergamenes of Diodoros, who, according to the Greek historian, was the first to put an end to the power of the priests in Ethiopia; and when, in accordance with the prerogative they claimed, they sent him a message from the gods ordering him to die, he not only declined to obey, but ordered the priests themselves to be slaughtered. That he failed not, however, to do honour to the gods is shown by the representations of him here presenting offerings to the different deities of the temple. Over one of the side doors he is styled "Son of Khnemu and Osiris, born of Sati and Osiris, nursed by Anuqit and Nephthys."

The temple was dedicated to Thoth of Penubo or Hiera Sykaminos, called Hermês Pautnûphis and Hermês Trismegistos in the Greek inscriptions; but various other deities are commemorated, including the Ethiopian Ar-hem-nefer, "the great god, the lord of Abaton." Arq-Amen declares that Isis of Abaton and Philæ had given him the land of Kensi, or Nubia, "even the district of Dodekaskhoinos (the 12 *Ar*) from Syênê (*Sunnu*) to Takompso." On the W. side of his sanctuary is a staircase leading to the roof, and on the E. side a *cella* of the Roman age, on the wall of which are the two lions of Shu face to face, and above them Tefnut as the lion of the south in the holy

island of Philæ. At the N. end of the sanctuary Ptolemy Philopator built a pylon, commemorating on its doorway his wife Arsinoë, as well as Philadelphos, Euergetes I., and their queens. This building became a *sekos* when Ptolemy Physkon added a pronaos (24½ ft. by 27 ft.) and gateway, on the frieze of which is a mutilated Greek inscription, from which we learn that it was dedicated in the 35th year of the king's reign. From this a paved path (40 ft.) led to the massive pylons, each of which has a staircase of 93 steps leading to the roof. Numerous Greek, Demotic, and Latin inscriptions are engraved upon them. In the Roman age a chamber was attached to the rear (S.) of the sanctuary of the Arq-Amen, the dado of which is formed of figures of the Nile, the interior of the pronaos was decorated, and a wall built round the temple proper excluding the pylons. An outer wall, connecting the pylons, was already in existence. The Per-âa, or Pharaoh, to whom the Roman work is due, must be distinguished from the "Pharaoh of Senem" (Bigga) or Horus, to whom Arq-Amen offers wine. The monolithic shrine of black granite which stood within the sanctuary is now broken. Probably this was the work of the Christians, who turned the pronaos into a church. The door of the sanctuary and other parts of the building were gilded in the Roman age by Saturninus Veteranus Aquilə. The whole temple stood on a platform of crude brick, and near it in the Roman period was a custom-house, on the site of which a good many *ostraka* have been found. The custom-house may have been built in the reign of Tiberius, since the cartouches of this emperor are found in the sanctuary of Arq-Amen, showing that it was repaired in his time. The Cleopatra whose name is also found in the sanctuary, was the wife of Arq-Amen.

(*E.*) **Kubbân,** opposite Dakka, marks the site of *Metakompso*, which, if Ptolemy is correct in placing it opposite Pselcis, must be *Contra-Pselcis.* Here there are some interesting remains of a *large crude-brick fortress*, which has some of the chief features of the Egyptian system of fortification. A lofty wall, about 15 ft. thick and more than 30 ft. high, encloses a rectangular space, surrounded by a ditch, with a scarp on one side, and a counterscarp on the other. On the N. side the wall is about 140 ft. long, and on the E. side about 220 ft. The bricks are of great size. At intervals there are square towers, but, instead of being as high as the wall, they are built like buttresses; those of the angles are placed not on the corner of the wall, but one on each side of it. This last method of building was usual even in forts with large towers. There are also the low wall in the ditch, parallel to the main wall; and the long wall, running across the ditch at right angles with the main wall to enable the besieged to rake its face. This last is on the E. side. The principal entrance was on the N., and from this a movable bridge was laid over the ditch, resting halfway on the low wall, which is of stone. At the S.W. corner is the water-gate, protected and approached by a covert way of stone, and flanked by a projecting wall. Less than ¼ m. to the S. are the ruins of a small sandstone temple, with clustered columns; and on the way to it, near the village, is a stone *stêla* of Amen-em-hat III. (*XIIth Dyn.*), now almost obliterated, mentioning his 11th year. Mr. Villiers Stuart also found a *stêla* of Thothmes III. which gives the hieroglyphic name of the place, *Baki.* On other blocks are the names of Thothmes III. (*XVIIIth Dyn.*) and Ramses II. (*XIXth Dyn.*), and on a lion-headed statue is that of Hor-em-heb (*XVIIIth Dyn.*).

The most interesting inscription is one which relates the boring by Ramses II. of a well at the gold mines of "Aqita," and the re-opening of the mines. It has been translated by Dr. S. Birch in 'Records of the Past,' viii. 75 *et seq.* Dr. Brugsch conjectures that this fortress marks the point of departure at that period

for communication with the gold mines in the Wâdy 'Olâqi (see 'Egypt under the Pharaohs,' p. 288).

E. of the fortress, in the desert, are rock-tombs, and S. is a large basin, 17 ft. 8 in. in diameter, cut in the rock.

(*W.*) At Qorti, 3½ m., the ancient *Corte.* 1 m. N. of the village was a small unadorned temple, dedicated to Isis, and a block of stone with the name of Thothmes III., now entirely destroyed. W. of the site are the traces of a large city, which may have been Takompso.

(*W.*) **Maharraqa,** 3¾ m., marks the site of *Hierasykaminos,* the limit of the Dodekaskhoinos. The remains are uninteresting in consequence of the recent fall of a large part of the temple. On a wall is a rude representation of Isis seated under the *sacred fig-tree,* and some other figures of a Roman epoch. Near it is an open court with peristyle on two sides, of the time of the Cæsars, unfinished as usual; and, as we learn from a Greek ex-voto on one of the columns, it is dedicated to Isis and Serapis. Like most of the edifices in Nubia, it has been used as a place of worship by the early Christians, and is, with the exception of Ibrîm or Primis, the last that we find of the time of the Ptolemies or Cæsars. Maharraqa is called Mauragê in Coptic, and is the Penubs of the hieroglyphic texts. The temple is sometimes called that of Ofendina, from the name of a neighbouring village.

Soon after leaving Maharraqa, the cultivated soil on the banks again narrows, and the desert comes almost to the brink of the river.

On the W. bank is the ruined Coptic town of Mehendi, the S. gate of which has been built of stones taken from an Egyptian temple.

(*W.*) **Wâdy es-Sebû'a,** 20 m., or the "Valley of the Lions," so called by the Arabs from the andro-sphinxes of the dromos that led up to the temple. This temple is of the epoch of Ramses II. It is all built of sandstone, with the exception of the adytum, which is excavated in the rock. The dromos was adorned with eight sphinxes on either side, now more or less broken and buried, and terminated by two statues with sculptured *stêlæ* at their back, still standing, as well as by two Osiride figures on either side of the pylon at the W. end of the dromos: to this succeed the two pyramidal towers of the propylon; the area, with eight Osiride figures attached to the pillars, supporting the architraves and roofs of the lateral corridors; and the interior chambers, which are generally closed by the drifted sand. On the walls of the area, near the ground, is what purports to be a list of the children of Ramses II., each with his name and title. According to this wonderful catalogue, he had 178.

The chambers, now buried under the sand, afford some curious evidence of having been used as a Christian church. Over the god whose image was carved in the adytum has been plastered a picture of St. Peter: the other paintings, however, have not been altered, and the result is that Ramses II. is now seen making offerings to a Christian saint. All these rock-hewn chambers have been thickly plastered, in order to fill up many holes and cracks that occurred, owing to the coarseness of the grain of the stone, and the hieroglyphs have been impressed in this plaster when wet. The ancient name of the place seems to have been Pa-Amen, "Temple of Amen."

Soon after passing Sebû'a, the hills close in on the E. bank, and at *Malka* the river begins to take a considerable bend. In the northern angle of this bend, where the eastern hills again fall back considerably, lies

(*E.*) **Korosko,** 12½ m., the chief town of the district. (*Post and Telegraph Offices.*) From this point the direct road lies across the desert to Abû Hamed and the Upper Nile, Berber, Sennaar, Khartûm, &c. Formerly a large amount of traffic came from the

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Sûdân into Egypt by this road; but since the wars of the last few years and the abandonment of the Sûdân, the trade has entirely ceased. It was by this road that General Gordon went to Khartûm in 1884. There is usually an Egyptian garrison at this point.

It is worth while to walk a little way inland, and climb one of the highest peaks. The view obtained will give a vivid impression of the savage sterility of this desert: barren hills rising one behind the other as far as the eye can reach, only separated by as barren valleys. The rock is sandstone, thickly covered here and there with volcanic remains.

The bend of the river still continues, and to such an extent that its course between Korosko and Dirr is S.S.E. This often detains boats for a considerable time on the way up, as it is impossible to get on if a N. wind is blowing.

(*W.*) **'Amâda**, 7½ m. Here, high up on the sandy bank, is a small but very elegant *Temple* of considerable antiquity. The names found on it are those of Usertsen III., probably the founder of the original shrine, Thothmes III., Amen-hetep II., Thothmes IV., and Seti I., who restored the building. It consists of a portico, a transverse corridor, and three inner chambers, the central one of which is the adytum. The sculptures on the walls are as remarkable for the beauty of their style as for the wonderful way in which, in many places, the colouring has been preserved. This is no doubt owing to the unintentional aid of the early Christians, who here, as in many other places, covered the sculptures with mud and mortar to conceal them from sight, and thus protected them from the ravages of time. The brick ruins near the entrance are the remains of a mosque. In the doorway is an ex-voto of Setau, Prince of Kush, in the time of Ramses II.

The existing temple was founded by Thothmes III., who dedicated it to Harmakhis and Amen-Ra, and in one picture is represented as embraced by Isis. It was completed by Amen-hetep II. and Thothmes IV., whose name is found on some of the so-called proto-Doric columns in the portico. At the rear of the adytum is a *stêla* of Amen-hetep II., in which he describes his treatment of the 7 Amorite kings, whom he captured after a revolt in the land of Takhis (Biblical Thahash) in Syria. They were carried up the Nile, bound, in the royal dahabîya, as far as Thebes, where six of them were hanged on the city wall. The seventh was taken to Napata in Ethiopia, and there hanged on the city wall in order to strike terror into the minds of "all the tribes of the Negro-land."

On the roof of the temple are the Coptic records of early Christian pilgrims; the Greek inscription with the name of Herodotos is a modern forgery.

(*E.*) **Dirr**, 4 m. A village of 1000 inhab. At the back of the town, on the edge of the desert, is a rock-cut *Temple* of no great size, the total depth being only 110 ft. It is of the time of Ramses II. (*XIXth Dyn.*), but the sculptures are not worthy of that epoch. They are now, too, very much mutilated. In the area, which contained a triple row of Osiride columns, was a battle-scene; but little now remains, except the imperfect traces of chariots and horses, and some confused figures. On the rt. of the entrance to the pronaos the king is represented, in the presence of Amen-Ra, slaying the prisoners he has taken, and accompanied by a lion; and on the opposite side the lion seizes one of the falling captives as he is held by the victorious monarch. Below, on the rt., is a procession of the royal children, headed by Amen-her-khopeshef. At the upper end of the sanctuary is a niche which contained four sitting figures.

Ra was the chief deity of the sanctuary, from whom the ancient town received the name of *Pa-Ra*, "the Abode of the Sun"; and we find that this "temple of Ramses" was also

considered under the special protection of Amen-Ra and of Thoth. Ptah likewise held a distinguished place among the contemplar gods.

S. of the temple are some rock-tombs without inscriptions, and to the N. are numerous other tombs, besides *stêlæ*. Among them is a curious representation of two dogs facing one another, attached to the tomb of a certain Anupa, as well as a tomb, approached by a staircase, near which are the name and titles of its owner in hieratic, and a niche, once containing an image of the deceased to whom offerings were made, afterwards occupied in Christian times by a picture of Christ, and now dedicated to the "Shêkh Isu," or Jesus, to whom bread and dûrra are still offered.

After leaving Dirr, the aspect of the river-banks is much less bare. The strip of soil is broader here than elsewhere in Nubia, and nowhere is it cultivated with more care. The *saqîyas* are innumerable. There is one at nearly every 100 yards; and where the banks are high, there are often two or three one above the other. The noise made by these machines, which go night and day, is something astounding. They are never greased, and turn round with one constant shrill shriek or dull groan, according as the wood is new or old.

(*E.*) On the *road* from Dirr to Ibrîm, inland, is a speos cut in the rock, called *El-Dûknesra*, S. of the village of *Ellesiya*, and opposite the *Geziret Qâti*, or *Abû-Râs* (with a ferry). From an inscription in the S.W. corner of the naos it would seem that the chapel had been founded by Usertsen III. (*XIIth Dyn.*); but it was re-made by Thothmes III., and dedicated to Horus, "lord of Mâm," with whom Anuqit and Sati were associated.

In the wall-paintings Thothmes sits between Mut and Uaz. A *stêla* on the exterior N.W. wall is dated in the 43rd year of the king's reign. The external wall of the speos and the adjacent rocks are covered with *stêlæ* and ex-votos. In one of them Prince Nahi, the Governor of the South, describes the gold, ivory, and ebony he received for Thothmes III. S. of the speos is a wâdy with uninscribed tombs.

(*W.*) Opposite the N. end of the *Gezîret Qâti* is a ruined fortress of crude brick built on a stone basement of the Roman period, between which and the river are tombs of the late Roman time excavated in the sand.

A few miles to the S., 1¼ m. inland, across the desert, from the village of Anîbeh, is an isolated rock in which has been excavated the very interesting and perfect tomb of Pen-nut, son of Heru-nefer, and Governor of the land of Wawat. On the E. part of the S. wall is a long inscription recording the gift of lands in the neighbourhood for the service of the statues of Ramses VI. in the town of 'Amat. The lands included Pa-Ra or Dirr, Maiu S. of Dirr, and Tahet, also on the E. bank of the river, and their boundaries are carefully defined. On the E. wall a prince of Kush announces to Ramses VI. the gift of Pen-nut. The other scenes depicted in the tomb are full of interest, and the colours are marvellously fresh.

S.E. of the tomb is a necropolis of the XIIth Dynasty, containing 8 *mastabas*, with pyramidal brick roofs supported on square chambers 4 ft. in height, which rested on basements of stone. The interior walls were plastered and painted with scenes of country life, but only one of the tombs has as yet been excavated.

(*E.*) Above *Anîba* three isolated peaks rise steeply from the river, on the central one of which are the ruins of *Qasr Ibrîm* (to be distinguished from the village of *Ibrîm* some miles to the N.).

(*E.*) **Qasr Ibrîm**, 13 m., is situated on a lofty cliff, commanding the river, as well as the road by land, and is the supposed site of *Primis Parva*. It contains no remains of great antiquity, except part of the ancient wall on the S. side, and a building, apparently also

of Roman date, in the interior, towards the N. side. The latter is built of stone, the lower part of large, the upper of small, blocks. Over the door is the Egyptian cornice, and a projecting slab intended for the globe and asps; and in the face of the front wall is a perpendicular recess, similar to those in Egyptian temples, for fixing the flagstaffs on festivals. In front of this is a square pit, and at its mouth lies the capital of a Corinthian column of Roman time. The blocks used in building the outer wall were taken from more ancient monuments. One of them bears the name of Taharqa, the Ethiopian king, who ruled Egypt as well as his own country, B.C. 700, and whose Ethiopian capital was Napata, now El-Barkal.

It is probable that the Romans, finding the position of Ibrîm so well adapted for the defence of their territories, stationed a garrison there as an advanced post, and that the wall is a part of their fortified works. It was in later times fixed upon by Sultan Selim as one of the places peculiarly adapted for a permanent station of the troops left by him to keep the Nubians in check; and the descendants of Sultan Selim's Turks remained there till expelled from it by the Mamelukes (or Ghûz), on their way to Shendy, in 1811. They reduced it to its present state of ruin. It is well worth climbing to the top of the hill for the sake of the *View.*

In the rock beneath Ibrîm are five interesting painted tombs, somewhat difficult of access, bearing the names of Thothmes I. and III., of Amen-hetep II., and of Ramses II., with statues in high relief at their upper end.

Starting from the S., the first is that of Nahi, governor of the South under Thothmes III., whose image is placed between those of Horus and Sati at the E. end. The second belongs to the reign of Ramses II. In it is a representation of Setau, prince of Kush. The third is of the time of Thothmes III., and the fourth belongs to that of Amen-hetep II.

On the N. side of the cliff are the site of the old Egyptian town of Mâm and an early Coptic church, and near the latter a rock-inscription recording the visit of a certain Mentu-hetep in the age of the XIth Dynasty. On the S. side are extensive Coptic potteries, and on the W. face of the next cliff to the S. of Qasr Ibrîm Sayce discovered, in 1894, an inscription of twelve lines, celebrating the victories of Seti I. in the Sûdân and Asia. At the side are three vertical lines of text in which Amen-em-apt, prince of Kush, praises Aten-Ra, and above is a figure of the Pharaoh slaying an enemy, while a two-horsed chariot is galloping away from the field of battle.

Midway between Qasr Ibrîm and Ferêg, and ½ m. N. of Ermenna, is a *stêla* at an angle of the cliff which contains a hymn of praise to Horus, lord of Mâm, by a governor of the South.

(*W.*) Opposite Ermenna is the site of a town of the Roman period, but with no remains of interest.

(*E.*) About half-way from Ibrîm to *Bostân* Wilkinson saw a mound and a *stêla*, about 6 ft. high, with hieroglyphs. Bostân is the Turkish name for "garden," and was probably given it by the soldiers of Sultan Selim.

A short way beyond it, at *Toshka* or *Tosko* (the Nubian word signifying "three"), are two reefs of rocks, stretching across the Nile, and nearly closing the passage in the month of May, when the river is low. They form a complete weir, and would be very dangerous to a boat coming down the stream without a pilot. *Toshka-el-Gharb*, where the Dervishes were defeated Aug. 3rd, 1889, is on the W. bank, seven miles distant.

After passing Tosko, the river in many places flows literally through the desert. There is no cultivation on either bank. But the aspect of the E. bank is quite different from that of the W.: bleak, black, and weird-looking, the former lacks the golden sands which brighten up the Libyan desert, and clothe its valley and hill-sides.

(*W.*) **Abû Simbel,** 34 m., the ancient Abshek, the classical *Abokkis.* Here are the most interesting remains met with in Nubia, and, except Thebes and the Pyramids, throughout the whole valley of the Nile. It has two temples hewn in the gritstone rock, both of the time of Ramses II.; which, besides their grandeur, contain highly-finished sculptures, and throw great light on the history of that conqueror.

Candles will be necessary for seeing the sculptures in these temples; but travellers should on no account allow torches to be used: not only do they blacken the sculptures, but they render the atmosphere inside the temples stifling and offensive, and if three or four parties follow one another it becomes barely possible to breathe. Magnesium lamps are the best things to use in all cases where a strong light is required for seeing the general effect. In the early part of the year the rising sun streams through the entrance of the temple and lights up the whole of it.

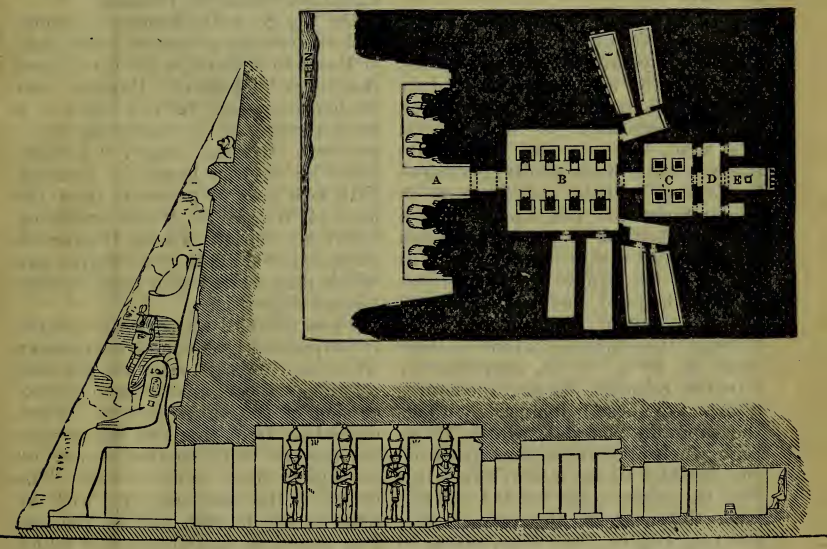
The small *Temple of Hathor* is excavated in the perpendicular side of the rock, and is the first arrived at from the N. The façade (90 ft. broad) is adorned with several statues in prominent relief of the king. The interior is divided into a hall (34 ft. by 27 ft.) of six square pillars bearing the head of Hathor, a transverse corridor with a small chamber at each extremity, and an adytum, in which the goddess Hathor is represented under the form of the sacred cow, her emblem, which also occurs in the pictures on the wall. Her title here is "Lady of Abshek" (Aboccis), which, being in the country of the Ethiopians, is followed in the hieroglyphs by the sign signifying "foreign land." Among the contemplar deities are Horus, Set, Ra, Amen-Ra, Isis, and Ptah, as well as Khnemu, Sati, and Anuqit, the triad of the Cataracts. The monarch is throughout accompanied by his queen Nefert-ari. The total depth of this excavation is about 90 ft. from the floor. To the N is a *stêla* of Ani of Herakleopolis, prince of Kush, who stands before Ramses II.; still further to the N. Nefert-ari, the favourite wife of that king, is represented, seated, in a niche cut out of the cliff. After passing some rock-inscriptions to the N., we next reach the desert and the site of an ancient city, probably the Amen-hari of the hieroglyphic inscriptions.

A subterranean passage seems to have led from the smaller to the **Great Temple,** which is a little to the S.

Exterior.—It also is excavated in the rock, the surface of which has been cut away so as to form a gigantic façade, more than 100 feet high and 119 wide. It does not directly face the river, but looks across it in an oblique direction northwards. The cornice formed by 22 seated cynocephali is surmounted by a frieze, on which is the dedicatory inscription to Harmachis and Amen, and in a niche over the entrance is a large statue of the sun-god Harmachis, the divinity of the temple and the protector of the place, to whom Ramses II., the founder of the temple, is offering a figure of Maât.

But the wonder and marvel of this stupendous façade are the four gigantic statues which adorn it, the most beautiful of all Egyptian colossi. They represent Ramses II. They are seated on thrones attached to the rock, and the faces of some of them, which are fortunately well preserved, evince a beauty of expression, the more striking as it is unlooked for in statues of such dimensions. Their total height is about 66 ft. without the pedestal. The ear measures 3 ft. 5 in.; forefinger (*i.e.* to the fork of middle finger), 3 ft.; from inner side of elbow-joint to end of middle finger, 15 ft., &c. The head of one of the statues (l. of the entrance) is completely broken off, but the others are tolerably intact. That to the rt. was restored by Seti II. On their legs are the Greek and Karian inscriptions of the Ionian and Karian soldiers of Psammetikhos first discovered by

Mr. Bankes and Mr. Salt. There are also some Phœnician inscriptions of a little later date, one of which was written by Kushi "the Ethiopian" (see Jer. xxxvi. 14), the son of 'Abd-Pa'm, while in another Eshmun-yathon says that he ascended the river as far as the city of Soharu. The early Greek *graffiti* are 8 in number, among the writers being a Teian, a Kolophonian, and an Ialysian from Rhodes. The longest and most important is on the leg of the colossus left of the entrance. It reads: "When King Psammetikhos came to Elephantinê, those who sailed with Psammetikhos, son of Theoklês, wrote this. Now they came above Kerkis when (?) (*υις*) the river rose. And Potasimto (Egn. Pa-tu-Samtaui) led the foreigners (*αλλογλοσος*) and Amasis the Egyptians. And Arkhôn, the son of Amœbikhos, and Pelegos, the son of nobody, wrote us." The expedition must be the one described by Herodotos (ii. 30), when Psammetikhos pursued the 240,000 native troops, who, tired of their three years' service



PLAN AND SECTION OF THE GREAT TEMPLE AT ABÛ SIMBEL.

at Syênê, had deserted and were flying to Ethiopia. Herodotos makes the Pharaoh Psammetikhos I., but Egyptologists believe that it was really Psammetikhos II.

Besides these inscriptions are others, written by Greeks who visited the place at a later time; as "Theopompus, the son of Plato"; "Ptolemy, the son of Timostratos," &c.

By the side of the colossi, on either side of the entrance, are the figures of Nefert-ari, and attached to the colossi are also the figures of Tua, the mother of Ramses II., his eldest son Amen-her-khopesh-ef, and his daughters Nebt-tani and Bint-'Anat. The walls of the passage leading to the entrance are adorned with rows of figures representing the nations of Africa (S. side) and Asia (N. side) conquered by the king, and to the S. is a passage with a *stêla*, facing N., dated in the 34th year of Ramses II. Above, the king is represented under a canopy between two gods, and at his side is Ur-maat-neferu-Ra, the Hittite princess, whose marriage with the Pharaoh

sealed the treaty between him and Khata-sil, the Hittite king. Her father accompanies her in Hittite dress. There is also a *stêla* of the general Amen-her with the prince Seti (afterwards Seti II.), Tua, and Bint-'Anat, as well as an inscription of 23 lines in which Ramses declares that he had subdued both Kush and the Hittites.

Immediately in front of the temple is the grave of Major Tidswell, who was wounded during the Sûdân war of 1884–85, and died here on his way to Cairo.

The *Interior* of the temple was first cleared of sand and entered by Belzoni, Beechey, Irby and Mangles, in July 1817, in the face of great difficulties, and the opposition of the natives. The sand, however, soon poured into it again, and it was accordingly cleared by Lepsius in 1844 and Mariette in 1869. Since the English occupation the clearance has been more thorough and effectual, a wall has been built at the top of the cliff to check the overflow of the sand, and the cliff itself has been made secure. We pass through the entrance (A) into a large *Hall* (B), 58 ft. by 54, supported by 8 Osiride columns. Each of the figures attached to these columns is, without the cap and pedestal, nearly 18 ft. high; their other dimensions are, from the shoulder to the elbow, 4 ft. 6 in.; from the elbow to the wrist, 4 ft. 3 in.; from the nose to the chin, 8 in.; the ear, 13¾ in.; the nose, about 10 in.; the face, nearly 2 ft.; and the total height, without the cap and pedestal, 17 ft. 8 in. The Hall measures 58 ft. by 54 ft.

The sculptures on the walls are chiefly historical subjects relating to the conquests of Ramses II. A large tablet, containing the date of his 1st year, extends over great part of the N. wall; and another, between the two last pillars on the opposite side of this hall, of his 35th year, has been added long after the temple was completed. The battle-scenes are very interesting. Among them is a representation of the defeat of the Hittites before Kadesh, in the 5th year of Ramses—a repetition of that at the Ramesseum, but more perfectly preserved. The river Orontes, which encircled Kadesh, is painted blue. To the l. is the Egyptian camp, attacked by the Hittites, who, however, were repulsed by the regiment of Amen, commanded by the king himself, the other Egyptian troops having been sent northward in consequence of the false report of two Bedâwi spies. In the lower scene the spies are depicted as flogged and examined before the Pharaoh.

On the S. wall Ramses is represented storming a fortress in the land of Retennu or Syria, with his 3 sons, Amen-her-khopesh-ef, Ramses, and Ra-her-unam-ef-f, behind him; in a second scene he is trampling on a prostrate Syrian; and in a third scene he returns home in triumph with two rows of prisoners from the land of Wawat or Nubia marching before his chariot. Among the various subjects are the arks of the Egyptians, which they carried with them in their foreign expeditions.

From this hall we pass into another (C) supported by 4 square columns, on which and on the walls are depicted religious subjects, among them the procession of the sacred barque. Three doors lead from this hall into a third (D) covered with similar scenes, out of which open three rooms. The centre is the sanctuary (E), with an altar in the middle, and at the end four seated figures, the first of which to the right is Harmachis, and then come Ramses himself, Amen, and Ptah. Eight other rooms open out of the large Hall, but they are very irregularly excavated; some of them have lofty benches projecting from the walls.

The total depth of this excavation, from the door, is about 200 ft., without the colossi and slope of the façade.

S. of the Great Temple is a rock-cut chamber, 21 ft. by 14 ft. in width, elaborately sculptured and painted, with inscriptions by Ramses II "This chamber is preceded by the

ruins of a vaulted atrium (25 ft. by 22½ ft.), in sun-dried brickwork, and adjoins the remains of what would appear to be a massive wall or pylon, which contains a staircase terminating in an arched doorway leading to the vaulted atrium before mentioned." The chamber is a chapel dedicated by Ramses to Thoth "in Amen-hari."

It is a toilsome climb to the top of the cliff above the statues, but the *View* is a very fine one.

(*E.*) Nearly opposite Abû Simbel is the village of **Ferêg**, behind which are some uninscribed tombs. To the S., in the W. face of the *Gebel Adda*, and a little above the water-level, is a small excavated *Temple*, consisting of a hall (25 ft. square), supported by four columns, two side chambers or wings, and an adytum. It was constructed by Hor-em-heb, who on the W. wall of the Hall is suckled by Anuqit, while Khnemu, "lord of the pure water in Du-ab," stands beside her. Elsewhere the king is represented before Thoth, Set, and Horus, who is called lord of the Nubian districts of Mâha, Bak (perhaps *Gebel Adda*), Bohen (Wâdy Halfa), Kensi, and Mâm. At a later time the temple became a Christian church, for which its cruciform plan was probably thought particularly appropriate. On the ceiling are paintings of our Saviour with a glory, and raised hand in act of blessing St. George, who is spearing the dragon. In the sanctuary are two sedilia. On the walls are some Coptic inscriptions, and on the S. wall of the adytum is a long text of 14 lines, in what Lepsius calls "Christian Ethiopic," of which another example exists on a rock (now partly broken) at the foot of the cliff on which Qasr Ibrîm stands. The letters are those of the Coptic alphabet, but the language is unknown.

(*E.*) S. of *Gebel Adda* is a conical hill called *Mashal-kit*, or "Sun-rock" in Nubian, of which *Gebel esh-Shems* is the Arabic rendering. On the W. slope is the tomb of Paur, prince of Kush and governor of the South. The cartouche of the Pharaoh under whom he lived is much injured, but seems to be that of Ai (*XVIIIth Dyn.*). On either side of the tomb are several ex-votos, that in 4 lines to the S. being addressed by Kaza, son of Thothmes, to "Anuqit of Amen-hari," while on the S. wall of the tomb is a record of Pen-nut, whose tomb is near Anîba (see above).

(*W.*) **Faras**, a little S., but on the W. bank, is supposed to be the *Phthuris* of Pliny; and, from the many sculptured blocks and columns there, it is evident that some ancient town existed on that spot; though, judging from the style, they appear to belong to a Roman rather than an Egyptian epoch. In the walls of a Saracenic fortress, however, are fragments of an Egyptian temple.

A little to the S. is a small tomb with hieroglyphs of the time of Ramses II., "beloved of Hathor the mistress of Abshek"; and in the hills, ¾ m. to the westward, are three tombs hewn in the rock, the central one of which was turned into a church in the early days of Nubian Christianity, and its walls are covered with *Coptic inscriptions*. Most of these consist of passages from the Bible or homilies, but one of them is an early Coptic version of the letter of Abgarus, king of Edessa, to Christ; another gives a list of the bishops of Heroöpolis (near Suez), and a third is dated in "the 10th year of the Indiction, the year of Diocletian 455," *i.e.* A.D. 739. They swarm with bats. To the S.W. are ruins of baked brick, with stone columns, of late date.

(*E.*) Opposite Faras is a ruined town of the Coptic age.

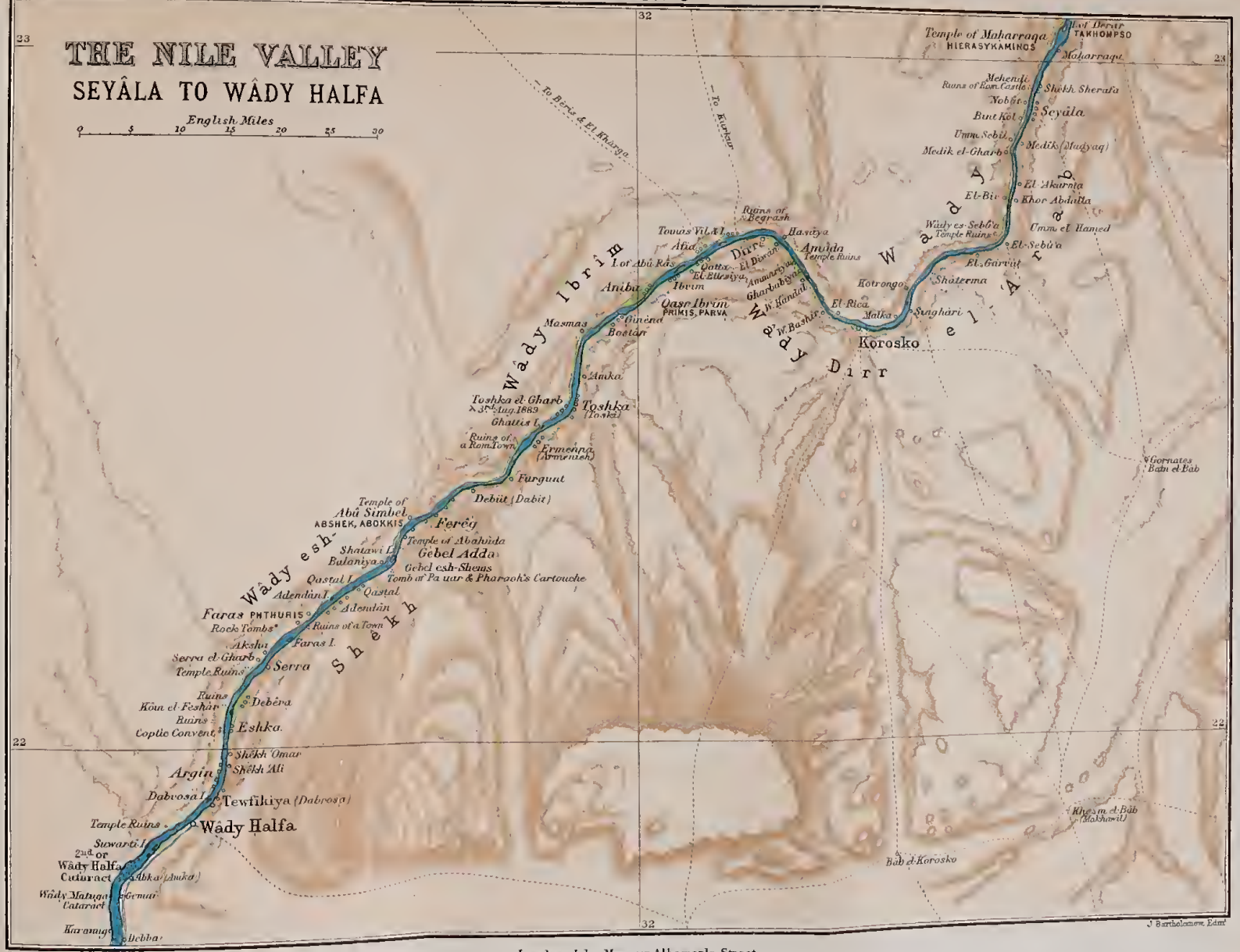
(*W.*) A ¼ m. from *Serra el-Gharb*, near the river-bank, are the ruins of a small temple of Ramses II., excavated by Capt. Lyons in 1892. On the N. side of the entrance is a list of the Asiatic people the king claims to have conquered, and on the S. side are the names of his Sûdanese enemies. The temple was dedicated to Amen-Ra

and was called User-Maât-Ra-ser-shefi.

(*E.*) Opposite Serra are the ruins of a Coptic town, three churches, walls of fortification of the Roman age, and a stone quay of the same date. On the S. side are five rock-tombs, and on the N. side some quarries of the Egyptian period. The three ruined Coptic churches on the W. bank S. of Serra do not repay a visit.

The hamlet of *Dabrosa* is now the town of **Tewfikîya,** the civil cantonment of Halfa, surrounded by a wall, and containing the post-office and shops. Three-quarters of a mile to the S. is the Camp or "Lines," with the houses of the officers, an esplanade along the river-bank, and barracks. The Egyptian troops are stationed to the N., and the Sûdanese troops to the S. of it. Three miles to the S. is the village of **Wâdy Halfa,** 802 m. from Cairo. The "Lines" include the villages of Anqash and Suqqoi, which were destroyed to make room for the Camp. The island of *Suwarti*, marked on the maps, no longer exists. About 2 m. S. of the village of Wâdy Halfa is the N. end of the Second Cataract. From the "**Lines**" to **Sarras** (35 m. S.) trains have been running for some years, and in 1896 the railway was extended to Kaiba, the last cataract N. of Dongola. A telegraph-wire runs S.W. (100 m.) to the Murhat Wells on the road to Berber, and there is also communication with the Oasis of El-Sheb on the W. side of the Nile. The province of Dongola is now in the possession of Egypt, and garrisons are stationed at Korti and Ed-Debba.

(*W.*) Opposite the village of Wâdy Halfa are two temples, first explored by Champollion, and excavated by Col. Halkett Smith and Capt. Lyons in 1892. The Northern Temple was founded by Usertsen I. (*XIIth Dyn.*), who gives a list of the Sûdanese peoples conquered by him on a broken *stêla*, now at Florence, which was found in the sanctuary of the temple. Part of it was discovered by Capt. Lyons. The temple was restored by Amen-hetep II., whose name is on some of the columns. A *stêla* of Ramses I. was found in it, and at the foot of a column on the N. side of the pronaos is an ex-voto dated in the reign of Ramses XII. (*XXth Dyn.*). The Southern Temple, dedicated to the Horus of Bohen (*Wâdy Halfa*), was begun by Thothmes II. and completed by Thothmes III., who caused a *stêla* to be engraved on the square column on the S. side of the forecourt, recording his victories over the Fenekhu (Phœnicians), the Tahennu (Libyans), and other nations up to his 23rd year. Some of the columns in the forecourt bear the cartouches of Ramses III. and Ramses IV. The forecourt is adorned with 13 square pilasters embedded in the walls, and 13 columns arranged in a rectangle, 5 on the E. side, 6 on the W., and 1 at each of the N. and S. ends. The columns are round, except on the E. side, where they are alternately round and square. From the forecourt we enter the sanctuary, which is surrounded by passages forming a continuation of the forecourt, and on the N. and S. sides divided in the middle by a row of 6 columns. On the S.W. side of the forecourt a small chamber has been formed by uniting 3 of the columns with walls. The sanctuary consists of a pronaos, which opens with 3 chambers, the southernmost of which serves as a passage to the adytum. On the columns are 7 Karian and 4 Greek *graffiti*, besides numerous hieroglyphic ex-votos, dated in the reigns of Mer-en-Ptah, Seti II., and Se-Ptah of the XIXth Dynasty, and Ramses IX. of the XXth. The last was written on the N. side of the entrance to the forecourt in the first year of the king by Seti, a prince of Kush. One of the *graffiti* is dated by Hora, the prince of Kush, in the 6th year of Se-Ptah. In another *graffito*, dated in the 3rd year of Se-Ptah, Hora calls himself "son of the deceased Kama of the harîm of the palace of Seti II."; while the author of a third states that he had been Se-Ptah's ambassador



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to Khar (Southern Palestine) and Kush.

Immediately behind the temples (W.) Capt. Lyons discovered a deep trench cut through the rock, and once strengthened on either side by a wall. To the W. is the ancient necropolis, consisting of rectangular tombs with sloping passages cut in the rock. W. of these, at the top of a conical hill, are hieratic rock-inscriptions, recording the visits of Mentu-heteps and Antefs in the time of the XIth Dynasty.

The **Second Cataract.**—A good view of the Second Cataract is to be obtained from the rock of *Abûsîr*. It is situate on the W. bank, about 5 or 6 miles above Wâdy Halfa. It is rather a fatiguing walk, owing to the loose sand, but donkeys can be procured from the village. The Second Cataract is perhaps less interesting than the First, but more extensive, being a succession of rapids, which occupy a space of several miles, called *Batn el-Hagar*, "the Belly of Stone." On the W. bank, just below this rocky bed, is the high cliff of Abûsîr, from which there is a fine and commanding view of the falls; and this is the usual *ultima Thule* of Egyptian travellers. The Second Cataract is impassable for boats, except at one season of the year, during the high Nile; and the same impediments occur at the various rapids above it.

From this cliff is a grand bird's-eye view of the cataract, with its numerous black shining rocks dividing the river into endless channels, and the Nile spreading out to a considerable breadth. Southwards the view extends for a long distance, amongst the plains of sand and the ranges of hills which stretch away into the horizon, while here and there the Nile may be seen, like a silver thread, running through the dreary waste. Two mountains on the horizon mark the road to Dongola.

The *Rock of Abûsîr* is a veritable *Livre des Voyageurs*, and custom sanctions here, as innocent and not without a certain interest of its own, a practice which good taste and common sense alike condemn most strongly, when indulged in to the injury of priceless monuments of antiquity and works of art.

Rather more than 3 m. S. of Abûsîr is the great Egyptian fortress of Matûqa, built by Usertsen III. (*XIIth Dyn.*), and in an almost perfect state of preservation. On 3 sides it is defended by a double crude-brick wall of enormous thickness, the natural cliff serving for its protection on the E. side. In the S.E. part of the enclosure Capt. Lyons excavated a small temple built by Usertsen III. The place was called Pea by the Egyptians, and on the N. side of the fortress is the site of an old city, below which are brick tombs. On a large island opposite, called Tabai, are the remains of a similar fortress; and on a second island, a little to the S., are the ruins of a Coptic church called Darbê.

SECTION 10.

From Bartholomew's War Map of the Sudan

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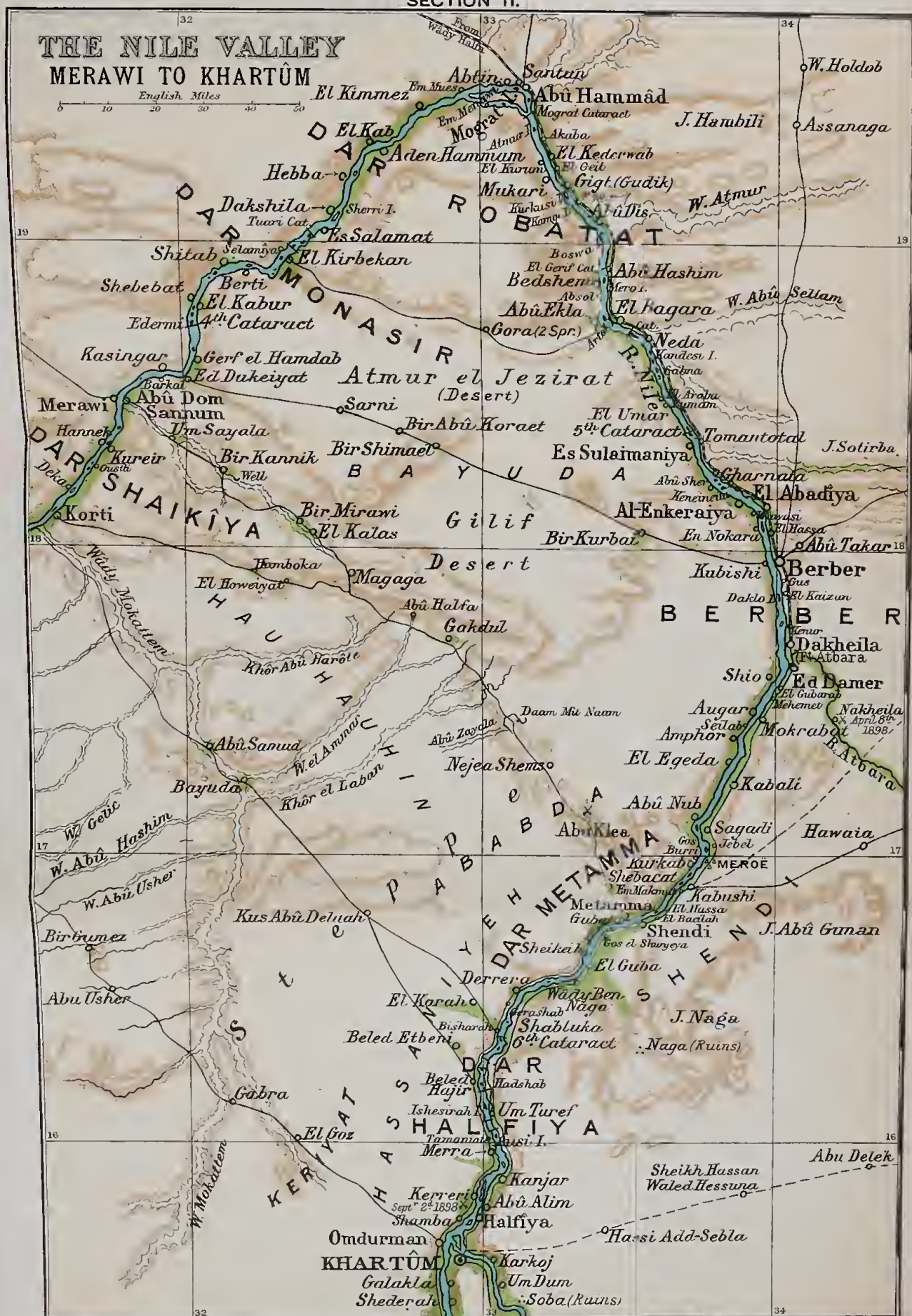
SECTION II.



From Bartholomew's War Map of the Sudan

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Hotels: *Abbat*, in the P. Ste. Cathérine; P.T.60 a day; arrangements for a prolonged stay.

Khedivial, Rue Chérif Pasha (near Moharrem Bey Stat.); P.T.60-80 a day.

Hôtel Continental, leading into the Mohammed Ali Sq. from the Rue Franque. English landlady; small hotel, but very clean. P.T.40 a day.

There are also the *Hôtels Canal de Suez, des Voyageurs*, and *Bonnard*.

Pension: *Mrs. Rowsell*; P.T.28 a day; comfortable.

Restaurants: *Firenze*, opposite the Post Office; *L'Univers*; *Fink*.

Cafés: The principal European are the *Paradiso*, on the E. harbour, and the *Alhambra*, Rue Toussoum.

During the summer months a *Casino* or *Club* is open at San Stefano, on the coast at Ramleh. It contains an hotel and restaurant, and provides good sea bathing, concerts, balls, &c.

Banks: *Bank of Egypt*, Rue Tewfik Pasha; manager, M. Luzatto. *Imperial Ottoman Bank*, Pl. Moh. Ali; manager, Mr. Reeves. *Anglo-Egyptian Bank*, Rue Chérif Pasha; manager, M. Goussio. *Crédit Lyonnais*, Rue Chérif Pasha; manager, M. Escoffier.

Boats can be obtained at a fixed tariff by applying at the Port Police Office on the Marina Kadîm.

Booksellers and Stationers: *Schuler*, Papéterie de la Bourse. There are several in the Rue Chérif Pasha.

Bootmakers: *Strapani* (English boots), B. de Ramleh; *Cordonnerie* (Parisienne), Rue Chérif Pasha.

Bourses: *Bourse Khédiviale*, Pl. Moh. Ali; *Bourse Commerciale de Miniet el-Bassal*.

There are four Chambers of Commerce.

Carriages:—	P.T.
Short course, with 1 horse (within the town)	2
Short course, with 2 horses (within the town)	3
By the hour in the town, with 1 horse . . .	6
By the hour in the town, with 2 horses . . .	8
By the hour outside the town, with 1 horse .	8
By the hour outside the town, with 2 horses .	10

For long distances or by time make a bargain.

From station to quay, P.T.4, with 1 horse—a trolly for heavy luggage, P.T.5.

Chemists: *German English Dispensary* (*Ruelberg*), Rue de la Bourse; *Otto Huber*, next to Khedivial Hotel; *Pharmacie Galetti*, Rue Franque.

Churches: *St. Mark's* (English), Pl. Moh. Ali, Rev. E. J. Davis, Sundays, 11 and 6 P.M.

Presbyterian, Rev. W. Cowan, 10.30 A.M., 6 P.M.

German and French Protestant. Service on Sundays at 11 A.M. in German and French alternately.

Italian R.C. Church, near the Customs, belonging to the San Francisean Sisters.

St. Catherine and the Pères Lazaristes (Roman Catholic), &c.

There are also Orthodox Greek, Greek Catholic, Coptic, Armenian, and Maronite Churches and several Jewish Synagogues.

Clubs: *Cercle Mohammed Ali*, next to the English Headquarters, the oldest club; very good. Strangers can have their names put down at either Club by members for a fortnight.

Cercle khedivial, in the Bourse Khediviale.

Alexandria Sporting Club, 1½ m. from the town, at Ibrahimîya.

English Cricket, Football, and Tennis Club, immediately to the right of the Ramleh Terminus. Apply to Hon. Sec., H.B.M. Consulate.

Ladies' Club, where afternoon tea can be procured, opposite the English Consulate. Subscription, 8s. per annum.

Consulate—English: *Lord Cromer, G.C.M.G., K.C.B.*, H.B.M.'s Agent and Consul-General for Egypt, resides in Cairo. *E. J. Gould, Esq.*, Consul-General and Judge of the Consular Court, Alexandria. Vice-Consul, *A. D. Alban, Esq.*, Boulevard de Ramleh.

Dentists: *Dr. Love* (American), Rue Nebi Daniel; *Dr. Keller*, Rue Tewfik; *Mr. Picton*, Boulevard de Ramleh.

Donkeys may be found everywhere; P.T.2 for a short course; P.T.4-5 for an hour: P.T.15-20 for a day.

Dressmakers: *Mme. Zanobetti*, B. de Ramleh, patronised by the English; *Mme. Boni*, Rue Chérif Pasha; *Mme. Lucconi*, Av. Porte Rosette.

Forwarding Agents: *Moss & Co.*, and *H. S. King & Co.*

Furnished Apartments: *Miss de Meck*; 10*l.* a month, with board; comfortable, and good sanitary arrangements.

General Outfitters: *Chalons & Cordier*, and *Davis Bryan*, Rue Chérif Pasha; *Camoin*, Rue Attarin.

Guides can be obtained at the hotels.

Gunmaker: *Redding*, Pl. Moh. Ali.

Hospitals, Charities, Societies: The *Hospital of the Deaconesses of Kaiserwerth*, outside the Moharrem-Bey Gate, is well worth a visit. It is attended by English and German doctors, and the nursing is done by the deaconesses. There are three classes of patients; the first-class paying 6 frs. a day, the second, 4 frs., and the third, treated gratis. There are 13 private rooms at 10 frs. a day, which includes everything. There are no restrictions as to religion, and patients may be visited by a clergyman of their own persuasion. This hospital, which is in a very

ALEXANDRIA—*continued.* flourishing condition, is one of the many established in different parts of the world by the Kaiserwerth Deaconesses, but is hampered by being governed from Berlin instead of by a local committee. There is no English general hospital.

The *European Hospital*, in the Rue de la Mosquée d'Attarin, is managed by a committee composed of members of the European community. Patients are admitted by a ticket from the Consulate of the nation to which they belong. The charges are from 8 to 20 frs. per day. Sisters of Charity of the Order of St. Vincent de Paul are the nurses, and religious ministrations are conducted by the Franciscans of the Holy Land.

There are also the *Government Civil and Military Hospital* for natives, the *Greek Hospital*, attached to the Orthodox Greek Church, the *Jewish Hospital*, and the *Egyptian Hospital*.

There are several charitable Societies established at Alexandria, most of them in connection with the different European communities. They are chiefly for the purpose of providing help in various ways to poor fellow-citizens, such as giving them money for returning home, paying their expenses in hospital, &c. The Sisters of Charity have an *Establishment for Foundlings*, and also give assistance in various ways to the poor of all nations.

The *Victoria House and Nurses' Home*, B. de Ramleh.

Prevention of Cruelty to Animals, English Consulate.

Jeweller (working), repairs, *Ventrella*, Pl. Mohammed Ali.

Medical Men: *Dr. Morison*, Rue Tewfik; *Mr. Grant; Dr. Legrand*, B. de Ramleh; *Dr. Haddad* (Syrian—speaks English), Place Mohammed Ali; *Dr. Simon*, Oculist.

Merchant Seamen's Home: Opposite the landing wharf, maintained by voluntary contributions of shipowners, residents, and the Scotch Mission.

Photographers: *Fiorillo*, Rue de l'Institut "Soldiers and Sailors Anglais"; *Rieser*, opposite the East. Telegraph Co.; *Lassave*, Rue Ancienne Bourse; *Fettel*, Rue Averoff.

Views of Egypt and the Nile can be obtained at the booksellers and tobacconists.

Post Office: Opposite the German Church, open from 7 A.M. to 7.30 P.M., except for two hours after noon.

Avoid posting letters in the boxes placed in the smaller streets.

Provision Merchants: *Borman*, Rue Tewfik; *Mellor*, R. Ancienne Bourse; *Monferrato*, B. de Ramleh; *Pappa*, Rue Chérif Pasha.

Railway Stations:—

The *Moharrem Bey* at Porte M. B., for all places except Ramleh.

The *Ramleh* at Porte Neuve, top of Boulevard de Ramleh.

Sailors' and Soldiers' Institution: Near B. de Ramleh.

Schools: The *Government Schools* consist of a Primary and a Secondary school. The system of instruction in the Government schools generally will be found elsewhere (p. 372). Les *Frères de l'École Chrétienne* have a large establishment well worth a visit, near the Roman Catholic Church; there are nearly 600 pupils, of whom more than 300 receive gratuitous instruction: natives and Europeans of all creeds are alike taken. The *Greek Church* has large schools both for boys and girls, and there is a *Protestant School* in connection with the Scotch Church, which has more than 100 boys and girls, of whom many receive instruction gratuitously. The *American United Presbyterian Church* has a school attached to the Mission: there are about 300 boys and girls, Christians, Jews, and Moslems The *Deutsche Schule* and the *Crischona Mission* are well attended. There is also a *Freemason's School*.

Steamers: **Austrian Lloyd Steam Navigation Co.**, Office, B. de Ramleh, with branch office in Cairo. Agent, *Mr. Dienisch.*

To *Brindisi* and *Trieste* (see p. [13]).

To *Syrian Ports*, *Cyprus*, and *Constantinople*, once a fortnight.

To *Syria* and *Caramania*, once a fortnight,

P. & O. from *Marseilles* every fortnight, and from *Venice* every three weeks.

Prince Line to *London* and *Manchester* every three weeks.

Messageries Maritimes Steam Navigation Co.:—

To *Marseilles* (see p. [13]).

To *Syria*, *Piræus*, *Odessa*, and *Constantinople*, once a fortnight.

Florio Rubattino Steam Navigation Co., Offices, R. de la Porte Italienne:—

To *Genoa* and ports on the W. coast of Italy, once a fortnight (see p. [13]).

Russian Steamship Co., Office—Rue Mosquée Attarin:—

To *Constantinople*, *Piræus*, *Symrna*, and the *Syrian* coast, once a week.

Khedivial Mail Line, Office in the Old Marina:—

To *Constantinople*, *Piræus*, *Smyrna*, *Dardanelles*, and *Gallilopoli*, weekly.

To *Port Saïd* and all the *Syrian Ports*, weekly.

Bell's Asia Minor Steamship Co.,

R. J. Moss & Co.: opposite the *E. Telegraph Office.*

Leyland & Co.: Agent, *M. E. Tamvaco*, Rue Sesostris.

Papayanni: Agents, *Barker & Co.*, Rue du Télégraphe.

Cunard: Agent, *Rodocanachi*, Rue Chérif Pasha.

These lines all go to Liverpool.

Telegraph Offices: The *Eastern Telegraph Co.*, Rue du Télégraphe, despatch messages to all parts of the world. Tariff to England, 1*s.* 10*d.* per word.

The *Egyptian Government Telegraph*, in the Rue Tewfik, is in operation throughout the whole of Egypt, and messages can be sent to and from most of the principal towns. The rate is 20 millièmes for eight words. The Company also undertake to send messages *viâ* Constantinople to most of

ALEXANDRIA—*continued.* the principal cities of Europe, but is not to be recommended. The use of this Company's wires is obligatory for the interior.

Reuter's Telegraph Co., R. de l'Église Debane.

Havas Agency, Rue Adib.

The Telephone Exchange is in St. Mark's Buildings.

Theatres: *Zizinia*, Av. Porte Rosette; *Abbas Hilmy*, Pl. Moh. Ali; *Alhambra*, Rue Toussoum; *Cardahi*, near General Post Office.

During the winter months Italian or French Operas in Alexandria give performances in the Zizinia and Abbas Hilmy theatres.

Tourist Agents: *Cook & Son*, and *Gaze & Sons*, Place Mohammed Ali.

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Hotels: The *Savoy Hotel* (George Nungovitch Hotels' Company), on the north end of the island of Elephantiné. First-class hotel. Excellent sanitary arrangements and first-rate water supply.

The *Cataract Hotel* (Cook's), on a site in the desert to the south of Aswân.

The *Aswân*, P.T.80 a day.

There is a small hotel, the *Khédivial*, opposite the landing-stage; clean. P.T.35–40 a day.

English Church: There is a resident English Chaplain throughout the season.

An **English Doctor** resides at Aswân during the winter.

Post and Telegraph Office near the river.

Ferry Boats, with minimum of 3 persons—

	P.T.
To Elephantinê and back, each person	3
To Grenfell Tombs and back, each person	5
Round Elephantinê, each person	5
For the afternoon	15–25

Boats down Cataract: Minimum charge for 6 persons, or less, P.T.120; above 6 persons, P.T.20 each.

Excellent donkeys can be obtained.

Tariff—	P.T.
To Shellâl	5
To Shellâl and back	7
To Rest Camp and back	2
To Obelisk and Bishâri Camp	3
Round the Bazaars	3
For the whole day	10
Bakshîsh, for ride	1
For whole day	2

Carriages—	
To Shellâl and back	97½
To the Reservoir works and back	45
Bisharîn Camp and Town	25
Course (in town)	5
By the hour (in town only)	10

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Hotel: *The New*, tolerable, P.T.60 per diem.

English Physician: *Dr. Henry.*

Dispensary near the Mudîrîya.

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Hotels: **Grand Hotel du Savoie* (George Nungovitch Hotels' Company), Caracol Qasr-en-Nil. First-cl ss hotel, under excellent management. Every convenien e; suites of rooms. Restaurant. P.T.80 a day.

*The *Grand Continental Hotel* (lately the *New Hotel*), in the Esbekîya Gardens. The hotel has been entirely rebuilt and refurnished. A restaurant, grill-room, and American bar are attached to it. Beautiful garden with lawn tennis courts. Band plays in the verandah during the afternoons. Terms, P.T.60–80 a day. Open all the year.

**Angleterre*, charming situation, close to English Church. Telephone in house. Very well managed, good cuisine, baths. Most comfortable, close to the English Church. P.T.60–80 a day.

Shepheard's. Rebuilt in 1891. P.T.60–80 a day; sitting-room P.T.60 and upwards; now managed by a company. Frequented chiefly by Americans.

Grand Hotel), opposite the Esbekîya Gardens and Opera Square.

Manager, M. Bucher Durrer.

The above-mentioned hotels have both lifts and electric light.

Hôtel du Nil, in a small street off the Muski; chiefly frequented by Germans and artists. Comfortable. P.T.60–80.

Hôtel Royal, in Sharia Waj-el-Birkit

Hôtel des Voyageurs, in the Esbekîya.

Hôtel Bristol, in the Esbekîya.

Hôtel Khédivial, in the Esbekîya. P.T.50 a day.

Eden Palace Hotel, in the Esbekîya.

Hôtel Métropole, in Harat Zogheb. P.T.50 a day.

Villa Victoria, 14, Sharia el-Manâkh. P.T.60 a day, or 400 francs a month.

(Besides the above there are some *smaller hotels*.)

Gezira Palace Hotel, on the other side of the Nile. From P.T.75; servants P.T.40 a day. Well managed. Restaurant. Anglo-American bar. Barber. Dispensary. P. and T.O. Large gardens. Four-horse drags run every half-hour between the Place de l'Opéra and the hotel, except when the bridge is opened for river traffic from 12.30 to 1.30 P.M., when the drags will run to Bûlaq, where the hotel steam ferry-boat is at the disposal of the visitors.

Mena House Hotel, 9 m. from Cairo, and situated beneath the Great Pyramid. From P.T.80 a day; monthly, from P.T.70; servants, P.T.40; sitting-room from P.T.60. A mail coach leaves Cook's office daily at 11.45 A.M. (Sundays excepted), and leaves Mena House for Cairo at 4 P.M. Return fare, P.T.25; box seat extra. A char-à-banc leaves for Cairo daily at 10 A.M., and returns from the Mena House Office at 4 P.M. English chaplain, physician, and nurse are resident during the season.

Hotel Abbas, at Abbasîya, on the edge of the desert.

Pensions: *Fink*, 17, Sharia Qasr-en-Nil; *Sima*, Sharia el-Maghrabi; *Thewfikieh*, Sharia el Maghrabi; and others. They are not managed quite in accordance with English ideas of comfort.

Restaurants: *Grand Hotel du Savoie*; *Santi*, Esbekîya Gardens, dejeuner 3 francs, dinner 3½ fr., full board for a month 130–180 fr.; *Cowatsch*, near Shepheard's Hotel; *Anglo-American Grill Room*, Sharia el-Maghrabi; *New Bar*, Place de l'Opéra; *St. James'*, Sharia el-Maghrabi; *August Goff*, Sharia Waj el-Birkit. Also a small pension, P.T.40, clean, open all the year round.

Cafés: In and around the Esbekîya Gardens are innumerable *cafés*; not suitable for ladies. Many have *gaming tables and cafés chantants*.

Agents for Forwarding Goods: *Large & Son*, opposite Shepheard's Hotel; *Butler & Bencini*, near English Church; *Crozier*, opposite to Shepheard's.

Arab Woodwork, &c.: *Malluk*, in the Muski, for brass-work, embroideries, old and modern Oriental silks, and carpets. Fixed prices; goods marked in plain figures. *Hatun*, in the Muski; *Parvis*, in a court near entrance to Muski—very expensive; *Philip*, opposite Shepheard's Hotel; *Jacovelli*, in Sharia Maghrabi; and the Bazaars.

A small native **School of Embroidery** is open from Dec. to April under the direction of Miss Thurburn, Needlework can be bought and all information about it obtained from the Hall Porter, Savoie Hotel, and from the London Pharmacy, near Shepheard's Hotel.

Bankers: *National Bank of Egypt*, Governor, Sir Edwin Palmer; *Bank of Egypt*, in Sharia Qasr en-Nil. *Crédit Lyonnais*, near the Post Office. *Anglo-Egyptian Bank*, in Sharia Qasr en-Nil. *Imperial Ottoman Bank*, Sharia el-Menakh. *Crédit Foncier Egyptien*, 8, Sharia Imâd ed-Dîn (Ismaîlîya). Most of the banks of Alexandria have agencies at Cairo.

There are *money-changers* (*serâf*) in most of the streets, but the traveller had better be well acquainted with the value of the different coins before dealing with them.

Baths: The Cairo baths are hardly worth visiting, because of their general dirt, squalor, and stench. They can certainly not be recommended for the use of any European in search of cleanliness. Some of them are very old, and contain well-built domes supported by Byzantine pillars.

For those who desire such a Turkish bath as can be enjoyed in London, there is the *Hammam Schneider* (for ladies and gentlemen), near Shepheard's Hotel, where also douches and massage can be obtained with or without medical supervision. The coldplunge bath, like the rest of this establishment, is chiefly patronised by English residents and visitors.

CAIRO—*continued.*

Every species of bath will be found in this establishment. The prices are as follows:—

	P.T.
Swimming or douche	5
Hydro-therapeutic .	6
Bath-room. . . .	6
Hydro-therapeutic and swimming. .	8
Hydro-therapeutic, swimming, and frottement . . .	12
Frottement and Hydro-therapeutic .	12
Turkish bath, complete	16
Russian bath . . .	16
Medicinal bath (from)	12
Private Turkish bath for families . . .	100
Massage (following the manner of Massage). . . .	20–70
Medicinal massage given by the doctor	40–100

Booksellers and Stationers: *Barbier*, next to the Hôtel Khédivial; *Boehme & Anderer*, in the Esbekîya; *Diemer*, near Shepheard's Hotel; *Hohl*, in the Muski; *Rosenfeld*, next to the New Hotel; *Zacharia, & Livadas*, opposite Shepheard's. *Horne's Anglo-American Book Depôt.*

Bootmakers: *Callicopoulos*, next New Hotel and next Shepheard's Hotel; *Cordonnerie Parisienne*, in the Esbekîya; *Justin*, in the Muski.

Cab Fares.

By Distance.

If hired and discharged within City circle*—

	P.T.
1. For 1 kilom. or less .	3
2. Exceeding 1 kilom. .	4

If hired within and discharged without—

	P.T.
Per extra kilom. or less .	1

* A circle of 2 kilom. (about 1¼ m.) radius from Gouvernorat.

By Time.

	P.T.
For 1 hr. or less . . .	6
For 1 hr. or less between midnight and 6 A.M. .	8
Above 1 hr.—every 15 min. or less	1
By the day, from 8 A.M. to 8 P.M.	60
By the night, from 8 P.M. to 8 A.M.	80

Special Fares.

	Single.	Return.	Waiting.
	P.T.	hr.	P.T.
Polo ground . .	5	1	15
Gezîra Hotel . .	5	1	15
Grand Stand (Race days) . . .	10	3	30
Gîza Gardens and Museum . .	10	2	20
Pyramids . . .	50	3	77
Fûm el-Khalîg .	6	1	12
Old Cairo . . .	8	1	16
Abbasîya Barracks . . .	7	1	15
Qubbeh-les-Bains	10	1	20
Heliopolis . .	20	2	40
Citadel. . . .	7	1	15
Tombs of Khalîfs	10	3	30
Shûbrah (Qasr el-Nosah) . . .	7	½	10
Bûlaq (Printing Office) . . .	5	½	7

Extra Payments.

Whether hired by distance or time—

	P.T.
For each package carried outside	1
If more than 3 persons carried, each extra person	1
Fri. and Sun. between 4 P.M. and 8 P.M., per hour extra	4
If hired by distance, for each wait of 15 min. .	1
If hired by distance, for each wait under 5 min.	–

Unless otherwise specified hiring shall be by distance.

Carriages taken from outside the large hotels are always charged more than those from the stand or at a short distance from the hotel. It is better to walk a little way down the street before taking a carriage unless visitors do not object to pay exorbitant prices. The Cairene driver is notoriously extortionate, and it is always well to have a clear understanding with him beforehand. The regular tariff should be adhered to in general, but sometimes the driver expects a little more, and will take less if a bargain is made. It is better for travellers to settle with the driver personally than through a dragoman. More is expected after dark, and on Sun., Fri., and holidays. The continually increasing number of broad roads and streets makes it possible to get about a great deal in carriages; but for the Oriental parts of the city a donkey will still be found to be the pleasantest means of conveyance.

Chemists: The *New English Dispensary* and *Küpper's Anglo-American Pharmacy*, both in the Place de l'Opéra. The *British Pharmacy of Joannovich*, and *Kaiser's German Pharmacy*. *Myrialaki*, in the Halîm Buildings. All these can be safely recommended.

Churches: *English Church: All Saints*, Rev. C. Butcher, D.D., route de Bûlaq. Sun. Services, 10.30 A.M. and 6 P.M. *St. Mary's*, next to the Headquarters of the Egyptian Army, and attached to the English schools in connection with Bishop Blyth's mission to the Jews. A piece of ground has been bought at Qasr ed-Dûbara as the site for the new Church and schools of St. Mary.

German Lutheran Church, in Sharia el-Maghrabi. French Service on last Sunday in the month.

Presbyterian Church, attached to the American Mission in the Esbekîya.

Several *Roman Catholic Churches*, in the Frank quarter to the l. of the Muski.

Coptic Cathedral, in the Copt quarter near the Esbekîya.

Orthodox Greek Church, in the Hamzâwi.

Coptic Jacobite Church, between B. Clot Bey and the Esbekîya.

Jewish Synagogues.—There are 13, situated chiefly in the Jewish quarter.

Circulating Library open daily for a few hours during the season in Shepheard's Hotel. *Mde. Barbier*, Sharia el-Menakh.

Clubs: The *Khedivial Club*, 22, Sharia el-Menakh. The *Khedivial Sporting Club*, in the Ismaîlîya quarter. The *Turf Club*, in the Sharia el-Maghrabi. The *Gezîra Sporting Club*, in Sharia Madaberg. *Club Vélocipédique*, in Thewfikîya quarter, facing Ismaîlîya Canal.

CAIRO—*continued.*

Confectioner: *Gyss*, Pl. de l'Opéra.

Consulate: *Consul-General* and *Minister Plenipotentiary*, Lord Cromer, G.C.M.G., &c., Qasr ed-Dûbara. *Vice-Consul*, Ralph Borg, Esq., Sharia Maghrabi. Office hours, 10–4.

Cycles: *Moring & Co.*, near Continental Hotel; *Joubert*, in Avenue de bûlaq; the *Cycling Club*; *Roy*, 6, Rue Djelal Pacha.

Dahabîyas and Steam Launches for Hire: *Anglo-American Nile Navigation Company*; *Hornstein & Peristiani*, Avenue Bûlaq; and the *Tourist Agents*.

Dentists: *Dr. Faber* (American), opposite Shepheard's Hotel; *Mr. Waller*.

Doctors: The following is an alphabetical list of the Englishmen practising in Cairo:—

H. M. N. Milton; A. A. W. P. Murison, M.B.; F. M. Sandwith, M.D., M.R.C.P.; Dr. Toller; W. H. Wilson, M.B.

There are several other resident English doctors, who do not practise, and there are many Europeans of repute, some of whom speak English, such as—

Dr. Fornario, Italian; *Dr. Hess*, Swiss; *Dr Heyman*, Austrian; *Dr. Urbahn* and *Dr. Wildt*, German.

Donkeys: For the whole day in the town, P.T.10–15; short course, P.T.2; excursions for the whole day outside the town, P.T.25. Arrangements for these last must be made beforehand, as no police tariff for the hire of donkeys exists.

Dragomans for the river trip, see pp. 9, 635.

Dressmakers: *Mdme. Cécile*, in the Esbekîya; *Mdme. Mahler*, opposite Shepheard's Hotel; *Miss Roberts*, opposite Shepheard's Hotel; *Mrs. Farrow*, Sharia el-Manâkh.

General Outfitters: *Cole*, Place de l'Opera; *Davis Bryan*, Sharia Moghrabi; *Paschal*, in the Esbekîya; *Camoin Fils*, Esbekîya.

Guides: The names of good guides for Cairo and the neighbourhood can always be obtained at the hotels. They charge P.T.30-40 a day.

Gunsmith: *Baiocchi*, near the Crédit Lyonnais.

Horses (saddle): *Bonnici*, behind Shepheard's. P.T.30 for half-day, P.T.50 for whole day.

Hospitals: The *Qasr el-Aini*, the Government native general hospital, with 400 beds, situated on the E. banks of the Nile between Old Cairo and Bûlaq. It is very large, and has the advantages of an extensive garden, and being surrounded by open spaces. An English physician, Dr. Milton, is the Director of it, and under his supervision it has wonderfully improved. The nursing is done by six English Sisters, with native nurses under them. There is a native School of Medicine attached to the hospital.

The *Citadel Government Hospital* for soldiers and officers of the British Army; it is nursed by the Army Sisters.

The *European Hospital*, in the Abbasîya, and supervised by the European Consuls, very well managed.

The *Victoria Hospital*, under the charge of the German Deaconesses of Kaiserwerth. It is in the Ismaîlîya quarter, and was opened in 1884, and is chiefly intended for sick foreigners in Cairo. It is admirably managed.

Italian Hospital, behind the Hotel Abbas at Abbasîya, to hold 60 patients.

Paying Patients are received in the European Hospital, charge 6–12 fr. per diem, and in the *Victoria Hospital* at rates varying according to accommodation. Full particulars about the latter can be had from Dr. Murison, who lives in the Sharia Qasr en-Nil.

Military band plays at *Shepheard's Hotel* on Saturday afternoon during the season.

Newspapers: *Egyptian Gazette*; *Journal Egyptien*; *Phare d'Alexandrie*; *Progrès*; *The Sphinx*; *la Réforme*; *La Chronique*. The principal Arab journals are the *Courrier du Nil*; *Journal du Caire*; *Ahram*; and the *Mooyad*.

Optician: *Süssmann*, in the Mûski.

Photographers: *Abdullah Frères*, Rue Kiamel Pasha; *Heymann*, next to Shepheard's Hotel; *Lekegian*, near Shepheard's Hotel; *Katzenstein*, in the Muski.

Post Office (see p. 7): S. of the Opera and the Mixed Tribunals, open from 7.30 A.M. till 9.30 P.M. Letter-boxes at the hotels and at other places. Full particulars as to the hours of posting letters for Europe are given in all the hotels.

People who intend to travel about in Egypt had better have letters addressed either to the Poste Restante, the hotel to which they are going, or to their banker's, who will forward them to Upper Egypt.

The principal mails from Europe arrive on Tues., Thurs., and Mon.

The principal out-going mails close on *Sun. or Mon., usually at 10.45 A.M., but sometimes earlier or later; Wed. at 10.30 P.M.; Fri. at 10.30 P.M.; Fri. (also) at 9 A.M.

N.B.—This last must bear the annotation *viâ* Constantinople.

* The time of departure of these mails is notified to the public at the Post Office.

During the season branch offices are maintained at the *Continental*, *Shepheard's*, *Savoy*, and *Gezira Palace Hotels*.

Private Nursing: *Miss James* has a Nursing Home near the Continental Hotel, and this is now the only one in Cairo. A Nursing Fund provides English nurses. All particulars may be obtained from the Hon. Sec., Dr. Sandwith. French Sisters are also occasionally employed.

Provision and Wine Merchants: *Zigada*, near Shepheard's Hotel; *Mortimer & Co.*, near the Turf Club; *Walker* and *Meimarachi*, near the Royal Hotel and Sharia Moghrabi; *Fleurent*, in the Esbekîya, for wines; *Minotto*, Sharia Bûlaq.

Railway Stations:—

The *Central Station* for all lines, except the Helwân and Matarîya trains.

CAIRO—*continued.*

The *Abbasîya Stat.*, on the near side of the Ismaîlîya Canal, for *Abbasîya* and *Matarîya* (for the obelisk of Heliopolis), and *El-Merg.*

The *Bab el-Lûk Stat.* for *Helwân.*

Saddler: *Sauer.*

Schools: The *Native Government Schools* can be seen by permission from the Minister of Education. *American Mission*, in the Esbekîya. This Mission works chiefly amongst the Copts. The American Presbyterian Mission has 119 Schools in flourishing condition, with 7925 pupils, of both sexes. Every province in the Delta has its School, and teachers are supplied from the graduating classes. In two of the Girls' Schools a boarding department is successfully carried on, where the pupils are taught cooking and housekeeping in addition to their studies in Arabic, French, and English. These Schools are partly self-supporting. The Mission College is located at Asyût, and is the principal training school for young men who are to become teachers and preachers. It is of the grade of the Government Colleges in Mathematics, the Sciences, and Languages. In Biblical and Secular history its course of study is very full. At present there are 342 pupils in attendance, and some 2000 have received instruction in this College during its existence.

German School, used by different nationalities and sects; and several *Roman Catholic Schools.*

Tailors: *Lawson & Philipps*, Sharia el-Moghraby; *Collicut*, Sharia Qasr en-Nil; *Davis Bryan*, next the New Hotel.

Theatres and Amusements: *Opera House*, in the Opera Sq. During the season French and Italian companies hire it for a time. Actors on their travels sometimes take it for two or three nights.

A *small open air theatre*, in the Esbekîya Gardens.

English and Egyptian *Military Bands* play frequently in the kiosque to the N.W. of the Esbekîya Gardens, and a military band plays on the terrace of Shepheard's Hotel on Saturday afternoons during the season.

Across the Qasr en-Nil bridge is the *Gezîra Sporting Club*, where several acres of grass are laid out in polo, golf, lawn-tennis, cricket and football grounds.

There is a leaping and riding course, and race meetings and gymkhanas take place every winter.

Visitors may become members of the club on payment of 2*l.*

A military band plays several times during the week.

The fashionable drive is round Gezîra; Fri. and Sun. being the crowded days from about 4.30 P.M.

Telegraph Offices (p. 7): *Eastern Telegraph Co.*, near the Place de l'Opéra. Messages to all parts of the world. *Egyptian Government Telegraph*, in Sharia Bulaq, with sub-offices in the Muski, Abdîn Palace, and at the Rly. Stat. Messages can now be sent in European languages to all important towns in Egypt. *Havas Telegram Co.*, 2, Haret Faid (Abdîn). *Reuter's Telegram Co.*, 31, S. el-Maghrabi.

Telephone Co. of Egypt, Atfeh Sidi Abd el-Hak.

Tourist Agents: *Anglo-American Nile Navigation Company; Thos. Cook & Son*, next to Shepheard's Hotel; *Hornstein & Peristiani*, Avenue Bûlaq; *Thewfikieh Company.*

Tramway (*Electric*) from Bûlaq to the Citadel, with extension to the Pyramids. Six Sections—

Sect. i. Bûlaq to Abû Ela Bridge.

Sect. ii. Abû Ela Bridge to the Place Ataba el-Kadra.

Sect. iii. Place Ataba el-Khadra to Bab el-Khalk.

Sect. iv. Bab el-Khalk to the Citadel.

Sect. v. *The Daher*, on the Abbasîya road to Fûm-el-Khalîg.

Sect. vi. Railway station to Kasr-el-Nil Bridge.

Fare (in the city) for the whole distance, 1st class, 10 mill.; 2nd class, 8 mill. For a shorter distance the fares are reckoned at 2 mill. a section, with 2 mill. in addition for 1st class; the minimum fare being 6 mill. 1st class, and 4 mill. 2nd class.

There is an electric tram to Abbasîya and to Masr-el-Atîka, with steam ferry across to Gîzeh.

A tram runs from Kasr-en-Nil Bridge (W. side) to the Pyramids. Cab fare from the Esbekîya Gardens to the bridge, P.T.4.

Watchmaker: *Saridis*, in Halîm Buildings.

Wine Merchants: *E. J. Fleurent*, opposite the Crédit Lyonnais; *Mortimer*, Sharia el-Moghraby; *Minotto*, Sharia Bûlaq.

Zoological Gardens on the Gîza Road. Tram Station. Open daily. Admission—

	Each person. P.T.
Week-days	2
Sundays, before 1 P.M.	2
" after 1 P.M. .	5
	On any day. P.T.
Soldiers in uniform .	1
Children under 12 . .	1

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excellent. Winter garden. Band plays constantly. Tariff, from P.T.60 a day, including pension and room.
Hotel des Bains (Geo. Nungovitch Hotels' Company), clean and comfortable, good cuisine. Close to the new Royal Baths. Tariff from P.T.50.
Thewfikieh Palace Hotel (managed by the Desert Hotels Company). Tariff from P.T.70 per diem.
Pension: *Villa Antonio*, P.T.30 per day.
Chemist: Küpper's *Anglo-American Dispensary.*
Physician: *Dr. Page May*, Villa Sakkarah.
Swimming Baths for both ladies and gentlemen. Of the natural sulphur and salt waters. Tariff P.T.2.
The Royal Bath Establishment: The property of the Egyptian Government, opened in 1899. *English Medical Director*, Dr. Page May.
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Hotels: *Victoria; la Gare; New Hotel.*
Buffet at the Rly. Stat., luncheon (fair), 3s., without wine.
Post and Telegraph Offices: Place Champollion.
Railway Stat. for Cairo and Suez.
Light Railway to Port Saîd.
Tramway between Quay and Rly. Stat.
Chemist's Shop: Place Champollion.
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Hotels: The *Luxor*, P.T.80 a day during Jan., Feb., and Mar.; P.T.60 before Jan. and after Mar. English Lady Superintendent. Omnibus to meet every train. The *Karnak*, P.T.60 a day during Jan., Feb., and Mar.; P.T.40 before Jan. and after Mar. The *Grand*, P.T.65 a day, with reduction for prolonged stay.
Antiquities (see p. 771).
Carriages: The only *drive* outside Luxor is to Karnak. Tariff, P.T.80 per day, P.T.40 per half-day.
Chemist: A chemist's shop is open during the season. It is on the river bank, close to the entrance to the Luxor Hotel.
Churches: *English Church*, in the garden of the Luxor Hotel. Services on Sun., 8 A.M., 10.30 A.M., 6.30 P.M. Chaplain, the Rev. Charles B. Huleatt, M.A.
Roman Catholic Church, next to the Austrian Consul's behind the Grand Hotel.
Doctors: An English doctor is resident at the Luxor Hotel during the season; fee, 1*l.* 1*s.* for the first visit, 10*s.* 6*d.* subsequently; and a European doctor at the Grand Hotel. *Dr. Mohammed*, at the Hospital, and *Dr. Marak* both speak English.
Donkeys: P.T.8 per day, P.T.4 per half-day, not including bakshîsh.
English Consular Agent: *Said Bey Ayad.*

LUXOR—*continued.*

European Barber: In the Luxor Hotel.

Ferry-boat: *Native ferry-boats* to W. bank, P.T.½-1. Ferry-boats belonging to hotels, P.T.5 return.

Guides: *Sayed Abd el-Rahim; Mohammed Yusef; Dries Awad Allah; Shamand el-Shami; Hamid Abdu; Mansur Mohammed; Ahmed Abd el-Salam; Abd el-Galil.* P.T.20 per day, P.T.10 per half-day.

Hospital for *natives* opened in 1891. It receives no State aid, but is entirely dependent upon the donations and subscriptions of travellers on the Nile and the annual donation of J. M. Cook, Esq.

Missions: American Presbyterian, with school for natives attached.

Nurse: Visitors staying in the Luxor Hotel can obtain the services of a *trained nurse*, who is resident during the season.

Post Office: Behind the American Mission. Mails daily during the season.

Railway Stat. to S.E. of the village. Passengers for Aswân change here, and proceed by the narrow gauge line.

Trains daily from Luxor to Cairo at 2 A.M., arriving in Cairo at 6.15 P.M. on the following day. On Mondays, Thursdays, and Saturdays there is also a train leaving for Cairo at 3.40 P.M.

Shops: There are some small Arab and Greek *provision* shops. There is also a market held every day. Books of a popular nature on Egypt can be bought at the American Mission, where also artists' materials can be obtained at exorbitant prices.

Steamers: *Cook's*, the *Nile Navigation Co.'s*, and *Anglo-American Co.'s*, calling several times during the week in the winter season.

Telegraph: Near the Luxor Hotel. It is in communication with other parts of Egypt, *viâ Qina.* Telegrams are transmitted in English, French, and Arabic. For tariff, see pp. 7, 8.

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Hotels: *Angleterre*, close to the river, *café* attached; *de France; Egyptien.*
Restaurant: *Pasticcieria Filiciano.*
English Vice-Consul.

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Pension: *Mrs. Wilson "Aberdour" Fleming*, very comfortable, charming house and garden; 2 min. from Fleming Stat. From 3*l* 3*s*. a week, exclusive of wine and extras.

Carriages: Same fares as in Alexandria.

Churches: *English Church: All Saints*, Bulkeley; two *Greek Churches*; one *Roman Catholic*.

Donkeys: Same fares as in Alexandria.

English Dispensary.

Ibrâhimîya Sporting Club: Race-course; pologround; lawn tennis courts, &c. Within ½ m. of Mustapha, and close to Army of Occupation barracks.

Market: Good Arab market.

Physicians: *Dr. Morison, Mr. Grant*, and *Dr. Haddad*.

Post Office: Bacos.

Telegraph Office: Bulkeley.

Telephone Office: Bulkeley.

Tramway from Alexandria to San Stefano.

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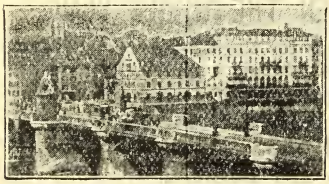

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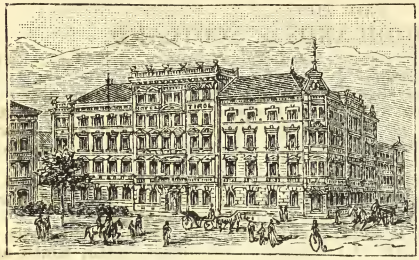

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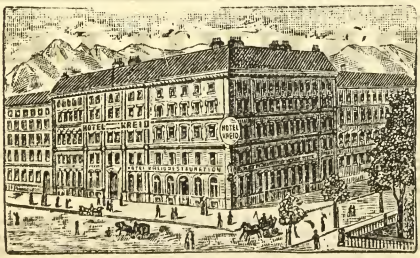

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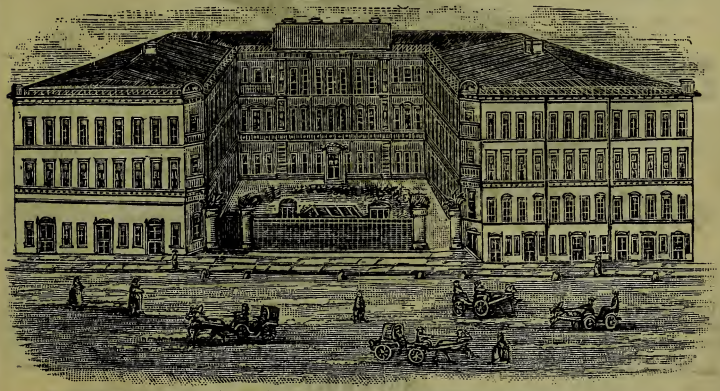

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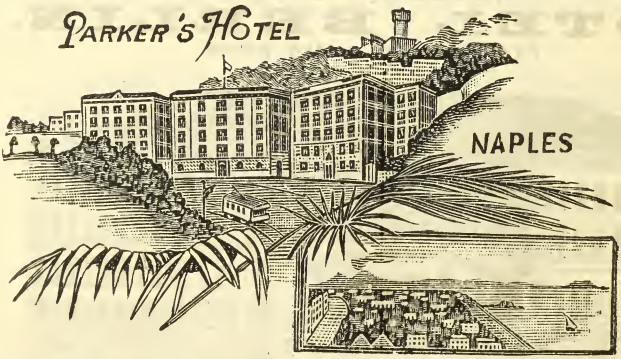

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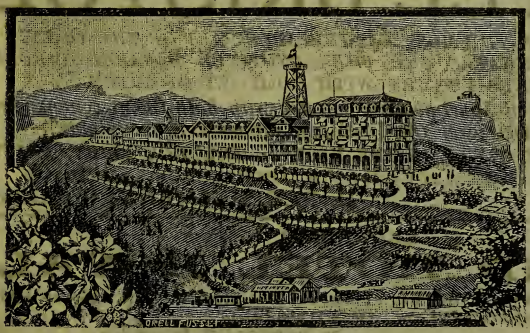

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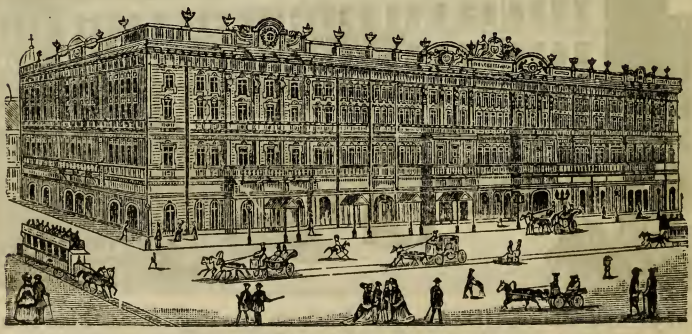

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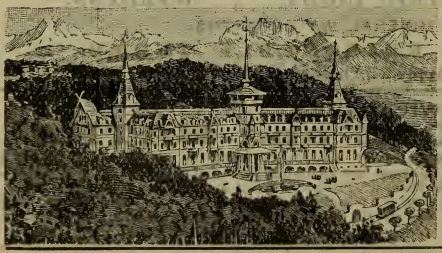

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